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A

DICTIONARY

OF THE

HOLY BIBLE:

CONTAINING,

AN HISTORICAL ACCOUNT OF THE PERSONS: A GEOGRAPHICAL AND HISTORICAL ACCOUNT OF THE PLACES: A LITERAL, CRITICAL, AND SYSTEMATICAL DESCRIPTION OF OTHER OBJECTS, WHETHER NATURAL, ARTIFICIAL, CIVIL, RELIGIOUS, OR MILITARY:

AND

THE EXPLICATION OF THE APPELLATIVE TERMS,

MENTIONED IN THE WRITINGS OF THE

OLD AND NEW TESTAMENT.

THE WHOLE COMPRISING

WHATEVER IMPORTANT IS KNOWN CONCERNING THE ANTIQUITIES OF THE HEBREW NATION AND CHURCH OF GOD;

FORMING

A SACRED COMMENTARY; A BODY OF SCRIPTURE HISTORY, CHRONOLOGY, AND DIVINITY;

AND SERVING IN A GREAT MEASURE AS A CONCORDANCE TO THE BIBLE.

By JOHN BROWN,
MINISTER OF THE GOSPEL AT HADDINGTON.

TO WHICH ARE ADDED FOR THE FIRST TIME,

NOTES, HISTORICAL, LITERARY, AND THEOLOGICAL.

ILLUSTRATED WITH ELEGANT MAPS AND PLATES.

SECOND AMERICAN EDITION.

IN TWO VOLUMES.

PITTSBURGH,
FROM THE ECCLESIASTICAL AND LITERARY PRESS
OF ZADOK CRAMER.....1807.

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WHEN Proposals were first issued for publishing this work, it was contemplated to have taken as *copy* one printed in Europe several years after Mr. Brown's death: but on comparing it with the volumes of the author's own correcting, published in Edinburgh a short period before his decease, we found that it had been considerably mutilated, many of the articles much altered, others entirely different, and even the opinions of its author frequently contested. This we considered to be ungenerous and unfair—while the reader is lead to believe that he is examining the productions and opinions of one man, it cannot be called less than a *deception* to impose on him those of another. To do both the author and the reader justice, therefore, we conceived it to be more correct to follow implicitly the original work as corrected by Mr. Brown himself, with the exception of two or three articles in the forepart of the first volume, which are marked as additional, and a few corrections which we have made as tending to render the sentence a little more plain, without in the least affecting the sense of the subject-matter, or giving it a different view than that which the author intended.

In the body of the work, alphabetically placed, we have inserted a brief account of a number of sects of the Religious from the earliest periods of Christianity. This we have done as matter of *Church History*, and as the articles happened to fall under our view in the progress of the work; not having had the most foreign idea to please the one, while we might unguardedly offend the other, but that it might be useful to all whose reading leads them to this kind of curious research. These articles are all taken from the *Encyclopedia Britannica*, and the American edition of the *Encyclopedia, or Dictionary of Arts and Sciences*, and are marked thus "*Ency.*" at the end of each article.

The Notes, at the foot of the pages, being of a *Theological*, *Literary*, and *Historical* nature, we hope will be found useful, and as adding to the great mass of information with which the whole work is replete. Many of these are also taken from the *Encyclopedia*, those that are, are marked with "*Ency.*" at the end of each note. Others, learned and illustrative, were furnished us by the Rev. John Anderson, of Service and King's creek, Pennsylvania, a friend and pupil of the author's, and to whom we return our thanks for his kind attention and useful labour.

The Maps and Plates, which are executed in the first style of elegance by our best American artists, and at a very considerable expense, we hope will be found a valuable acquisition to the work: These were never before published in the United States.

ADVERTISEMENT.

Upon the whole, we have spared no pains nor cost, to make the *Pittsburgh Edition of Brown's Dictionary of the Holy Bible*, worthy the approbation of its numerous and respectable Patrons, to whom we with peculiar pleasure return our most grateful and cordial thanks; to the Reverend Clergy of all denominations in particular; whose zeal and indefatigable industry have been the occasion of the publication of these inestimable and truly celebrated volumes—volumes equally calculated to amuse the most learned, while they instruct and edify the more simple and ignorant.—While they afford an inexhaustible fund of ancient *History* and *Geography* to one; another is turning over the leaves of *Natural History* and *Botany;* another the pages of *Astronomy* and *Philosophy;* another *Chemistry* and *Anatomy;* another *Mineralogy;* and the sixth diving into the depths of true Scripture knowledge, and sipping the sweets of the inspired Oracles of God, "*By which men live,*" says our learned and pious author, "*and in them is the life of our soul.*"

How far our additions to this work may meet the approbation of an enlightened public, remains yet to be decided: Since, however, our motives have been guided by the purest principles of honesty, we hope they will at least receive a candid, and impartial examination, and a judgment fraught with mildness and indulgence. We have aimed to be useful, and if in attempting to do good, we have failed in some points, and committed errors, we shall esteem it a duty highly incumbent on those detecting them, to point them out to us on the same liberal principles by which we have been governed, in order that they may be corrected in a future edition, if it should so happen that another impression be required.—It is by the correcting of each other's faults, that we become the better acquainted with the principles of Truth.

That the volumes which we now issue to the public, may be ever found helpful in promoting our peace and good understanding here, and the happiness of our souls hereafter, is the ardent prayer of the

Editor.

Pittsburgh, Feb. 10, 1807.

PREFACE.

NO Volumes equally deserve our attentive perusal as the inspired Oracles of God. By these men live, and in them is the life of our soul. They are the inestimable Testament of God our Saviour; the blessed means of all true and spiritual wisdom, holiness, comfort, and eternal felicity. Let us then daily search the scriptures, and understand what we read; for these are they that testify of Christ. Since they are one of the most valuable talents committed to us, and for which we must give an account at the great day of the Lord, let us, with all our getting, get the understanding of them; let us hide them in our hearts, believing what they assert, receiving what they offer, and doing whatsoever they command us. To assist in the perusal of these divine Volumes, is the following Work offered to the public. How far it differs from these of the kind, published by Illyricus, or Wilson, in one, or by Simon in two, or by Ravanell, or Calmet, in three volumes folio; and of the last of which, a kind of abridgment has been lately published at London, will be easily perceived, by a comparison of a small part of any of them herewith; especially on the larger articles of ANGELS, ANTICHRIST, APOCRYPHA, ARABIA, CHURCH, GOD, GOSPEL, HEBREWS, &c.

THE principal significations of emblematic words are here briefly hinted. The gospel-signification of types, personal or real, is shortly touched. Whatever I knew of, in history, correspondent to scripture-predictions, relative to persons, nations, churches, or cities, is briefly related; and, except where the predictions were exceeding numerous, as in the article CHRIST, CHURCH, HEBREWS, have quoted the prophetic passages, that the readers, by viewing them in their Bibles, and comparing them with the history here exhibited, may perceive the exactness of their accomplishment.

PERHAPS it may be necessary to observe, (1.) That I have only hinted the significations which words have in the Bible. (2.) That I have omitted many words, which could be rendered no plainer; or that expressed the name of a person or city, of which almost nothing was known; or no more than is plainly hinted in the inspired passage where it is found. (3.) That the mark ..... at the end of an article, signifies, that there are other persons, or things of the same name, but of which nothing important is known. (4.) That a word, different from that of the article, printed in capitals, often refers the reader to its own article. (5.) That the mark † in quotations, signifies a marginal reading. (6.) That, by observing what words in a text are most hard to be understood, and observing the first three letters of a word, and their order in the alphabet, and seeking for the like word here in the same order, one is to expect to have it explained. (7.) Where two or more words, and names of persons or places, are almost alway connected, one will ordinarily find the explication or account, under the word that is first in order in the scripture-text; and where the same person or thing has different names, the explication is to be expected under that which is most common, or which comes first in the order of the alphabet. (8.) Few fancies of the Christian fathers, or of the Jewish or Mahometan writers, are here inserted, as I knew not how they could be of use: nor have I insisted on criticisms of the original words, as these could have been of small use to many of the readers; and the learned can find plenty of them in the later editions of Leigh's Criticia Sacra; or in Gussetius's Hebrew Commentaries; Hiller's Onomasticon; Glassius, Whitby, &c. (9.) I have not wilfully kept back the solution of any difficulty; but it is often given, especially in historical articles, without the least critical noise of parade.

I HAVE bestowed no small pains in rendering this edition considerably more perfect than the former. If God bless it for promoting the knowledge of his word, and the edification of his church, I shall esteem my labour richly rewarded.

A

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A, A. This is what we meet with in several places of the Vulgate Bible, viz. Jer. i. 6. and xiv. 13. in Ezek. iv. 14. xx. 49. and in Joel i. 15. In all which passages, A, A, A, are to be understood in the way of exclamation, as if it were said, alas, alas, alas! in Jer. i. 6. *Et dixi a, a, a, Domine Deus, ecce nescio loqui qui puer ego sum.* This, one might think to be the stammering of a child that cannot speak distinctly. But the Hebrew reads only *ahah* or *heu* once without repetition; and after the same manner in Ch. xiv. 13. as well as in the places above cited from Ezek. and Joel. So that in all these passages the translation should be, alas! without adding any thing more. [*a*]

AARON, a Levite, the son of Amram, and brother of Moses and Miriam. He was born in the year of the world 2430, about a year before Pharaoh ordered the male infants of the Hebrews to be slain. When he was grown up, he married Elisheba the daughter of Amminadab, a chief prince of the tribe of Judah, and had by her four sons, Nadab and Abihu, Eleazar and Ithamar, Exod. vi. 20, 23. He was an holy and compassionate man, an excellent speaker, and appointed of God to be spokesman for his brother Moses to Pharaoh, and the Hebrews; *id.* iv. 14—16. Along with his brother, he intimated God's gracious purpose, of their speedy deliverance, to his distressed kinsmen; and, in the name of God, demanded of Pharaoh an immediate allowance for them to go into the wilderness of Arabia, to serve the Lord their God. Pharaoh ordered Aaron and Moses to be gone from his presence, and increased the Hebrews' servitude, denying them straw wherewith to make their bricks.—Aaron and Moses were hereupon upbraided and cursed by their brethren, for asking their dismission, and so occasioning their aggravated labour and misery, *id.* 5.

About two months after, while the Hebrews, newly delivered from Egypt, fought with Amalek in Rephidim, Aaron and Hur attended Moses to the top of an adjacent hill, and held up his hands, while he continued encouraging the struggling Hebrews, and praying for victory to them, *id.* xvii. 10,—13. At Sinai, he, with his two eldest sons, and seventy of the elders of Israel, accompanied Moses part of his way up to the

mount; and, without receiving any hurt, had very near and distinct views of the glorious symbols of the divine presence, when the Lord talked with Moses, *id.* xxiv. 1, 2, 9—11. Almost immediately after, he and his posterity were divinely chosen, to execute the office of priesthood among the Jews, till the coming and death of the promised Messiah, *id.* xxix.—Scarce was this distinguished honour assigned him, when, to mark his personal insufficiency for recommending others to the favour of God, he himself fell into the most grievous crime. The Hebrews solicited him to make them gods, to be their directors, instead of Moses, who still tarried in the mount. He ordered them to bring him all their pendants and ear-rings: these were brought, perhaps more readily than he expected: Having collected them into a bag, he caused them to be melted down into a golden calf, in imitation of the ox Apis, which the natives, and probably too many of the Hebrews, had adored in Egypt. This idol he ordered them to place on a pedestal, to render it the more conspicuous: he appointed a solemn feast to be observed to its honour, and caused to be proclaimed before it, "These be thy gods, O Israel, which "brought thee out of the land of E-"gypt." While he was thus occupied, Moses descended from mount Sinai, and sharply reproved him for his horrid offence. Amidst the deepest confusion, he attempted to excuse himself, by laying the blame on the wickedness of the people; and by a false and stupid pretence, that he had but cast the ear-rings into the fire, and the golden calf had been formed out of them by mere chance, *id.* xxxii.

Aaron heartily repented of this scandalous crime; and, with his four sons, was, about two months after, solemnly invested with the sacred robes, and consecrated by solemn washing, unction, and sacrifices, to his office of priesthood, Lev. viii. He immediately offered sacrifice for the congregation of Israel; and, while he and his brother Moses blessed the people, the sacred fire descended from heaven, and consumed what lay on the brazen altar, *id.* ix. His two eldest sons, perhaps intoxicated with wine, drunk at their consecration, instead of taking sacred fire from the *brazen* altar, took common fire to burn the incense with on the *golden* altar: provoked with their inattention and disobedience, God immediately consumed them with a flash of lightning; and ordered, that thenceforth no priest should taste wine when he was going to officiate in holy things. Aaron was entirely resigned to this just but awful stroke: nor did he and his surviving sons make any lamentation for them, except in forbearing to eat the flesh of the people's sin-offering that day, *id.* x.

It was perhaps scarce a year after, when Aaron and Miriam, envying the authority of Moses, rudely upbraided him for his marriage with Zipporah the Midianitess; and for overlooking them in the constitution of the seventy elders. Aaron, whose priestly performances were daily necessary, was spared; but Miriam was smitten with an universal leprosy. Aaron immediately discerned his guilt, acknowledged his fault, begged forgiveness for himself and his sister; and that she might speedily be restored to health, Numb. xii. It was not long after, when KORAH and his company, envying the honours of Aaron, thought to thrust themselves into the office of priests. These rebels being miraculously destroyed by God, the Hebrews reviled Moses and Aaron as guilty of murdering them: the Lord, provoked herewith, sent a destructive plague among the people, which threatened to consume the whole congregation. Aaron, who had lately, by his prayers, prevented their being totally ruined along with Korah, now generously risked his own

life for the deliverance of his ungrateful and injurious brethren: he ran in between the living and the dead, and, by offering of incense, atoned for their trespass, and so the plague was stayed. To reward this benevolent deed, and prevent future contention about the priesthood, God confirmed it to Aaron, by making his rod, all of a sudden, when laid up before the mercy-seat, blossom and bear almonds; while the rods for the other Hebrew tribes continued in their withered condition, Numb. xvi. and xvii.

We hear no more of Aaron, till at Meribah he and his brother Moses sinned, in not sufficiently expressing their confidence in God's providing water for the congregation. To punish this, and to mark the insufficiency of the Aaronic priesthood, for bringing men to the heavenly inheritance, Aaron was debarred from entering Canaan. About a year before the Hebrews entered that country, and while they encamped at Mosera, he, at the commandment of the Lord, went up to mount Hor; and his sacred robes being stripped off him by Moses, and put on Eleazar his son and successor, he suddenly expired in the Lord, aged 123 years, *A. M.* 2552: His own sons and brother buried him in a cave, and all the Israelites mourned for him thirty days, Numb. xx. Deut. x. 6. His offspring were called AARONITES; and were so numerous, as to have thirteen cities assigned them out of the tribes of Judah and Benjamin, 1 Chron. xii. 27, and vi. 54,—60. Joshua xxi. 13,—19.

Some good authors think the story of the Heathen Mercury to have been hammered out of Aaron's. But may we not, with far more edification, consider him as a personal type of Jesus Christ? Heb. v. 4, 5. Whose call to his office of priesthood, was seasonable and divinely solemn: an unmeasurable unction of the Holy Ghost, and perfect purity of nature, prepared him for the execution thereof: miracles unnumbered; the destruction of his Jewish and other enemies; the marvellous budding of his gospel ROD, in the conversion and sanctification of men, abundantly confirm it. He is the leader of his people from their spiritual bondage; and he guides, justifies, and sanctifies them in their wilderness-journey.—He is their great prophet, who can speak well to their respective cases and doubts. He is their distinguished *High Priest*, and the spiritual Father of all the innumerable company of men, who are made priests unto God. With unequalled purity, patience, pity, courage, and labour, he, amidst inconceivable injuries and temptations, faithfully executes his work. At the expence of his life, he averted the burning plague of endless vengeance from his unreasonable foes: and having finished his work of obedience, he publicly and willingly, on Calvary, surrendered himself unto death; bequeathing his robes of finished righteousness to his spiritual seed.

AB, the eleventh month of the Jewish civil year, and the fifth of their sacred. It answered to the moon that begins in July, and consisted of thirty days. On the first day, the Jews observe a fast for the death of Aaron: on the 9th, a fast for the debarring of the murmuring Hebrews from the promised land, and for the burning of the first and second temple: on the 18th, a fast for the extinction of the evening lamp during the reign of Ahaz: on the 24th, a feast in memory of the abolishment of the Sadducean law, which required sons and daughters to be equal heirs of their parents estate.

ABADDON, which signifies *destruction;* and APOLLYON the *destroyer*, is the name of the king and head of the apocalyptic LOCUSTS, under the *fifth trumpet*. His name is marked both in Hebrew and Greek, to intimate, that he is a destroyer both of Jews and Gentiles. But who he is, is not so universally agreed.

Some think him the devil, who goes about *seeking whom he may devour*. Without excluding Satan, who *was a murderer from the beginning*, we suppose the Spirit of God, by this king of the locusts, this *angel of the bottomless pit*, directly designs the Popes, these *sons of perdition*, who, at the head of unnumbered clergy, and other agents, ruin the souls, and murder the bodies, of inconceivable multitudes of men;—and Mahomet and his inferior agents, who, partly with delusion, and partly with ravage and murder, have destroyed infinite numbers. It would be shocking to relate, what thousands and millions were murdered by Hejajus, and Abu Moslem, Saracens, Tamerlane the Tartar, Bajazet, and Mohamed II. Turks, Shah Abbas the Persian, and other heads of the Mohamedan party, Rev. ix. 11. See in ANTI-CHRIST, ARABIANS, SCYTHIANS.

[The following, though a fabulous article, we insert from Calmet's Dictionary, more as a matter of curiosity than of belief.]

ABAGARUS, or *Abgarus*, king of Edessa, so called because he was lame; we should not therefore give him the name of Abgar, as if it were derived from the Arabic, Akbar, which signifies Great. The city of Edessa, where he resided, goes generally by the name of Orfa; it is a common tradition among the eastern people, both Christians and Mahometans, that this prince wrote a letter to our Saviour, and received an answer from him, together with a handkerchief with the impression of our Lord's face upon it. This we are told by M. D. Herbelot, in his oriental library, which, however, does not destroy what we have heard of *Abgarus*, nor is it sufficient to confirm the authenticity and truth of *Abgarus's* pretended letter to Jesus Christ, and our Saviour's reply to Abgarus. The eastern people are generally not very exact in matters of history, and their traditions are not always to be depended upon. Edessa, which some have placed on the Euphrates, was at the distance of a day's journey from it: the river upon which it is situated is the Scyrtus, the overflowing whereof is dangerous and frequent. In the reign of Justin, it was entirely ruined by inundations; the emperor rebuilt it, and gave it the name of *Justinopolis*; but it was afterwards called *Orfa*. There were kings of Edessa before the reign of Augustus, and they generally bore the name of *Abgarus*. M. Valliens has preserved a succession of these kings, who from the first century were all Christians.

ABANA and PHARPAR, two rivers of Syria, which Naaman the leper thought more fit to cure him of his unclean disease, than all the rivers of Israel. Abana is probably the same with Barrady or Chrysorroas, which, springing from mount Lebanon, glides pleasantly towards the south; and, after running some leagues, is divided into three streams; the middlemost and largest runs directly through the city of Damascus, and the other two run one on each side of the city, and fertilize the gardens to an uncommon degree. The streams uniting to the southward of the city are, after a course of about five leagues, lost in a dry desart. Benjamin of Tudela will have that part of the Barrady, which runs through Damascus, to be Abana, and the streams which water the gardens without the city to be Pharpar; but perhaps the Pharpar is the same with Orontes, the most noted river of Syria, which, taking its rise a little to the north or north-east of Damascus, glides through a delightful plain, till, after passing Antioch, and running about 200 miles to the north-west, it loses itself in the Mediterranean sea. 2 Kings v. 12.

ABARIM, a general name given to a ridge of rugged hills on the east of Jordan; on the south and north of the river Arnon. They reached into the territories of both the Reubenites

and Moabites. It is probable they had this name from the ABARIM, or passages, between the particular hills of PISGAH, NEBO, PEOR, &c. all which were part of them. Near these mountains the Israelites had several encampments, Numb. xxxiii. 44.—48. and xxvii. 12.

ABARON, is the surname of Eleazar, the fourth son of Judas Maccabeus. Abaron in Hebrew signifies anger, passionate, or passing away. Josephus calls him Auran or Avran, and the first book of the Maccabeus *Savaren;* 1 Mac. vi. 43. He got a great deal of honour by his death, having been crushed to pieces under an elephant, which he slew by piercing him with his sword. [*a*]

To ABASE, signifies to treat with contempt; to reduce to meanness and poverty, Dan. iv. 37. Job xl. 11. One is *abased* when deprived of honour and wealth, and laid under poverty, affliction, contempt, Philip iv. 12. One *abases himself* when he behaves in an humble and debased manner, as Paul did, when he, though a preacher, laboured with his hands for his daily bread, 2 Cor. xi. 7.

To ABATE, to grow lower, less, Gen. viii. 3. Deut. xxxiv. 7. to make less, Lev. xxvii. 18.

ABBA, a Syriac word signifying *father*. It being the same whether we read it backward or forward, may perhaps hint to us, that God's fatherly affection to his people is the same whether he smile on them by prosperity, or chasten them by heavy crosses and sore adversity. The apostle's using the word Abba, a word of the Syriac, (the Hebrew dialect being commonly used in his time,) and his giving its signification in Greek may intimate, that by the influence of the Spirit of adoption both Jews and Gentiles, as one united body, have the most assured faith in, love to, and familiar intercourse with God, Rom. viii. 15. Gal. iv. 6.*

ABDON, (1.) The son of Hillel an Ephraimite. He succeeded Elon *A. M.* 2840; and judged the Israelites eight years; after which he died, and was buried at Pirathon in the land of Ephraim. He left forty sons, and thirty grandsons, who rode on asscolts, according to the manner of the great men of that age, Judg. xii. 13. (2.) The son of Micah, one of JOSIAH's messengers sent to consult HULDAH, 2 Chron. xxxiv. 20. (3.) A city, which belonged to the tribe of Asher; and was given to the Levites of Gershom's family, Josh. xxi. 30.

ABEDNEGO, is the Chaldee name given by the king of Babylon's officer to *Azarath*, Daniel's companion. This name imports the servant of Nago or Nego, which is the sun or morning star, so called for its brightness. See Shadrack. [*a*]

ABEL, the second son of Adam and Eve, was born, perhaps with a twin sister, *A. M.* 2d. or 3d. It seems his parents, by this time were sufficiently convinced of the vanity of all created enjoyments, and hoped but little from him; and so marked his name with *vanity*. When he was grown up, he commenced shepherd of his father's flock. In process of time, or, as the Hebrew words in Gen. iv. 3. signify, *At the end of the days*, that is, on the Sabbath, or on the beginning of the year, he, by faith in the divine institution of sacrifices, and in the promised Messiah thereby prefigured, offered unto God the best of his flock.† By consuming his ob-

* The learned Mr. Selden, from the Babylonian Gemera, has proved, that slaves were not allowed to use the title of Abba in addressing the master of the family to which they belonged. This will beautifully illustrate the passages of the New Testament here quoted. *Wilson's Archæological Dictionary.*

† It is evident, that the faith, by which, according to the apostle in Heb. xi. 4. *Abel offered a more excellent sacrifice than Cain*, was founded on the command and promise of God: For unless he had known the Divine appointment of sacrifices, he could not have had any satisfying persuasion,

lation with a flash of fire from heaven, or some other visible token, God marked his regard to him, and to it. No such honour being done to Cain, who at the same time, offered the fruits of his field, he conceived an implacable grudge at Abel, on account of his holy behaviour, and the peculiar regard which had been shewn him by God. He rested not, till he murdered him in the field; and it seems secretly buried him in the earth, about *A. M.* 128. His murder was divinely resented with distinguished vengeance on the head of Cain; who together with his seed, were cast out from the church of God, Gen. iv. 2.—16. Heb. xi. 4. Abel *being dead yet speaketh;* his example teacheth us to live by faith on a crucified Redeemer; and to behave soberly, righteously, and godly in this present world, whatever persecution it may expose us to, Heb. xii. 4. His blood cried for vengeance on Cain the murderer, Heb. xii. 24.

Was our adored Jesus prefigured by this first martyr? He grew as a root out of dry ground, appeared in the likeness of sinful flesh, and had his name covered with the basest, the vilest, reproach. He is the great Shepherd of his Father's flock of ransomed men. In the faith of his Father's call and assistance, he offered the infinitely excellent sacrifice of himself. The horrid murder of him by his malicious brethren the Jews, issued in the terrible judgments of Heaven on them and their seed. And he yet speaketh to men in his example, oracles, and ordinances.

2. Abel, and which was otherwise called the field of Joshua, a place near Bethshemesh, so called, to commemorate *the mourning* of the Hebrews, for their friends who were struck dead for looking into the ark. It seems a great stone was erected in memory of that wrathful event, 1 Sam. vi. 18, 19.

3. Abel-mizraim, a place otherwise called the *threshing-floor of Atad.* It was so called from the great *mourning of the Egyptians* over Jacob's corpse, as they carried it to Machpelah. It is thought to have lain between Jordan and Jericho, where the

that his offering of the firstlings of the flock would be acceptable to God. The offering of sacrifices appears to have been appointed, soon after God had given our first parents the promise of *the seed*, that is, of Jesus Christ, who was to bruise the head of the serpent: for when God clothed our first parents with skins, these seem to have been the skins of animals, that were appointed to be offered in sacrifice. Besides, it appears from the directions given to Noah about receiving the animals into the ark, Gen. vii. 2, 3. that the distinction between clean and unclean beasts, which primarily respected those which were or were not to be offered in sacrifice, obtained before the universal deluge. Thus Abel offered sacrifice by faith; 1, because he offered it from a regard to the command and promise of God: 2, because he did so with a believing reference to the Lamb of God, or the great propitiatory sacrifice, which the Messiah was to offer for the remission of sin. Dr Kenicot, as quoted by Dr. Guise on Heb. xi. 4. observes that the Greek word, rendered in our translation *more excellent*, signifies *greater* or *fuller* or *more in number*, rather than *in value*, in which last sense it is not used in the whole New Testament. Thus, it intimates, that Abel brought more sacrifice than Cain, that is, not only, as Cain did, the *mincha* or *meat offering of the fruits of the earth;* but also the bloody sacrifice of *the firstlings of his flock with the fat thereof*, which he presented to the Lord under an humbling sense of guilt, and of his need of atonement. This part of the offering, Cain, in the pride and unbelief of his heart, entirely neglected. Some suppose this token was the appearance of an angel from heaven: some think, that it was inferred from the different success which the two brothers had in their affairs: some decline to give any opinion upon this subject. But many judicious interpreters agree that it is highly probable, that God shewed his acceptance of Abel's sacrifice by sending fire from heaven to consume it; there being so many examples in aftertimes of God's declaring in this manner his acceptance of the sacrifices offered to him, Levit. ix. 24. Judg. vi. 21. 1 King. xviii. 38. 2 Chron. vii. 1. and xxi. 26. In Psal. xx. 3. the word rendered in our translation, *accept*, may be rendered, *turn to ashes.*

city Bethhoglah was afterwards built; but we can hardly think it was so far east, Gen. l. 11. See JOSEPH.

4. ABEL-SHITTIM, a place 7 or 8 miles eastward of Jordan, over against Jericho, in the country of Moab, and near the hill Peor. Here the Hebrews encamped, a little before the death of Moses, and fell into idolatry and uncleanness, through enticement of the Moabitish, and chiefly the Midianitish women; and were punished with the death of 24,000 in one day. It was probably their *mourning* over this plague, that gave the name of ABEL to the spot, Numb. xxv.

5. ABEL-MEHOLAH, a city or place on the west of Jordan, pertaining to the half-tribe of Manasseh, 1 Kings iv. 12. Jerom will have it 10 miles, but others think it to have been about 16 miles south from Bethshean. Not far from this city, did Gideon miraculously defeat the MIDIANITES, Judg. vii. 22; but its chief honour was, to be the native place of Elisha the prophet, 1 Kings xix. 16.

6. ABEL, ABEL-BETHMAACHAH, ABEL-MAIM, a strong city somewhere about the south frontiers of mount Lebanon. It probably belonged to the tribe of Naphtali. Sheba the son of Bichri fled here, when pursued by David's troops. To free themselves from Joab's furious siege, the inhabitants, advised by a prudent woman, beheaded the rebel, and threw his head over the wall, 2 Sam. xx. 14,—18. About 80 years after, Benhadad, King of Syria, took and ravaged it, 1 Kings xv. 20. About 200 years after which, Tiglathpilezer took it, and carried the inhabitants captive to Assyria, 2 Kings xv. 29. It was afterwards built, and was capital of the canton of Abilene.

ABEY, a city belonging to the tribe of Issachar, Josh. xix. 20.

To ABHOR. (1.) To loathe, detest, Deut. xxxii. 19. Job xlii. 6. (2.) To despise, neglect, Amos vi. 8. (3.) To reject, cast off, Psalm lxxxix. 38. God's *abhorring his anointed*, if referred to Christ, imports his hiding his face from him, and executing the punishment due to our sins upon him, Psalm lxxxix. 38. God's *not abhorring* the affliction of the afflicted, imports, his not overlooking it, but sympathizing with, and helping and comforting them under their troubles, Psal. xxii. 24. Job's clothes *abhorred* him, in marking the loathsome disease which his sins had brought on him, Job ix. 31. The carcases of the rejected Jews; of the ruined heathens under Constantine, &c. and of the Antichristians and Mahometans, about the beginning of the millennium, are an *abhorring to all flesh:* vast numbers of slain did, or shall, pollute the very air. Such Jews as remain, since the destruction of their city and temple, are hated and contemned by all nations.[A] Under and after Constantine, the heathens and their idols were detested by multitudes; and such shall, in a little, be the case of all idolaters, Is. lxvi. 24.

ABIATHAR, the tenth high-priest of the Jews, and fourth in descent from ELI. When Saul murdered AHIMELECH, his father, and the other priests at Nob, Abiathar escaped to David in the wilderness, and joined his party; and by him David consulted the Lord at Keilah and Ziklag, 1 Sam. xxii. and xxiii. 9. and xxx. 7. Saul had placed Zadok, a descendant of Eleazar, in the high-priesthood, instead of Abiathar; but when David came to the throne, he made Abiathar, and Zadok next to him, the chief priests: and thus matters continued while David reigned, 2 Sam. xx. 25. Abiathar and Zadok designed to have attended David with the ark, as he fled from Absalom; but he advised them to return with it, and procure him proper information, 2 Sam. xv. 24.—29. Just before the death of King David, Abiathar treasonably conspired to render Adonijah his father's successor; and was forbidden the execution of his office, by Solomon, on that

account; and confined to his city of Anathoth; and Zadok was put in his room, 1 Kings i. and ii. Thus was the family of Eli wrathfully for ever put from the priesthood, 1 Sam. ii. 29,—36. It is not Abiathar, but his son, that is called AHIMELECH, or Abimelech. Nor is it Abiathar's father, but himself, that is mentioned, Mark ii. 56. for it is certain he then lived, and might have a great hand in procuring the shew-bread for David: nor does that text insinuate, that Abiathar then executed the office of high-priest.

ABIB, or NISAN, the name of the first sacred, and seventh civil month of the Jewish year. It contained thirty days; and answered to our moon of March. This word signifies *green ears*, or *ripe fruit*; and was given to this month, because, in the middle thereof, the Jews began their harvest. On the 10th day of this month the Paschal lamb was taken: on the evening of the 14th day they did eat the passover; and on the seven days following they kept the feast of unleavened bread, the last of which was held as a solemn convocation, Exod. xii. xiii. On the 15th day they gathered their sheaf of the barley first-fruits, and on the 16th they offered it; after which they might begin their harvest, Lev. xxvi. 4,—14. On the first day of it, the modern Jews observe a fast for the death of Nadab and Abihu: on the 10th a fast for the death of Miriam: on the 27th a fast for the death of Joshua: on the 29th they prayed for the latter-rain. Their Megillath Taanith, however, takes no notice of any of these superadded solemnities; which to me is an evidence that they never universally obtained.

To ABIDE, (1.) To stay; tarry, Gen. xxii. 5. (2.) To dwell, or live in a place, Gen. xxix. 19. (3.) To endure; suffer, Jer. x. 10. (4.) To continue, Eccl. viii. 15. (5.) To wait for, Acts xx. 23. (6.) To stand firm, Psal. cxix. 90. Christ and his Father *make their abode* with one, when they bestow frequent and familiar influences of power, kindness, and inward comfort, on his soul, John xiv. 23. Men *abide in Christ*, and *his love*, when, being united to him by faith, they continue cleaving to his person, believing his love, and walking in his way, John xv. 6, 10. Christ's *word*, or *doctrine*, *abides in men*, and they *in it*, when the knowledge and faith of its truth and excellency, the experience of its power, and an open profession and careful observance of it, are continued in a fixed and constant manner.

ABIDON, the son of GIDEONI, Numb. i. 11. ii. 22. vii. 60, 65. [*a*]

ABI-GABAON, in 1 Chron. viii. 29. is in our translation, *the Father of Gibeon*. He was the same with Jehiel, as appears from 1 Chron. ix. 35. [*a*.]

ABIGAIL, (1.) The sister of King David, wife of Jether, and mother of AMASA, 1 Chron. ii. 17. (2.) The wife of NABAL. She was a woman of great prudence and wisdom; but, perhaps, by the covetousness of her parents, was married to a rich sot. When his rude behaviour to David's messengers had brought him and his family into the utmost danger, Abigail hearing of it by some of her servants, loaded several asses with provisions, and went to meet David. In the most polite and prudent manner, she tendered him her present. Her prudent address not only disarmed his rage, but procured his highest esteem for her virtue. Returning to her husband, she told him the danger they had been in by his folly; and how she had prevented their ruin. He quickly died of a stupid melancholy: and she, not long after, was married to David. She bare to him two sons, Daniel and Chileab; if these two names do not rather denote the same person. She was taken captive by the Amalekites when Ziklag was burnt; but in a few days was recovered by David her husband, 1 Sam. xxv. and xxx. 2 Sam. iii. 3. 1 Chron. iii. 1.

ABIJAH, Abijam, or Abia, was the son of Rehoboam, by his wife Maachah. He succeeded his father in the throne of Judah, *A. M.* 3046. He married fourteen wives, by whom he had twenty sons, and sixteen daughters. He reigned but three years; and imitated the impiety of his father. He was almost constantly at war with Jeroboam King of Israel. Once he took the field with 400,000, against Jeroboam and 800,000. The armies being drawn up, very near one to another, Abijah got him up to the top of mount Zemaraim, and harangued the troops of the enemy, to persuade them to return to their wonted subjection to the house of David, and to the true worship of God. Meanwhile, Jeroboam detached a part of his army around the hill, to attack the rear of Abijah's. Abijah and his forces, seeing themselves surrounded, cried to the Lord for help, and the priests sounded the silver trumpets. Such a sudden panic seized the host of Jeroboam, that Abijah's army cut off 500,000 of them on the spot; and, pursuing the victory, took Bethel, Jeshanah, Ephraim, and a multitude of other places, from the ten tribes. 1 Kings xv. 1,—7. 2 Chron. xi. 20. and xiii.

2. Abijah, the only gracious son of Jeroboam. When he fell sick, the prophet Ahijah told his mother that he should certainly die, and be the only one of Jeroboam's family who should die a natural death, and be dignified with funeral honors. He died the very moment of his mother's return to her house, and was greatly lamented by the people. 1 Kings xiv. 1—18.

3. Abijah, the wife of Ahaz, and mother of King Hezekiah. Some suppose her the daughter of Zechariah the high-priest, who was slain by King Joash. Nothing is more groundless. If she had been so, she must have been about 90 years of age, when Ahaz, a boy of ten years, married her, and had by her a child, 2 Chr. xxix. 1.

ABJECTS, most despicable persons, Psal. xxxv. 15.

ABILENE, a small canton in Hollow Syria, between Lebanon and Antilibanus. It appears to have lain westward of Damascus; and took its name from Abila, which probably was the same with *Abelmaim*. Lysanias was governor here in the 15th year of Tiberius, Luke iii. 1.

ABIMELECH, King of the Philistines, who dwelt in Gerar. Captivated with the beauty of Sarah, and informed by Abraham that she was his sister, he took her into his palace, intending to make her his wife. God permitted him not to take her to his bed; but appeared to him in a dream, and threatened him with a sudden death if he did not immediately restore her to her husband: nay, already he had smitten him, and the women of his family, with a distemper, that rendered them incapable of procreation, or child-birth. Abimelech excused himself to his Maker, from Abraham's pretence, that Sarah was but his sister. He nevertheless restored her next day, severely chiding the patriarch for imposing on him. Abraham confessed she was indeed his wife; but was likewise his sister, begotten on a different mother. Abimelech gave Abraham a number of valuable presents, and offered him a sojourning place in any part of his kingdom. He too, begged his prayers for the healing of his family; and cautioned him to beware of like dissimulation for the future. He also gave Sarah 1000 pieces of silver, in value about 510 dollars, to purchase a veil for covering her face, which still, at 90 years of age, was comely and sparkling: thus she was publicly instructed and reproved. Abraham prayed for Abimelech's family, and they were cured of their distemper. About fourteen years after, Abimelech dreading danger to himself or posterity, from the increase of Abraham's power, came, with Phichol his chief captain, and begged he would enter

into a covenant of friendship; which was readily granted, Gen. xx. and xxi. 22,—32.

2. Abimelech, the son and successor of the former, was like to be imposed on by Isaac, in the same manner his father had been by Abraham: but happening, from his window, to espy some sportive familiarity between Isaac and Rebekah, he immediately concluded she was his wife, not his sister, as both Isaac and herself had pretended. He immediately sent for Isaac, and reproved him, as guilty of what tended to involve him and his subjects in guilt and punishment. Fear of losing his life, for the sake of his beautiful consort was the only thing which Isaac plead in his own excuse. Abimelech therefore immediately issued orders, that none of his subjects, under pain of death, should, in the least, injure Isaac or Rebekah. Abimelech, finding that his subjects were terrified at, and mightily envied, the great prosperity and power of Isaac, he politely required him to leave his territories, because he was *become mightier than they*; or *much increased at their expence*. Some time after, Abimelech, mindful of the league his father had made with Abraham, and dreading danger from the increase of Isaac's power and wealth, took with him Ahuzzath his friend, and Phichol his chief captain, and repairing to Isaac, solemnly renewed the covenant with him at Beersheba, and were there entertained by him with a splendid feast, Gen. xxvi.

3. Abimelech, king of Israel, was the bastard son of Gideon, by his concubine at Shechem. He was a most wicked, aspiring, and bloody wretch. To procure the government for himself, he insinuated to the people of Shechem, how much better it would be for them to have him, their own citizen and blood relation, to be their governor, than to have all the threescore and ten sons of his father to rule over them. His Shechemite friends took for him out of the temple of their idol Baalberith seventy shekels of silver, in value thirty six dollars. With these he hired a band of vagabonds, who assisted him to murder, on one spot at Ophrah, all his seventy brethren, Jotham, the youngest only escaping. The Shechemites then made him king. It was on the occasion of the coronation, or soon after, that Jotham, from the top of mount Gerizim, an adjacent hill, pronounced his parable to the men of Shechem; importing, that their bestowal of the government on the only naughty person of Gideon's family, and the ungrateful murderer of the rest, should issue in the speedy ruin of all concerned. The event quickly verified his prediction. Abimelech had not reigned above three years, when there happened a variance between him and the men of Shechem. While, it seems, Abimelech removed his residence to Arumah, a place near Shechem, and left Zebul to inspect the city, Gaal the son of Ebed, and his friends, excited and headed the conspiracy. At one of their idolatrous feasts, they, in the most outrageous manner, contemned and cursed Abimelech. Informed of this by Zebul his officer, he marched his troops by night, in four bodies, against the Shechemites: Gaal and his friends, having no time to prepare themselves, were easily routed. On the morrow after, when the men of Shechem came out to the field, perhaps to the reaping, Abimelech and his troops fell upon and murdered them. He next took the city by assault, and murdered the inhabitants, and demolished the buildings. A thousand of the Shechemites fled to the temple of Baalberith, hoping there to defend themselves, or expecting the sanctity of the place would protect them: Abimelech and his troops carried fuel from an adjacent wood, set fire to the temple, and consumed it, and all that were in it. He next marched to Thebez, a place about nine miles to the eastward.

The inhabitants fled to a strong tower built in the midst of their city: Abimelech assaulted it with the utmost fury, and was just going to set fire to it, when a woman from the top of it struck him with a piece of a millstone, and brake his skull. He ordered his armour-bearer to thrust him through with his sword, that it might not be said he had been killed by a woman. His orders were executed, and he died, *A. M.* 2798; and his troops were dispersed. Judg. ix.

4. ABIMELECH. See ACHISH, and AHIMELECH.

ABIRAM. (1.) The son of Eliab the Reubenite. He, with his brother Dathan, and Korah, conspired to divest Moses and Aaron of the powers conferred on them by God; and on account hereof, was, with his whole family and substance, swallowed up alive by the earth. (2.) The eldest son of HIEL the Bethelite: he lost his life as his father founded the walls of Jericho, 1 Kings xvi. 34.

ABISHAI the son of Zeruiah, the sister of David. He was a noted warrior, an early assistant, and steady friend to his uncle. Entering Saul's tent along with him, he insisted for leave to dispatch that tyrant, but was not allowed, 1 Sam. xxvi. 7,—11. He served in David's wars with Ishbosheth, and vigorously pursued the flying enemy. In the war with the Edomites he cut off 18,000 of them in the valley of Salt. In the war with the Syrians and Ammonites he commanded the troops which engaged with, and routed the latter. In the war with the Philistines he killed Ishbibenob, a noted giant, who was just going to murder his uncle and king. At another time he alone attacked a body of three hundred, and killed them to a man. Highly provoked with SHIMEI's raillery he begged his uncle's leave to cut off the insolent wretch, but was not permitted. He commanded a third part of the army which defeated Absalom, and headed the household troops who pursued Sheba the son of Bichri, 2 Sam. ii. 18—24. and x. 10—14. and xvi. 9—11. and xviii. 2. and xx. 6, 7. and xxi. 15—17. and xxiii. 18, 19. 1 Chron. ii. 16. and xi. 20, 21. and xviii. 12.

ABLE; of great or sufficient power, wisdom, or wealth, Heb. vii. 25. Numb. xiii. 30. Exod. xviii. 21. Lev. xiv. 22. ABILITY; (1.) Measure of wealth, Ezra ii. 69. (2.) Sufficiency of wisdom and prudence, Dan. i. 11.

ABNER, the son of Ner. He was the uncle of King Saul, and the general of his army. Being mostly in the camp, and in high station, it is not surprising he knew not David at Ephes-dammim: but it was more culpable, that he guarded his master so ill in the camp at Hachilah, when David and Abishai entered it, and went off, without being perceived, 1 Sam. xiv. 50. and xvii. 55—58. and xxvi. 5,—14. After Saul's death he made Ishbosheth king; and for seven years supported the family of Saul, in opposition to David; but in the most of his skirmishes came off with loss. While Ishbosheth and David's troops rested near one another, hard by Gibeon, Abner barbarously challenged Joab to advance twelve of David's warriors, to fight with an equal number of his. Joab consented: the twenty-four engaged; and, taking each his fellow by the beard, and thrusting his sword into his side, they together fell down dead on the spot: a fierce battle ensued; Abner and his troops were routed: Abner himself was hotly pursued by Asahel: he begged him to stop his pursuit; on his refusal, he killed him by a backstroke of his spear. He was however pursued by Joab and Abishai, till he, who in the morning sported with murder, was obliged at even to beg that Joab would stop his troops from their hostile pursuit, 2 Sam. ii.

Not long after, Abner, taking it highly amiss for Ishbosheth to charge him of lewd behaviour with Rizpah, Saul's concubine, vowed he would quickly betray the whole kingdom in-

to the hands of David; he had scarce threatened it, when he commenced a correspondence with David, and had an interview with him at Hebron for that effect. Abner had just left the splendid feast wherewith David had entertained him, when Joab, informed of the matter, warmly remonstrated to his uncle that Abner had come as a spy. At his own hand he sent a messenger to invite him back, to have some further communication with the king. Abner was just come into Joab's presence, when he, partly from jealousy that Abner might become his superior, and partly to revenge his brother Asahel's death, mortally stabbed him, as he pretended to salute him. Informed hereof, David heartily detested the fact, exclaimed against Joab, and honoured Abner with a splendid funeral, and a mournful elegy, 2 Sam. iii.

ABOARD, into the ship, Acts xxi. 2.

ABOLISH: (1.) To do away; make void; annul the obligation of, 2 Cor. iii. 13. Eph. ii. 15. (2.) To destroy; make to cease, Isa. ii. 18. 2 Tim. i. 10.

ABOMINABLE, ABOMINATION; a thing very hateful and loathsome, as unclean flesh and things offered to idols, Lev. vii. 21, 18. Isa. lxvi. 17. Sin is called *abominable*, or *abomination:* it is the reverse of the divine perfections and law; it defiles persons in God's sight; and ought to be hated, detested, avoided, and opposed by us, Jer. xliv. 4. Isa. lxvi. 3. False doctrines, and horrid or indecent practices, contrary to the very light of nature, are called *abominations:* they are hated and loathed by God and his saints, Rev. xvii. 4.—Idols and their worship are called *abominations*. Not only is the worship of idols hateful in itself, rendering men odious to God; but is often attended with a variety of base and indecent ceremonies, 1 Kings xi. 7. Deut. vii. 26. and xii. 31. Idols are called *abominations of the eyes*, because the eyes of their worshippers are oft amused with, and, in adoration, lifted up to them, Ezek. xx. 7, 8. Idolaters and proud persons are an abomination, being detestable to God, and to all good men, Isaiah xli. 24. Prov. xvi. 5. Incense is an *abomination to God*, and the solemn meeting is *iniquity*. The observance of the Jewish ceremonies, without dependence on Christ by faith, and an universal endeavour after conformity to his moral law; or the mere observance of these ceremonies, after their abolishment by the gospel, was in God's account highly detestable and criminal, Isa. i. 13. and lxvi. 3. The sacrifices and prayers of the wicked are an *abomination*, because their principles, manner, and ends are sinful, Prov. xv. 8. and xxviii. 9. Probably shepherds were an *abomination to the Egyptians*, because a band of foreigners, called *shepherds*, had just before, from Ethiopia or Arabia, invaded and tyrannised over the country; or because the land was sore plagued on the account of Abraham and Sarah his wife, Gen. xlvi. 34. The Hebrews sacrificed the *abomination of the Egyptians*, i. e. their sacred animals, oxen, goats, lambs, rams, which the Egyptians adored, and thought utterly unlawful to offer, Exod. viii. 26. *The abomination that maketh desolate*, may denote, (1.) The image of a swine on the brazen altar; and that of Jupiter Olympius in the Jewish temple, which Antiochus Epiphanes erected to stop the worship of God, Dan. xi. 31. (2.) The Roman armies, composed of Heathenish idolaters, who had the images of idols and emperors painted on their banners; and who, highly detested of the Jews, entered and burnt their temple, and spread ravage and desolation through their country, Dan. ix. 27. Matth. xxiv 15. (3.) Antichrist, who horridly defiles and wastes the church of God, Dan. xii. 11.

ABOVE; (1.) High; overhead, Gen. vi. 16. (2.) Upwards, Exodus

xxx. 14. Lev. xxvii. 7. (3.) Beyond, 2 Cor. i. 8. (4.) More than, Gen. iii. 14. (5.) Higher than, Neh. viii. 5 It is used metaphorically, to denote the dignity or excellency of persons or things, Psal. cxiii. 4. Matth. x. 24; or rank, authority, and rule, Numb. xvi. 3. Deut. xxviii. 13. It also denotes what is spiritual and heavenly, Gal. iv. 26. Col. iii. 1; nay heaven, or God himself, who is above all in dignity and authority, James i. 17.

To ABOUND; (1.) To grow great or numerous, 2 Pet. i. 8. Matt. xxiv. 12. (2.) To increase, and have plenty of temporal or spiritual benefits, Prov. xxviii. 20. 2 Cor. ix. 8. God *abounds in grace* towards us, *in all wisdom and prudence*, in graciously choosing a fit person to be our Mediator; in appointing him his proper work, in its whole form and periods; in ordering the circumstances of his incarnation, debasement, and glory; and of all the mercies, afflictions, and deliverances of his people, to the best advantage. In forming and publishing the gospel of our salvation, and thereby rendering men wise, circumspect and prudent, who are naturally foolish and rebellious, he eminently displays and exerts his infinite mercy and grace, wisdom and prudence, Eph. i. 7, 8. Men *abound in the work of the Lord*, when, with noted and increasing pleasure and activity, they perform a multitude of good works, 1 Cor. xv. 58. Men *abound in transgression* when, with increasing activity, they proceed from one evil way to another or worse, Prov. xxix. 22. *Sin abounds* inwardly, when it renders our rational powers more vigorous, active in and delighted with sin: it *abounds* outwardly, when the number of sinners, or of sinful acts, and the number and degrees of their aggravations do increase: it *abounds* relatively, when its facts, criminal nature, power, and pollution, are more fully and convincingly manifested, Matth. xxiv. 12. Rom. v. 20. *Grace* in God *much more abounds* in saving the chief of sinners, and forgiving, conquering, and destroying, the greatest sins in them that believe: *grace* in us *much more abounds* in resisting and mortifying the strongest corruptions, and taking full possession of these inward powers where sin had been superlatively strong and active, Rom. v. 20. The *truth of God abounds* when his revelations are clearly and widely displayed; when his promises are eminently fulfilled; and his word rendered effectual for the conversion of vast multitudes; and is boldly professed by them, Rom. iii. 7.

ABRAM, the son of Terah.—Though mentioned before his brethren, Nahor and Haran, he appears to have been the youngest, born in the 130th year of his father's life, and *A. M.* 2008. The first seventy years of his life he resided in his father's family, in Ur of the Chaldees; and no doubt concurred with them in their idolatrous worship. After the death of his brother Haran, God appeared to him; doubtless hinted the detestable nature of idolatry; and, it is certain, ordered him to leave his native abode. He and his father's household removed to the northwest of Mesopotamia, and settled at Haran or Charran, a place so called, perhaps, to commemorate his deceased brother. After about five years continuance here, Terah died; and God appeared again to Abram: he assured him of a numerous seed, who should be a blessing to the nations around: he ordered him to leave his father's family, and travel to a land to which he would direct him. All obedient, Abram took with him Sarai his wife, and Lot his brother Haran's son, and all their substance, and went toward Canaan, neither knowing the country, nor the way whither he went, Gen. xi. 26—32. and xii. 1—5. Deut. xxvi. 5. Josh. xxiv. 2, 3. Isa. xli. 2. Acts vii. 2—4. Heb. xi. 8.

A. M. 2083, he entered Canaan, crossing the Jordan, south of the Ga-

lilean sea: he pitched his tent at Shechem, and there erected an altar to the Lord. Here God again appeared to him, confirmed his former promises, and assured him that Canaan should one day be the property of his seed. He had scarce received this promise, when a famine obliged him to leave the country: without consulting his Maker, he went southward to Egypt. Sarai was now sixty-five years of age, but retained beauty enough to endanger the man's life, who passed for her husband, especially in Egypt, where the women were none of the loveliest. Abram therefore and Sarai agreed, that both should pretend she was his sister, wherever they should come. They had not been long here, when her beauty charmed the Egyptians, and at last captivated Pharaoh himself. Abram received vast numbers of sheep, oxen, camels, asses, menservants, and maid-servants, besides gold, silver, and other precious things, in compliment, for the sake of his pretended sister: and Sarai was in imminent danger of being taken into Pharaoh's bed. To prevent this, God inflicted on him and his family such plagues as clearly manifested the cause. Pharaoh sent for Abram; sharply rebuked him for his dangerous imposition; returned him his wife undefiled; and gave orders for their safe departure from his dominions, Gen. xii. Psal. cv. 14, 15.

The famine in Canaan being ceased, Abram returned thither, and on the altar which he had built near Bethel and Hai, offered a sacrifice of thanksgiving for his safe return.—Contentions between his herdsmen and those of his nephew Lot, obliged them to separate. Abram made the peaceful proposal, and gave his nephew the choice what place he would turn to. Lot had scarce departed for the plain of Sodom, when God re-assured Abram that his seed should possess the whole country in view. Abram removed southward from the environs of Bethel, and pitched his tent in the plain of Mamre, which is in Hebron. There he erected an altar to God; and contracted a friendship with Mamre, Aner, and Eshcol, the chief men of that place. Before he had long enjoyed this agreeable situation, news were brought him, that Chedorlaomer and his allies had ravaged the country of Sodom and Gomorrah, and carried Lot prisoner. Abram armed 318 of his own servants; and with these, and a few allies headed by his friends Mamre, Aner, and Eshcol, he pursued the conquering potentates; surprised them by night at the springs of Jordan; routed and pursued them as far as HOBAH, northward of Damascus; recovered Lot, with all his family and substance, with the rest of the captives, and the plunder of Sodom. In his return, MELCHIZEDEK met him at Salem, entertained him with provisions, blessed him, and received from his hand the tithes of his spoil. The young king of Sodom generously offered him all that he had recovered, except the men and women: Abram more generously refused the least share of it, Gen. xiii. and xiv.

Graciously to reward Abram's generosity and dependence on God, the Lord immediately after assured him that he was his *shield*, and his *exceeding great reward;* and repeated to him the promise of a numerous seed, and of Canaan for their inheritance. By an horrible darkness, and by a fiery meteor passing between the pieces of the heifer, the she-goat, the ram, turtle, and pigeon, he confirmed the covenant, prefigured their affliction, and hinted, that at last their salvation should go forth *as a lamp that burneth.* At the same time he assured him his seed should sojourn four hundred years in a land not their own, and part of that time be terribly oppressed: and that in the fourth generation, they should be brought with great wealth from the land of

their bondage, and take possession of Canaan from the Euphrates on the north-east, to the border of Egypt on the south-west, Gen. xv.

Hearing that a child of Abram's own body should be heir of Canaan, Sarai imagining it impossible for one of her age and circumstances to be the joyful mother, advised her husband to make Hagar her maid his concubine, and procure children by her. Without consulting his God, Abram too rashly complied. Hagar no sooner found herself pregnant, than she behaved to her mistress in a haughty and surly manner. This occasioned bitter but unjust reproaches to Abram from his wife, as if he had encouraged his maid in her pride. Hard treatment from her mistress provoked Hagar to flee the family; but being advised by God she returned and submitted herself. She brought forth a son, whose name was ISHMAEL. For thirteen years after his folly with Hagar, God appears to have denied Abram the more noted tokens of his favour and presence. *A. M.* 2107, he repeated the promise of a numerous seed, and of the land of Canaan for their possession. To confirm this covenant, to separate Abram and his family from the rest of the world, and seal to them the blessings of grace, he ordered himself, and all the males of his family and seed, to have their foreskin cut off. He changed his name to ABRAHAM, which signifies *the father of a multitude.* Sarai's he changed to SARAH, which signifies *the lady or mistress.* He assured him that Ishmael should live, and have a numerous issue; and Sarah now ninety years of age, should bear a son, in whose seed all the nations of the earth should be blessed. Immediately after this vision, Abraham and all his males were circumcised, Gen. xvi. and xvii.

Not long after, the Son of God, attended by two angels in human shape, passed by Abraham's tent in their way to destroy Sodom and the cities adjacent. Upon Abraham's kind entreaty they entered his tent, and were entertained by him as travellers. The Angel JEHOVAH asking for Sarah, assured her and her husband, that after nine months she should bring forth a son, called ISAAC. Abraham accompanied his guests part of their way toward Sodom. To reward him for his religious education of his family, the Lord disclosed to him their intention to destroy these wicked cities. Moved with compassion, chiefly to Lot, Abraham interceded for their preservation. God granted him whatever he asked. He offered to save them, if fifty, if forty, if twenty, or even ten gracious persons should be found therein: but as there was none save Lot, only he and his daughters were preserved, Genesis xviii. and xix.—Scarce had Sarah conceived, when her own and her husband's dissimulation at Gerar issued in her being forced from him by ABIMELECH the king. She was however quickly restored, without receiving any stain of disloyalty to her marriage-bed, Genesis xx.

In *A. M.* 2108, Isaac was born, to the no small joy of Abraham and Sarah. The first circumcised, and the other suckled him. When Isaac was weaned, Abraham made a splendid feast for his household. On that occasion, Ishmael marked his contempt of Isaac. Sarah observing it, begged her husband to expel Hagar and her son from the family, as she would never allow him to inherit Canaan along with Isaac. This request was extremely disagreeable to Abraham; but, being admonished by God, he readily complied therewith. Abraham now dwelt at Beersheba: thither Abimelech king of Gerar came to make a covenant of friendship with him, moved perhaps with the report of the promise of Canaan to his seed. Abraham reproved the king concerning a well which his servants had

taken by force: that being restored, a covenant was made between them, and ratified by oath. Abraham too built an altar here to the Lord, Genesis xxi.

Isaac was now twenty-five, or perhaps thirty-three, years of age, when God ordered his father to offer him a burnt-sacrifice on a distant hill. All-obedient, he rose early next morning, set off with Isaac and some servants, and a knife, fire and wood, for the offering. After travelling three days he came to Moriah, the destined mount. The servants and asses being left behind, Isaac bore the wood; and his father the knife and fire. By the way, Isaac asked where the sacrifice was? Abraham replied, God would provide it. They came to the appointed spot: an altar was reared: Isaac was bound and stretched thereon. Abraham had just stretched his hand with the knife, to plunge it into the throat of his son; the Lord himself stopt the blow, and told Abraham he had now sufficiently discovered his fixed faith in his promise, and regard to his precepts: mean while, the patriarch looking behind him observed a ram caught by the horns in a thick bush: him he caught, and offered instead of his son, and called the place JEHOVAH-JIREH; importing, that God chiefly manifested his favours in perplexing straits, and would provide for his people whatever they needed. After God had renewed his promises, and confirmed them by oath, he rejoined his servants, and returned home to Beersheba; and was there informed that his brother Nahor had a numerous issue, Gen. xxii.

Abraham's next work was the burial of his beloved Sarah. She died at Hebron, where her husband, it seems, then dwelt. He requested of the Hittites of that place to sell him a burying-place: they offered him room in any of their sepulchres: he desired the cave of Machpelah:—Ephron, the proprietor, begged he would take it in compliment; but Abraham insisted to give the full value, and paid for it 400 shekels, which amounted to about 205 dollars 32 cents, or, according to Prideaux, to 266 dollars 40 cents; and there he buried Sarah his wife.

Three years after, he resolved to provide a match for Isaac his son.—He called Eliezer his principal servant, and, after giving him his instructions, and binding him by oath, to take for his son a wife out of his own kindred, and to avoid every step calculated to make Isaac return to Mesopotamia, he sent him away with a suitable train, and a number of presents. Rebekah was obtained for Isaac. Next year Abraham himself espoused Keturah, and his body being invigorated by the influence of God, he had six sons by her. Their names were, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. These Abraham in his lifetime portioned, and sent eastward into ARABIA the desart, where they became heads of tribes numerous and potent. *A. M.* 2183, Abraham died in the 175th year of his age: his sons Isaac and Ishmael, who now lived at a small distance one from another, buried him in the cave of Machpelah, beside Sarah his wife, Gen. xxiii. xxiv. and xxv.

Abraham is famous in the stories of the ancient Heathens, and of the Mahometans, Indians, and Jews, as a king of Damascus; as a teacher of arithmetic and astronomy to the Egyptians, &c. It is probable human sacrifices took their rise among the Canaanites, from his intended oblation of Isaac. Severus, the Roman emperor, reckoned him one of his deities, along with Jesus Christ. The sacred volumes represent him as the friend of God; as the father and pattern of the faithful; as one who, with joy unspeakable, foresaw the coming of the promised Messiah; as a noted possessor of the heavenly glory; and hence a share of it is re-

presented as *a lying in his bosom*, Romans iv. Heb. xi. John viii. 56. Matth. viii. 11. Luke xvi. 20.

Was Jesus Christ typified by this venerable patriarch? How astonishing was his meekness, his love and kindness to men; his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of Heaven; the Father and covenant-head of innumerable millions of saved men. To him were all the promises relative to the evangelic and eternal state of his church originally made. All-obedient, he, at his Father's call, in a manner, left the native abodes of bliss, and became a stranger and sojourner on earth, not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God. By all prevalent intercession and supernatural influence, he delivers his, ah! too ungrateful friends from the hand of their foes. After long patience he obtains a numerous seed in the Jewish and gospel-church. In his visible family are many professors, children of the bond-woman, the covenant of works; who, in the issue, are like the modern Jews, rejected and cast out into a state of wickedness and misery: others are children of the free woman; like Isaac, are by the powerful influence of the promise, begotten again unto God.

ABSALOM, the third son of king David: his mother was Maacah, the daughter of Talmai king of Geshur. He was one of the most comely men that ever breathed: every year he cut the hair of his head, and it weighed 200 shekels, or about six pounds English weight; or perhaps, rather, was valued at the rate of 200 shekels of silver; which at least is about 102 dollars 12 cents, or, according to Prideaux, 133 dollars 20 cents. He had three sons, who all died in their childhood, and a beautiful daughter called TAMAR, 2 Sam. iii. 3. and xiv. 25—27. and xviii. 18.

When Tamar his sister was ravished by Amnon, she complained to him of the injury done her. Absalom resolved on a thorough revenge.—Bent to execute it, he entirely concealed his resentment. After two years he invited his brethren to a shearing-feast at Baalhazor. When Amnon had drunk hard, Absalom ordered his servants to kill him; and then fled to his grandfather at Geshur in Syria. He had continued three years in exile when Joab, observing David's fondness of a reconciliation, prompted an artful widow of Tekoah, by a feigned speech concerning the danger of her son, who, she pretended, had in a passion killed his brother, to solicit it. Absalom was recalled; but lived two years at Jerusalem without entering his father's presence. Stung with grief and indignation he sent for Joab, with a view to engage him to be his advocate with the king. Joab at first refused to go; but Absalom, by burning his standing corn, obliged him to it. On coming, Joab understood his intent, and went directly to king David and procured his admission to court. Scarce was this reconciliation effected, when Absalom prepared to usurp his father's throne. He got himself a number of horses and chariots, and fifty men to run before him. By kind usage of those who came to his father for judgment, by indirect hints that their causes were good, but his father neglected to do them justice, and by wishes that it were in his power to do them right, he won the hearts of the people.

About Whitsuntide, *A. M.* 2980, in the 40th year after David's unction by Samuel, and the 4th after Absalom's return from Syria, he, under pretence of fulfilling a vow, solicited his father's permission to repair to Hebron, a city southward of Jerusalem. Two hundred persons of note attended him thither, without suspecting his designs. He immediately opened his mind to them; and caused it to be proclaimed in all the cities of Israel, that he reigned in Hebron.—

Ahithophel, David's principal counsellor, upon invitation, revolted to him with the first: the body of the Israelites followed his example. David, with a handful of such friends as he could depend on, fled from Jerusalem. Ahithophel, after making him publicly defile ten of his father's concubines, advised Absalom, without delay, to give him the command of 12,000 chosen troops, and he would directly pursue his father, and apprehend him before he had time to recover from his fright. This advice was extremely proper to answer his end. But Hushai was also consulted: he pretended Ahithophel's counsel was not seasonable, as David and his friends were brave and desperate fellows, and would readily spring forth from pits, or like hiding-places, and all of a sudden cut off some of Absalom's forces; and so dispirit the whole party before it was firmly established. To flatter Absalom's vanity, and give David time to put himself in a posture of defence, he advised to assemble every man of Israel capable to bear arms; and that Absalom should command them in person: he pretended, that with this huge host they should, without fail, ruin David and his party, whether they found him in city or field.

Hushai's advice was approven and followed. Absalom collected his troops; marched over Jordan to attack his father; a battle was fought in the wood of Ephraim: his raw undisciplined host was easily defeated by the providence of God, and his father's veteran troops. The wood tore vast numbers of them to pieces, or otherwise occasioned their ruin. David had ordered his warriors to spare the life of his rebellious son; but riding through the wood, an oak branch caught hold of his high valued hair, and hung him by it instead of an halter, while his mule went away. Informed hereof, Joab hasted to the place, and put an end to his life. He had erected a proud monument to perpetuate his fame; but had not the honour to be buried therein. His corpse was cast into a pit, as the carcase of an ass, and a great heap of stones thrown over him. Whether his father, who so lamented his death, removed it to a more honourable sepulchre we know not, 2 Sam. xiii. xiv. xv. xvi. and xvii.

ABSENT, out of one's sight or presence, Gen. xxxi. 49. Col. ii. 5. The saints on earth are *absent from the Lord;* they enjoy not the immediate vision and fellowship of Jesus Christ, and of God in him, as those in heaven do, 2 Cor. v. 6.

ABSTAIN, to forbear using. ABSTINENCE is strictly a forbearing of the use of food, Acts xxvii. 22. During their sacred ministrations, the Jewish priests were to abstain from wine and grapes, or any thing produced by the vine, Lev. x. 9. So were the Nazarites during the term of their vow, Numb. vi. 3. The whole Hebrew nation were to abstain from the flesh of animals declared unclean by the law; and from the fat of such as were sacrificed to the Lord; and from the blood of all, Lev. xi. and iii. 17. and vii. 23. To commemorate the shrinking of the sinew of Jacob's hough, when touched by the wrestling Angel, they voluntarily forbore eating of the correspondent sinew in animals, Gen. xxxii. 25. To avoid giving offence to Jewish or weak Christians, the apostles enjoined the Gentile converts to refrain eating of blood, and things sacrificed to idols, Acts xv. 28. 1 Cor. viii. 7—10; but Paul declares it the doctrine of devils to abstain from any wholesome food, under pretence of intrinsic holiness and devotion, 1 Tim. iv. 3, 4.

ABUNDANCE; a great deal of any thing, 2 Chro. ix. 9. Rom. v. 17. 2 Cor. xii. 7. Great plenty and wealth, Deut. xxviii. 47. *The abundance of the seas*, is plenty of fishes, and of profits arising from sea-trade, Deut. xxxiii. 19. See ABOUND.

ABUNDANT: very large, as an overflowing stream, 1 Pet. i. 3.

To ABUSE; to use persons or things from wrong ends or motives; or in a sinful and dishonourable manner, Judg. xix. 25. Men *abuse themselves with mankind*, when they commit the horrid sin of Sodom, that brought ruin on that and the cities around, 1 Cor. vi. 9. Men *abuse the world*, when they use the good things of it to dishonor God, and gratify their own lusts, 1 Cor. vii. 31.

To ACCEPT; (1.) To receive favourably, Mal. i. 10—13. (2.) To take pleasure in, Jer. xiv. 10. (3.) To esteem highly, Luke iv. 24. To be *accepted of God*, is to be received into his grace and favour Acts x. 35. The saints are *accepted in the beloved:* through union to the person, and imputation of the righteousness of Jesus Christ, they are received into the divine favour, and entitled to all the blessings of eternal life, Eph. i. 6. The sinful *accepting of persons*, is the shewing them partial respect in judgment or otherwise, on account of some carnal circumstances and motives, Prov. xviii. 5.

ACCESS; free admission; unhampered entrance. Our *access* to a gracious state, and to God, is *through Christ*, as our ransom and way; *by the Spirit*, as applying to us the person and fulness of Christ; and *by faith*, as the means of receiving and improving Christ as the Lord our righteousness and strength, Eph. ii. 18. Rom. v. 2.

ACCHO, was a city of Gallilee, on the coast of the Mediterranean sea, about 32 miles south of Tyre. It was built on a plain, but had mountains surrounding it on all sides, except towards the sea: on the south was Carmel; on the east the mountains of Galilee; and on the north the ladder of Tyre, about 12 miles distant. It had a fine harbour, and on the north of it the river Belus; and the sea shore afforded great quantities of sand for making glass. It was given to the tribe of Asher: but they suffered the Canaanites to continue in it, Judg. i. 31. It made no great figure till Ptolemy Philadelphus king of Egypt rebuilt it, and called it PTOLEMAIS: after which it often shared in the distress of the Syrian war. The Christian religion was early established here; and here Paul visited the saints in his way to Jerusalem, Acts xxi. 7. Church history informs us, that here were bishops in the 2d, 3d, 4th, 5th, and 6th, centuries of the Christian æra. In the 12th and 13th centuries it was a place of great strength, and was the object of no small contention between the Mahometans and the Europeans in the sacred wars. It began about that time to be called *St. John de Acra:* and here the knights of St. John of Jerusalem fortified themselves a long time. It has for about 300 years been subject to the Turks, and is still remarkable for a deal of magnificent ruins of palaces, castles, and about 30 churches. It is now but poorly built and inhabited; scarce a mile about, and without walls; as the Arabs will not allow it to be inclosed, lest they should lose their power over it. It has an old church, and a bishop of the Greek church. The Popish monks have an inn, which serves them instead of a convent.

ACCOMPLISH; (1.) To perform; FULFIL; fully execute, Jer. xliv. 25. (2.) To bring to pass what is desired, purposed, or promised, Prov. xiii. 9. (3.) To finish; so days are accomplished, Acts xxi. 5. Luke ii. 6.

ACCORD; of its, or his *own accord*; freely, without pains or constraint, Lev. xxv. 5. 2 Cor. viii. 17. With *one accord*, with universal harmony and agreement, Acts i. 14. and ii. 46. and v. 12.

ACCORDING; (1.) Agreeably to, 2 Tim. i. 9. (2.) Even as; in proportion to, Acts iv. 35. God rewards all men *according to their works*; that is, agreeably to the nature of their works, 2 Cor. v. 10. Rev. xxii. 12; but deals not with his elect *according to* the merit of their works, whether

good or bad, 2 Timothy i. 9. Titus iii. 5.

To ACCOUNT; to reckon; judge; value, Deut. ii. 11. The Hebrews *made account* for the Paschal lamb; every eater paid his share of the price, Exod. xii. 14. To put a thing to one's *account*, is to charge it on him as his debt; or reckon it to him as his good deed, Philem. 18. Phil. iv. 17. To *take account*, is to search into and judge a matter, Mat. xviii. 23. To *give account*, is to have our conduct tried, whether it be reasonable and lawful or not, Rom. xiv. 12. Heb. xiii. 17. 1 Peter iv. 5. God *giveth not account of his matters:* he does not ordinarily inform his creatures of the reasons and circumstances of his conduct; nor is he under obligation to do it, Job xxxiii. 13.

ACCURSED. The Hebrew word HHEREM, and the Greek ANATHEMA, which our version often renders *accursed*, signify things set apart or devoted; and with Jews and Christians marked the highest degree of excommunication. They generally imported the cutting off one from the community of the faithful, the number of the living, or the privileges of society; and of a thing from existence and common use. The cities of king Arad, the seven nations of Canaan, the sacrifices of false gods, were *accursed*, or devoted to destruction, Numb. xxi. 2, 3. Deut. vii. 2, 26. Exod. xxii. 19. The Hebrews devoted to a curse such as did not assist in punishing the Benjamites, Judg. xxi. 5. Jephthah devoted whatever should first meet him from his house, Judg. xi. 29. Saul devoted such in his host as should taste any food before sunset, while he pursued the Philistines, 1 Sam. xiv. 24. Above forty Jews devoted themselves under a curse, if they did eat or drink before they had killed Paul, Acts xxiii. 12, 13. Nothing devoted to the Lord, under the form of a curse, could be redeemed, Lev. xxvii. 28, 29. The wealth of Jericho was *accursed;* the gold, silver, brass, and iron, were under the form of a curse set apart to the service of God, and the rest devoted to ruin, Jo. vi. 16, 19. and vii. 1. The hanged malefactors were *accursed of God*, devoted to public punishment, and in emblem of Jesus dying under the curse, Deut. xxi. 23. To promote the salvation of his Jewish brethren, Paul could have wished himself *accursed from Christ;* not cast into hell, and for ever under the power of sin, and employed in blasphemy of God, but cast out of the church, and made a temporary monument of God's wrath. Rom. ix 3. Moses too is thought to have offered himself to ruin for the preservation of Israel; but I suppose he only wished that he might not outlive the destruction of his people, Exod. xxxii. 32. Haters of Christ, and preachers of righteousness by the works of the law, are *accursed*, Isa. lxv. 20. Gal. i. 8, 9. To be *Anathema, Maranatha*, is to be finally separated from Christ and the saints, and devoted to everlasting punishment by him at his second coming: the one word is *Greek*, and the other *Syriac*. to import, that neither Jews nor Gentiles shall be accepted, 1 Cor. xvi. 22. To *call Jesus accursed*, is to account him a deceiver, and act toward him as such in our profession or practice, 1 Cor. xii. 3.

To ACCUSE; to charge with a crime, Dan. iii. 8. ACCUSATION is the act of charging one with a fault; or the charge itself, Lu. xix. 8. 1 Tim. v. 19. Men's *thoughts accuse* them, when their conscience charges their sins on them, fills them with pain, shame, and fear on account thereof, Rom. ii. 15. Moses *accused the Jews* in Christ's time; his law pointed out and condemned them for the defects and irregularities of their practice, John v. 45. Satan is the *accuser of the brethren before God day and night:* without ceasing, he, by his agents, accused the primitive Christians before the civil magistrates; and towards GOD, to the world, and to

their own conscience, he, in every age, charges the saints with manifold crimes real or feigned, Rev. xii. 10.

ACELDAMA; a field, said to have lain on the south of Jerusalem, just north of the rivulet Shiloah. It is said to have been the same with the *fullers' field*, where they whitened their cloth, Isa. vii. 3. It is certain it was the *potter's field*, whence they digged their materials: its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver, which he had received for betraying his Master, the high priest and rulers pretended it was not lawful to cast it into the sacred treasury, as it was the price of blood, and purchased with it this field to bury strangers in; and so it came to be called *Aceldama*, or *Hakeldama, the field of blood*, Zech. xi. 12, 13. Matth. xxvii. 8. Acts i. 18. Travellers assure us, that it is now covered with an arched roof, and will consume a corpse in two or three days.

ACHAIA, a country of the Greeks in Europe. Sometimes it was taken largely and answered to GRECIA proper, now called *Livadia:* but *Achaia proper* was a very small canton an the south of Greece, and north of the Peloponesus or Morea. Its capital, and only city of note, was Corinth. Gallio was the Roman deputy here when Paul preached the gospel, and founded various Christian congregations, Acts xviii. 1—12. 2 Cor. i. 1.*

* The provinces of the Roman Empire were of two kinds; those belonging to the Emperor, in which the Governor was called Proprætor; and those belonging to the Senate, in which the Governor was called Proconsul. The province of Achaia, which, in the reign of Augustus Cæsar, belonged to the Senate passed afterwards to the Emperor Tiberius. But Claudius restored it again to the Senate; so that when Paul preached there, the government was Proconsular; and the Governor Gallio was properly called the Proconsul, which is the signification of the word which in Acts xviii. is rendered deputy.

ACHAN, or ACHAR, a descendant of Judah by Zerah, Zabdi, Carmi. At the taking of Jericho, he contrary to the express charge of JOSHUA, coveted part of the accursed spoil: Having seized a Babylonish garment, a wedge of gold, and two hundred shekels of silver, he concealed them in his tent. Offended with his crime, and to deter others from secret wickedness, God marked his indignation hereat in the defeat of three thousand Hebrews before AI, and the slaughter of thirty-six. Pained with grief, Joshua and the elders of Israel rent their clothes, and cried to the Lord for help. The Lord informed Joshua, that one of the people had taken of the accursed spoil, and hid it among his stuff; and that they were to have no assistance from him, till that evil should be discovered and punished. By the direction of God, the whole assembly of Israel sanctified themselves, and prepared for a solemn search on the morrow: the search was referred to the determination of the lot: First the tribe of Judah; next the family of Zerah; next the family of Zabdi; and lastly, Achan himself was taken: admonished of Joshua, he candidly confessed his offence; and it is hoped, truly repented of it: The stolen goods were brought, and publicly exposed to the view of the assembly: Then he and his children, who probably concurred in the theft, and all his cattle, were, for the terror of others, publicly stoned to death; and the dead bodies, with his household furniture, burnt to ashes in the valley of Gilgal, called from that event ACHOR, that is *trouble;* and a great heap of stones cast on them. 1 Chron. ii. 5—7. Josh. vii.

ACHISH, or ABIMELECH, king or lord of the Philistines of Gath. To avoid Saul's persecution, David retired to Gath. The courtiers represented to Achish that this David had killed Goliah, and been celebrated as a noted destroyer of their na-

tion. Informed of these insinuations, David, to secure himself, meanly counterfeited madness. Achish hinted to his servants that they had no reason to be afraid, and himself had no need of a fool to make sport to him: He ordered them to expel him from the city. About four years after, David returned to Gath. Achish, the same who had formerly contemned him, or perhaps his son, gave him a friendly reception. He assigned him and his warriors Ziklag, one of his cities, to dwell in. Almost two years after, he required David and his warriors to assist him and the Philistines against Saul and the Hebrews, and promised to make them his life-guard. The other lords of the Philistines absolutely refused to allow David and his men to serve in their army. Achish, therefore, discreetly dismissed them to their home. Psal. xxxiv. tit. 1 Sam. xxi. xxvii. xxviii. and xxix.

ACHMETHA. Some think it signifies Ecbatana, the capital or chief city of Media, built by Dejoces or Phraortes, and surrounded with a sevenfold wall of different colours and unequal height. But perhaps it signifies but a strong *box* or *press*, in which the old rolls of the Medo-Persian court were deposited, Ezra vi. 2.

ACHOR, the valley near Jericho where ACHAN was stoned. The valley of Achor being a *rest for flocks*, and a *door of hope*, imports, that under the gospel, cheifly during the thousand years reign of the saints, the issue of discouraging troubles, and the ordinances and influences of God's grace, shall afford restful pasture to his people, and encourage their solid hope of the heavenly bliss; even as the Hebrews' first encampment in the valley of Achor was to them an hopeful pledge of their complete possession of the promised land. Joshua vii. 26. Isaiah lxv. 10. Hosea ii. 15.

ACHSAH, the daughter of Caleb the son of Jephunneh. To excite some brave warrior to wrest Kirjath-sepher from the Canaanitish giants, Caleb proffered Achsah as his reward. On these terms, Othniel her cousin quickly obtained her. In her way home to her husband's residence, she alighted from her ass, threw herself at her father's feet, and begged, that as he had portioned her with a *south*, a dry land, he would give her some moist field, abounding with springs of water: he gave her one, or perhaps two fields, thoroughly moist. Joshua xv. 16—19. Judges i. 12—15.

ACHSHAPH, a city about the foot of mount Tabor; Joshua conquered the king of it, and gave it to the tribe of ASHER. In Jerom's time, about 400 years after Christ, it seems to have been a small village called Chasalus, Josh. xii. 20. and xix. 25.

ACHZIB, a city pertaining to the tribe of Asher. It is thought to have been the same with Eedippa, now Zib, which stands on the shore of the Mediterranean sea, about half way between Tyre and Ptolemais, Joshua xix. 29. There was another city of this name in the tribe of Judah, Josh. xv. 44. *The houses*, forts or families of *Achzib were a lie to the kings of Israel;* disappointed them, or proved unfaithful to their allegiance, during the Assyrian invasion, Mic. i. 14.

To ACKNOWLEDGE; (1.) To own or confess, Gen. xxxviii. 26. (2.) To observe; take notice of, Isaiah xxxiii. 13. (3.) To esteem and respect, Isa. lxi. 9. 1 Cor. xvi. 18. (4.) To approve of, 2 Cor. i. 13. Philem. 6. (5.) To worship, profess, and own as a God, Dan. xi. 39. We *acknowledge the Lord in all* our *ways*, when in every matter we request and wait for his direction and assistance; when we observe what direction or encouragement his word and providence afford us in our affairs, temporal or spiritual, Prov. iii. 6.

To ACQUAINT; to get a familiar knowledge and intimacy, Psalm cxxxix. 3. To acquaint one's self with, or accustom ourselves to God,

is by repeated endeavours to get spiritual knowledge of, and intimacy with him, Job xxii. 21. ACQUAINTANCE, persons to whom one is familiarly known and intimate, Job xix. 13.

ACQUIT, to clear from charge of guilt, Nah. i. 3.

ACRE. The English acre is 4840 square yards, the Scotch 6150 2-5ths, the Roman 3200, and the Egyptian aroura 3698 7-9ths; but the Hebrew *Tzemed* appears to mean what one plough tilled at one time. Ten acres of vineyard *yielding one bath*, and *the seed of an homer an ephah*, imports excessive barrenness; that the best ground should scarce produce the tenth part of the seed, Isa. v. 10.

ACT, ACTION, a deed; particularly a more noted one, Isaiah lix. 6. Deut. xi. 3. ACTIVITY, an alert briskness, attended with wisdom and prudence in doing business, Genesis xlvii. 6.

The ACTS *of the Apostles*, are an inspired history of their actions and sufferings, at or after the ascension of their adored Master. It chiefly relates these of PETER, JOHN, PAUL and BARNABAS. It gives us a particular account of Christ's ascension; of the choice of Matthias in place of Judas; of the effusion of the Holy Ghost at the feast of Pentecost; of the miraculous preaching of the gospel by the apostles, and the success thereof, and their persecutions on that account, chap. i. to v: of the choice of the deacons, the prosecution and murder of Stephen, one of them, chap. vi. and vii: of a more general persecution, and a dispersion of the Christian preachers into Samaria and places adjacent; of the baptism and baseness of Simon the sorcerer; and of the conversion and baptism of the Ethiopian eunuch, chap. viii: of Peter's raising Dorcas to life, preaching to and baptising the Gentiles of Cornelius's family, and vindication of his conduct herein, chap. ix. 32—43. and x. and xi. 1—18: of the spreading of the gospel among the Gentiles by the dispersed preachers; and the contribution for the saints at Jerusalem in the time of a dearth, chap. xi. 19—39: of Herod's murder of James; imprisonment of Peter, and fearful death, chap. xii: of the council held at Jerusalem, which condemned the imposition of Jewish ceremonies, and advised to avoid offence of the weak, to forbear eating of meats offered to idols, or of things strangled, or blood, chap. xv. The rest of the book relates the conversion, labours, and sufferings of Paul, chap. ix. 1—31. and xiii. and xiv. and xvi. to the end. It contains the history of the planting and regulation of the Christian church for about 30 years. Nor have we any other for 250 years after, that deserves our belief. This large gap betwixt inspired history, and that of human authority which deserves credit, Providence no doubt ordered, that our faith and practice relative to the concerns of the church should stand, not in the wisdom of men, but in the authority of God.

Luke the evangelist was the penman of this history: he wrote it as a continuation of his history of Christ. The Marcionite and Manichean heretics of the early ages of Christianity utterly rejected it. The Ebionites translated it into Hebrew, grossly corrupting it. Other heretics attempted to obtrude on the church a variety of forged imitations of it; as Abdias's ACTS of the apostles, the ACTS of Peter, Paul, John, Andrew, Thomas, Philip, Matthias, &c.

ADAM. This name, which signifies red earth, was divinely imposed on both the original parents of the human race, to import their earthly original, their comeliness, and affectionate conjunction, Gen. v. 2; but it is ordinarily appropriated to the man. On the sixth day of the creation, when God had fitted the earth for his residence, he formed man's body of the dust of the ground; he breathed into his nostrils the breath of life, and

endued him with a rational soul, resembling himself in knowledge, righteousness, and holiness: for his exercise and refreshment he placed him in the garden of Eden, to keep and cultivate it. Though his most perfect obedience was due to his Maker, and could properly merit no valuable reward, God, in rich condescension and grace, made a covenant with him, importing, that upon condition of his perfect obedience to every precept of the divine law, he and all his posterity should be rewarded with happiness and life, natural, spiritual, and eternal; but in case of failure, should be subjected to the contrary death, to which he consented. This, to be sure, was the shortest, easiest, and most probable method of securing happiness to mankind. Adam too was the fittest person, and lay under the strongest obligations to perform the condition. To render him the more attentive, to keep him mindful of his fallible nature, and that his happiness consisted only in the enjoyment of God, to try his obedience in the easiest point of indifference, he was prohibited, under pain of immediate death, to eat of the fruit of a certain TREE.

On the same day God constituted him lord of the fish, fowls, cattle, and creeping things, vegetables, and other things on the earth: the fowls, cattle, and creeping things, he convened before Adam as his vassals; and Adam marked his wisdom and authority in assigning to each its proper name.—None of these animals being a fit companion for Adam, God cast him into a deep sleep, took a piece of flesh, or a rib, from his side, without the least pain, and formed it into the body of a most beautiful woman: Her too he endued with a reasonable soul, and brought her to Adam, who received her with the utmost affection as his wife. There being no inclemency in the air, no irregularity in their nature, they went both naked; and were neither hurt nor ashamed, Genesis i. 26—31. and ii. Psalm viii. 4—7. Rom. v. 12—19. That very day, or rather soon after, Satan, just expelled from the heavenly abodes, conceiving the strongest envy at the happiness of mankind, resolved to effectuate their ruin. Sticking at nothing base, he entered into a serpent, the most simple or subtile of the animal tribe. Thence, finding the woman all alone, he conferred with her; tempted her to suspect the meaning and certainty of the divine prohibition, and to eat of the forbidden fruit. Solicited by her, Adam followed his wife's example, received part of the fruit from her hand, and did eat thereof. He no doubt hoped for happiness, at least impunity, in so doing: but it is quite absurd to imagine he wittingly threw himself into endless woe, from affection to her. Guilt immediately seized on their conscience, and irregular passions awaked in their soul; they were ashamed of their nakedness, and applied fig-leaves for a covering. *In the cool*, or afternoon of the day, they heard the Voice, the WORD, or Son of God, walking in the garden, and fled to hide themselves amidst the thick bushes or trees. God called for Adam and inquired why he fled, how he became ashamed of his nakedness, and why he had eaten the forbidden fruit? Adam laid the whole blame on Eve, whom, he said, God had given him for an assistant and comfort. Eve blamed the serpent as her deceiver. After passing a sentence of ruin upon Satan and his agents, by means of the Seed of the woman, and of affliction of the serpent, the instrument of his deceit; of sorrow, painful child birth, and further subjection to her husband, on the woman and her female offspring; God threatened Adam and his whole posterity with a curse on their fields; with scanty crops; with sorrow and toil; and finally, with death and a return to dust.

The threatening on Satan implied a promise of mercy and redemption

to mankind by the blood of God's Son: God therefore now instructed Adam and his wife in the manner and signification of typical sacrifices. To mark their degrading of themselves to the rank of beasts by sin, and denote their recovery by the imputed righteousness of the great atonement, God clothed them with the skins of sacrificed animals. To testify his displeasure with sin, and prevent their vain attempts to procure happiness and immortality by eating of the tree of life, God expelled them from Eden, to cultivate the fields eastward, whence their body had been formed. The symbols of the divine presence hovered on the east of the garden; some angels, and perhaps some fiery meteor there placed, rendered it impossible for mankind to re-enter.—Just before his expulsion Adam had called his wife EVE, because she was to be the common mother of men, particularly of these appointed to everlasting life. Now he knew her, and she conceived and bare CAIN, and soon after ABEL. These Adam taught to sacrifice to the Lord; but both in the issue proved to their parents a source of trouble and grief.—Soon after the death of Abel, Adam, in the 130th year of his age, had Seth born to him: he had besides a great many other children. After he had lived 930 years he died.

A number of fancies concerning him are reported by Heathen and Jewish writers: but he is represented in scripture as a covenant-breaker; as a coverer of his transgressions; as a source of guilt and death to all his posterity; and as a figure of the promised Messiah, Gen. iii. iv. and v. Hos. vii. 6. Job xxxi. 33. Rom. v. 12—19. 1 Corinth. xv. 21, 22, 45—49.

Jesus Christ is called the second ADAM, because of his similitude to the first. He is in a peculiar manner the *Son of God*, the express image of his person, and brightness of his glory. He is *a new thing created in the earth*, by the overshadowing influence of the Holy Ghost. He is the glorious fruit of the earth; the product of the chief counsels of God, and the ornament and centre of all his works. He is the head and representative of his people in the second and last covenant: he is their common parent, who communicates to them his spiritual image, and entitles them to all the fulness of God: he is their great prophet, priest, and governor. All things, without reserve, are subjected to him for their sake. Having by his blood regained the celestial paradise, he resides in it, and cultivates the whole garden of his church; and hath, and gives men, power to eat of the tree of life. Being, by the determinate counsel of God, cast into the deep sleep of debasement and death, his church, in her true members, was formed out of his broken body and pierced side:—divinely is she espoused to him; and to her he cleaves, at the expence of once leaving his Father in heaven, and now leaving his mother the church and nation of Judah, 1 Cor. xv. 22, 45—49.

ADAM, ADAMAH, ADAMI, a city pertaining to the tribe of NAPHTALI. It was situated near the south end of the sea of Tiberias: just by it the waters of Jordan stood as an heap till the Hebrews passed over, Joshua iii. 16. and xix. 33, 36. Perhaps Adami was a different city from Adamah.

ADAMAH, or ADMAH, the most easterly of the four cities destroyed by fire and brimstone from heaven. Some think the Moabites built a city of that name near to where the other had stood, Gen. xiv. 2. Deut. xxix. 23. To be *made as Admah*, and *set as Zeboim*, is to be made a distinguished monument of the fearful vengeance of God, Hos. xi. 8.

ADAMANT, the same precious stone which we call a diamond. It is the hardest and the most valuable of gems. It is of a fine pellucid substance; is never fouled by any mix-

ture of coarse matter; but is ready to receive an elegant tinge from metalline particles: Being rubbed with a soft substance it shines in the dark; but its lustre is checked if in the open air any thing stop its communication with the sky. It gives fire with steel, but does not ferment with acid menstruums. No fire, except the concentrated heat of the solar rays, have the least impression on it; and even that affects but its weakest parts. Some diamonds are found in Brasil, but those of the East Indies, in the kingdoms of Golconda, Visapour, Bengal, and the Isle of Borneo, are the best. We know of no more than four mines of diamond in India. That of Gani or Coulour, about seven days journey east of Golconda, seems the most noted. About 60,000 persons work in it. The goodness of diamonds consists in their water or colour, lustre and weight. The most perfect colour is the whitish. Their defects are veins, flaws, specks of red or black sand; and a bluish or yellowish cast.

The finest diamonds now in the world are, that of the late king of France, Lewis XVI. weighing 136 3-4ths caracts: that of the duke of Tuscany, weighing 136 1-2 caracts, and worth 868,328 dols. 89 cts: that of the Great Mogul, weighing 279 1-2 caracts, and worth 3,463,306 dols. 66 cents: that of a certain merchant, weighing 242 1-3 caracts. There was also, one in the French crown that weighed 106 caracts. The adamant or diamond was the third jewel in the second row of the high-priest's breastplate, Exodus xxviii. 18. Ezekiel's forehead was made like an *adamant*; he was endued with undaunted boldness in declaring God's message to the Jews, Ezek. iii. 9. Wicked men's hearts are *as an adamant*, Zech. vii. 12: neither broken by the threatenings and judgments of God; nor melted by his promises, invitations and mercies. The sin of Judah was *written with a pen of iron, and point of a diamond*; their corrupt inclinations were deep rooted and fixed in their heart; and all their crimes were indelibly marked by God, Jer. xvii. 1.

ADAMITES, a sort of heretics of the second age. The author of this sect was one Prodicus, a disciple of Carpocrates; they assumed the title of Adamites, pretending to the innocence of Adam, whose nakedness they imitated in their churches, which they called Paradise. Community of women was one of their principal tenets; they lived, or made a shew of living, in solitude and continency, condemning the state of matrimony; and when any of them were guilty of any particular crimes, such an one they called Adam, and that he had eaten of the forbidden fruit; and when they expelled him from their assembly, they drove him, as the phrase was, out of Paradise. This heresy was renewed in these last ages by one Picard, a native of Flanders, who retired into Bohemia, where he introduced this sect. There were some in Poland and England who were followers of it; and the modern Adamites are said to hold their assemblies in the night time, and to observe these rules exactly, *Swear, Forswear, and reveal not the secret.** [*a*]

* In the various accounts given of this unfortunate and fanatic sect of people, we find the following observations in Mosheim's Ecclesiastical History, vol. iii. p. 449; and though it be rather deviating from the plan of this work, we think them sufficiently interesting to be taken notice of; more especially as there appears to be a sect somewhat similar in principle to the Adamites, now taking its rise in one or more of our sister states. We take it as a maxim not to be easily controverted, that the more error is exposed, the less liable people are to fall into it.

"The *Brethren and Sisters of the free spirit* (who were called, in Germany, *Beghards*, or *Schwestriones*, and in France, *Turelupins*, and whose distinctive character was a species of mysticism that bordered upon frenzy) wandered about in a secret and disguised manner in several

ADAR, the 12th month of the Jewish ecclesiastic year, and the 6th of their civil. It had twenty-nine days, and answered to our February and part of March. On the third day of it, the second temple was finished and dedicated, Ezra, vi. 15. On the seventh, the Jews fast for the death of Moses: on the thirteenth, they commemorate the fast of ESTHER and Mordecai: on the fourteenth, they observe the feast of PURIM, Esther iv. and ix. 17. On the twenty-fifth, they commemorate the release of JEHOIACHIN, Jer. lii. 31. Every third YEAR there was a second Adar added, consisting of thirty days.

To ADD. (1.) To join or put to, Deut. iv. 2. (2.) To increase, Prov. xvi. 23. (3.) To bestow, Gen. xxx. 24. (4.) To proceed to utter, Deut. v. 22. *They added nothing to me*:—they gave me no new information or authority which I had not before, Gal. ii. 6. To *add sin to sin*, is to continue and become more open and active in the practice of it, Isa. xxx. 1. To *add to faith virtue; and to virtue knowledge*, &c. is more and more to exercise and abound in all the

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parts of France, Germany, and Flanders, and particularly in Suabia and Switzerland, where they spread the contagion of their enthusiasm, and caught the unwary in their snares. The search, however, that was made after them was so strict and well-conducted, that few of the teachers and chiefs of this fanatical sect escaped the hands of the *inquisitors*. When the war between the *Hussites* and the votaries of *Rome* broke out in Bohemia in the year 1418, a troop of these fanatics, with a person at their head whose name was JOHN, repaired thither, and held secret assemblies, first at Prague, and afterwards in different places, from whence they, at length, retired to a certain island, where they were less exposed to the notice of their enemies. It was, as we have already had occasion to observe, one of the leading principles of this sect, that the tender instincts of nature, with that bashfulness and modesty that generally accompany them, were evident marks of *inherent corruption*, and shewed, that the mind was not sufficiently *purified* nor rendered conformable to the divine nature, from whence it derived its origin. And they alone were deemed perfect by these fanatics, and supposed to be united to the Supreme Being, who could behold, without any emotion, the naked bodies of the sex to which they did not belong, and who, in imitation of what was practised before the fall by our first parents, went stark naked, and conversed familiarly in this manner with males and females, without feeling any of the tender propensities of nature. Hence it was that the *Beghards*, (whom the Bohemians, by a change in the pronunciation of that word, called *Picards*) when they came into their religious assemblies, and were present at the celebration of the divine worship, appeared absolutely naked, without any sort of veil or covering at all. They had also constantly in their mouths a maxim, which indeed, was very suitable to the genius of the religion they professed, *viz. that* THEY WERE NOT FREE (i. e. sufficiently extricated from the shackles of the body) *who made use of the garments, particularly such garments as covered the thighs and the parts adjacent*. These horrible tenets could not but cast a deserved reproach upon this absurd sect; and though nothing passed in their religious assemblies that was contrary to the rules of virtue, yet they were universally suspected of the most scandalous incontinence, and of the most lascivious practices. ZISKA, the austere general of the Hussites, gave credit to these suspicions, and to the rumours they occasioned; and, falling upon this miserable sect in the year 1421, he put some to the sword, and condemned the rest to the flames, which dreadful punishment they sustained with the most cheerful fortitude, and also with that contempt of death that was peculiar to their sect, and which they possessed in a degree that seems to surpass credibility. Among the various titles by which these extravagant enthusiasts were distinguished, that of *Adamites* was one; and it was given them on account of their being so studious to imitate the state of innocence in which the first man was originally created. The ignominious term of *Beghards*, or *Picards*, which was at first peculiar to the small sect of which we now treat, was afterwards applied to the *Hussites*, and to all the Bohemians who opposed the tyranny of the Roman church. All these were called by their enemies, and indeed by the multitude in general, *Picard friars*."

graces of the divine Spirit, and the virtues of an holy conversation in their proper connection, 2 Peter i. 5—7.

ADDER, a venomous animal, brought forth alive, not by eggs. It is considerably smaller and shorter than the snake, and has black spots on its back; its belly is quite blackish: it is often called a viper. We find the word ADDER five times in our translation, but I suppose always without warrant from the original. *Shefiphon*, Gen. xlix. 17. is probably the blood-snake, a serpent of the colour of sand, which lurks in it, and in the tracks of wheels on the road, and, especially if trampled upon, gives a sudden and dangerous bite. *Pethen*, Psal. lviii. 4. and xci. 13. and cxl. 3. signifies an ASP. *Tziphoni*, Prov. xxiii. 32. signifies that dreadful serpent called the *Basilisk*.

To ADJURE. (1.) To bind one by oath, as under the penalty of a fearful curse, Josh. vi. 26. Mark v. 7. (2.) To charge solemnly, as by the authority, and under pain of the displeasure of God, Acts xix. 13. Matth. xxvi. 63.

To ADMINISTER, to manage and give out as stewards, 2 Cor. viii. 19. ADMINISTRATION, a public office, and the execution thereof, 1 Cor. xii. 5.

To ADMIRE, to wonder at any thing for its greatness, excellency, rarity, 2 Thess. i. 10.

To ADMONISH, to instruct; warn; reprove, 1 Thess. v. 14. The *admonition of the Lord* is instruction, warning, and reproof, given in the Lord's name from his word, in a way becoming his perfections, and intended for his honour, Eph. vi. 4. Heretics are to be rejected, or cast out of the church, after a first and second admonition, *i. e.* solemn warning and reproof, Tit. iii. 10.

ADONAI, is one of the names of God. This word signifies properly my lords, in the plural number, as Adoni signifies my lord, in the singular number. The Jews, who either out of respect or superstition, do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so nice: there is no law which forbids them to pronounce the name of God. [*a*]

ADONIBEZEK, the king of BEZEK. Just before Joshua entered the land of Canaan, Adonibezek had waged a furious war with his neighbouring kings; seventy of them he had taken captives; and, cutting off their thumbs and great toes, had caused them, like dogs, to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these accursed nations: among others they fell upon Adonibezek; took his capital, and made himself prisoner; and cut of his thumbs and great toes: he thereupon acknowledged the just vengeance of Heaven upon him, for his cruelty toward his fellow princes. They brought him along with them to Jerusalem, where he died about *A. M.* 2570, Judg. i. 4—7.

ADONIJAH, was the fourth son of king David, born at Hebron. When his two elder brothers Amnon and Absalom were dead, and Chileab perhaps weak and inactive, and his father languished under the infirmities of old age, Adonijah attempted to seize the kingdom of Israel for himself.—He prepared himself a magnificent equipage of horses and horsemen, and fifty men to run before him: this displeased not his father. His interest at court waxed powerful.—JOAB the general of the forces, ABIATHAR the highpriest, and others, were of his party; though Benaiah, Zadok, and Nathan the prophet, and the most of the mighty men, were not. To introduce himself to the throne, he prepared a splendid entertainment at ENROGEL: to this he in-

vited all his brethren except Solomon, whom, he knew, his father had designed for his successor on the throne, and all the great men of Judah, except such as were in Solomon's interest.

While they caroused at their cups, and wished Adonijah an happy reign, Nathan the prophet got intelligence of their designs. He and Bathsheba immediately informed king David, and applied in favour of Solomon.—Adonijah's opposers were ordered directly to anoint Solomon with the utmost solemnity. Adonijah's party were alarmed with the shouts of applause: being fully informed by Jonathan the son of Abiathar, they dispersed in great terror and amazement. Deserted by his friends, and sensible of his crime, Adonijah fled for protection to the horns of the altar, probably that in the threshing-floor of Araunah. Solomon sent him word that his life should be safe, providing he behaved himself circumspectly for the future. He came and presented himself on his knees before Solomon; and then, at his orders, returned to his own house. Soon after his father's death, he made Bathsheba his agent to request, for his wife, Abishag the Shunammite, who had been his father's concubine. Solomon suspected this to be a project to obtain the kingdom; and being perhaps informed otherwise of his treacherous designs, ordered Benaiah his general to kill him. His death happened about a year after his attempt to usurp the kingdom, 1 Kings i. 5—53. and ii. 13—25.

ADONIRAM, the principal receiver of Solomon's tribute, and director of the 30,000 sent to cut timber in Lebanon, for building the temple and other magnificent structures, 1 Kings v. 14.

ADONIZEDEK, king of Jerusalem, *A. M.* 2554. Being informed that Joshua had taken Jericho and Ai, and that the Gibeonites had submitted to Israel, he entered into an alliance with Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, to attack and punish the Gibeonites; and so deter others from submission to the Hebrew invaders. The Gibeonites begged the protection of Israel, and quickly obtained it. Joshua encountered the allied troops of the five Canaanitish kings, and easily routed them: Hailstones of a prodigious weight killed vast numbers of the flying remains, even more than were slain by the sword. The sun stood still a whole day, till Joshua entirely cut off these desperate opposers of Heaven. The five kings hid themselves in a cave near Makkedah. Its mouth was stopped with large stones till the Hebrews had leisure to execute them. In the afternoon Joshua, returning from the pursuit, caused them to be brought out. After making his principal officers trample on their necks, he slew and hanged them on five trees: At the setting of the sun, he ordered their carcases to be thrown into the cave where they had lain hid. Quickly after, the cities belonging to them, Jerusalem excepted, were taken, and the inhabitants slain, Josh. 10.

ADOPTION, is either, (1.) *Natural*, whereby one takes a stranger into his family, and deals with him as his own child: thus the daughter of Pharaoh adopted Moses; and Mordecai, Esther. In this sense the word is never used in scripture. (2.) *National*, whereby God takes a whole people to be his peculiar and visible church, exercises his special care and government over them, and bestows a multitude of ordinances, and other privileges on them. This *adoption*, for 1500 years, pertained to the Jews; they being during that period the only visible church of God on earth, Rom. ix. 4. (3.) *Spiritual*, in which sinful men, by nature children of Satan, disobedience, and wrath, are, upon their union with Christ, graciously taken by God into the in-

visible church; and have spiritual communion and intimacy with Father, Son, and Holy Ghost; and with angels and fellow-saints; and are loved, taught, governed, corrected, protected, helped, and provided for; and are intitled to his promises, salvation, glory, and fulness, as their everlasting inheritance. This *adoption* the saints have received; and of it, the Holy Ghost dwelling in them as a Spirit of grace and supplication, and their holy conversation, are the undoubted evidence, Rom. viii. 15—17. Gal. iv. 6. Jer. iii. 19. John i. 12. (4.) *Glorious*, in which the saints, being raised from the dead, are at the last day solemnly owned to be the children of God, and have the blissful inheritance publicly adjudged to them; and enter, soul and body, into the full possession of it. This the saints now *wait for*, Rom. viii. 23.*

ADORAM; (1.) King David's general receiver of the tribute, 2 Sam. xx. 24. Whether he was the same with ADONIRAM, we know not. (2.) ADORAM or HADORAM, king REHOBOAM's chief treasurer and overseer of his works. His master sent him to deal with the ten revolting tribes, to reduce them to their allegiance. Suspecting him to have been the encourager of their oppressive taxes, or from fury at his master, they stoned him to death on the spot, 1 Kings xii. 18. 2 Chron. x. 18.

ADORE. This word, taken in the literal and etymological meaning of it, borrowed from the Latin, signifies properly to carry to one's mouth, to kiss one's hand, or to kiss something, but with a sense of veneration and worship. [*a*] See article KISS.

ADORN, to deck; make beautiful, 1 Tim. ii. 9. Holiness of nature and practice are an *adorning*. Much care, pains, and attention to the glass of God's word, are necessary in attaining it; and it renders our nature and character truly amiable and glorious, 1 Pet. iii. 4, 5. 1 Tim. ii. 9. 10. By an holy conversation we *adorn the doctrine of God*; practically shew to the world the purity, power, glory, and usefulness of his truths, laws, promises, threatenings, Tit. ii. 10. The church is *adorned* when her ordinances are pure and efficacious, her officers faithful and zealous, her members clothed with the imputed righteousness of Christ, and his sanctifying grace, Isaiah lxi. 10. Rev. xxi. 2.

ADRAMMELECH and ANAMMELECH were two idols of the men of Sepharvaim. In the Hebrew language, and probably in the Assyrian, the first signified *magnificent king*, and the last *gentle king*. In the Persian, the first signifies *king of flocks*; and the last in the Arabic signifies much the same. Possibly both were worshipped as the preservers of cattle. The Jewish Rabbins tell us, that the first was represented as a mule or peacock; and the second as a pheasant, quail, or horse. It is more probable the first represented the sun, and the other the moon, which many of the Heathens took to be the great rulers of the world, 2 Kings xvii. 31.

ADRAMMELECH and SHAREZER were sons of SENNACHERIB. It is possible the former had been named after the above-mentioned idol.—Dreading their father's intention to sacrifice them, or conceiving some furious prejudice against him, they murdered him as he worshipped Nisroch his idol, and then fled to the

* Among the Romans there was a twofold adoption, the one private and the other public. The former was only the act of the person, who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties:—the latter was an acknowledgment of it in the forum, when the adopted person was solemnly declared and avowed to be the son of the adopter. To this circumstance Mr. Howe supposes the apostle alludes in the words of the text last quoted. Howe's works, vol. i. p. 680.

country of Armenia, Isa. xxxvii. 38. 2 Kings xix. 37.

ADRAMYTTIUM. (1.) A city on the north coast of Africa, westward of Egypt. (2.) A city on the west coast of Mysia in Lesser Asia, over against the isle of Lesbos. It was in a ship belonging to this place that Paul sailed from Cesarea to Myra, Acts xxvii. 2.

ADRIA. At present the Adria, or Adriatic sea, comprehends only that sea on the east of Italy, and which is otherwise called the Gulf of Venice; and seems to have taken its name from Adria, an ancient city, which stood somewhere in the territory of Venice, on the north-east of Italy: But from Ptolemy and Strabo it appears, that the whole sea adjacent to the isle of Sicily, and even the Ionian or Tuscan sea on the south-west of Italy, was anciently called Adria. Somewhere in this sea, the ship that transported Paul to Rome, was terribly tossed, Acts xxvii. 27.

To ADVANCE, to raise to a higher station or rank, 1 Sam. xii. 6.

ADVANTAGE. (1.) Profit, gain, Job xxxv. 3. (2.) A fair opportunity to prevail over one; or actual prevalence over him, 2 Cor. ii. 11.

ADVENTURE, to do a thing by exposing one's self to danger, Judg. ix. 25.

ADVERSARY, one who justly or unjustly sets himself in opposition to another; so Peninnah is called the *adversary* of Hannah, 1 Samuel i. 6. The *adversary to be agreed with in the way* in not only human opposers, to whom we ought quickly to be reconciled, but chiefly God, with whom we ought to make peace, by receiving his Son, while we are in the way to eternity, lest by death and judgment he suddenly cast us into hell-fire, Matth. v. 25. Luke xii. 58, 59. Satan is emphatically called *the adversary*. With the most obstinate and implacable malice he sets himself to defame and dishonour God; to reproach, accuse, and harrass the saints, and to ruin the souls and bodies of men, 1 Peter v. 8.

ADVERSITY, distress and trouble, spiritual or temporal, which withstands and checks our attempts; and like a furious wind blows in our face, Psal. x. 6.

To ADVERTISE, to inform before-hand, Numb. xxiv. 14.

To ADVISE; to give or take counsel or advice, 1 Kings xii. 6.

ADULLAM, a most beautiful city; and hence called the *glory of Israel*. Some assert it to have been situated in the south-east of the territory of Judah, near the Dead Sea; but it rather appears to have stood in the plain, south-west of Jerusalem, near Jarmuth and Azekah, Josh. xv. 35. It had anciently a king of its own, whom Joshua killed, ch. xii. 15. Near to it, David concealed himself from Saul in a cave; and hither his parents, and a number of valiant men resorted to him, 1 Sam. xxii. 1, 2. &c. Rehoboam rebuilt and fortified it, 2 Chron. xi. 7, 8. Sennacherib's army took and plundered it under Hezekiah, Micah i. 15. Judas Maccebeus and his army solemnly observed the Sabbath in the plain adjacent to it. It was a place of some note about 400 years after Christ; but is long ago reduced to ruins.

ADULTERER and ADULTERESS. (1.) Such men and women as commit fleshly impurity, Psal. l. 18. (2.) Such as indulge an excessive love for the things of this world, Jam. iv. 4.

ADULTERY is either *natural*, which, largely taken, comprehends all manner of unchastity in heart, speech, and behavior, whether fornication, incest, and all unnatural lusts, &c. Exod. xx. 14. But, strictly taken, it denotes uncleanness between a man and woman, one or both of whom are married to another person: thus we must understand it, where death is constituted the penalty, and the persons were not nearly related, Lev. xx. 10. In case one of the persons was betrothed, the crime and punishment

was the same as if married, Deut. xxii. 22—27. Reuben's incest with Bilhah is the first act of adultery we read of. Among the Heathens it was long held an horrible crime, Gen. xx. 9. For about 500 years, we read of few or no instances of it in the Roman state. Nor does it appear to have been common till the poets represented their gods as monsters of lust.

God appointed for the Jews a method of discovering it, however secret. When a man suspected his wife's fidelity, he warned her to avoid private intercourse with the suspected paramour: if she obeyed not, she was brought before the judges of the place, and the presumptions of her guilt declared, If she continued to assert her innocence, she was tried by the water of jealousy. She was carried to the place of the tabernacle, and temple, and examined before the great council, or sanhedrim. If she persisted in her denial, she was brought to the east gate of the outer court, and, before vast numbers of her own sex, dressed all in black, the priest solemnly adjured her to declare the truth; and represented her danger in drinking the water of jealousy if she was guilty. She said AMEN; importing a solemn wish, that vengeance might light on her if guilty. The priest wrote the adjuration and curse on a piece of parchment or bark: he then filled a new earthen vessel with holy water from one of the sacred basons, or perhaps with the water of purification: he mingled therewith some dust, taken from the pavement of the tabernacle or temple; and having read the writing to the woman, and received the return of her second AMEN, he washed out the ink, wherewith the adjuration and curse were written, into the mixture of dust and water: mean while, another priest tore the upper part of her cloths, uncovered her head, dishevelled her hair, girt her half torn garments below her breast, and presented her with about a pound and a half of barley-meal in a frying-pan, without either oil or incense, to mark how disagreeable to God the occasion of this offering was. The priest, who prepared the bitter water, then caused her to drink it; put the pan with the meal into her hand, stirred it a little, and burnt part of it on the alter of burnt offering.

If the woman was innocent, this draught confirmed her health, and rendered her fruitful: but if guilty, she immediately grew pale; her eyes started out of her head; her belly swelled; her thighs rotted: she was hurried out of the court, that it might not be polluted with her ignominious death. It is said, her paramour, however distant, was at the same time affected in like manner: but, in case the husband was guilty of whoredom, it is pretended the bitter water had no effect, Numb. v. 12—31.*

* The devil, who often mimicks the ordinances of God, led the ancient heathens to use various pretended methods of discovering guilt or innocence, which were vain and delusive imitations of this trial of a woman suspected of adultery. There is, says Philostratus, in the neighbourhood of Tyanæa, a fountain, which is cold at the spring-head, and afterwards boils like a caldron over a hot fire. This, they say, is pleasant and wholesome to persons of integrity; but if perjured persons drink it, a consumption seizes their whole body.—From the law of jealousy, says Huctius, proceeded the fable of the river Styx; which, the heathens imagined, was so tremendous, that the gods themselves were afraid to violate an oath sworn by it.—Hence, too, the various methods of trying suspected crimes by fire or water used by different nations. In the Antigone of Sophocles, a person suspected by Creon of a misdemeanor, declares himself ready *to handle hot iron and walk over fire*, in order to manifest his innocence; which, the scholiast tells us, was then a very usual purgation. Polemon, in an account of the rarities of Sicily, speaks of a cistern, at which whoever swore, touching it at the same time, and waving a rod over it, would go away unhurt, if he swore truth; but would die immediately, if he swore falsehood. Solinus, treating of some ancient fountains of Sardinia, says, that they served

A woman taken in the very act of adultery was brought by the Jews to Jesus Christ, to try if he would ensnare himself by acting the part of a civil Judge, in passing sentence against her; or contradict the law of Moses, in dismissing her from punishment. He bid the accuser, innocent of the like crime, cast the first stone at her: their consciences, awakened by his divine power, charged home their guilt, and they went off ashamed. Jesus finding that none of them had condemned her, he, to testify that the end of his coming was not to condemn but to save sinners, and to instruct his ministers not to meddle in civil judgments, condemned her not; but warned her to avoid the like wickedness for the future, John viii. 1—13.

The divine authority of this history of the adulteress has been much questioned. It is wanting in sundry of the ancient translations, and in not a few of the Greek copies: some copies have it at the end of the 21st of Luke; others at the end of John; others have it as a marginal note at the 8th of John. Not a few of the Greek fathers appear ignorant of its authority. But the evidence in its favour is still more pregnant. Tatian, who lived *A. D.* 160, and Ammonius, who flourished *A. D.* 220, have it in their harmony of the gospels. Athanasius, and all the Latin fathers acknowledge it. It is found in all the 16 manuscripts consulted by Robert Steven, in all but one of the 17 consulted by Beza, and in above 100 consulted by Mill.

Adultery, in the prophetic scriptures, is often metaphorically taken, and signifies idolatry and apostacy from God, by which men basely defile themselves, and wickedly violate their ecclesiastic and covenant relation to God, Hos. ii. 2. Ezek. xiv. and xxiii.

ADUMMIM, a mountain and city near Jericho, and in the lot of the tribe of Benjamin. It lay in the way from Jerusalem to Jericho, and is said to

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for the conviction of thieves: for when any one denied with an oath a theft, with which he was charged, and at the same time touched these waters; if he was innocent, he saw more clearly; but if he was perjured, he was struck blind.

That the absurd mode of trial by ordeal, as it is called, (according to which the accused person was to prove his innocence by the event of some dangerous act, such as, taking red hot iron in his hand or walking on it, or plunging his bare arm up to the elbow in boiling water, and escaping unhurt,) was long practised by professed Christians, is justly ascribed to the prevalence of popery, in which so many rites and customs have been borrowed from the ancient heathens, and of which it is an article, that the people ought not to have the free use of the scriptures. The papists sometimes made an ordeal of the sacrament of the supper. Thus, Gregory the seventh, having been accused of using simony and other base means to attain the pontifical chair, chose this method of proving his innocence to Henry IV. emperor of Germany: He took the sacramental host, and having added this imprecation, that if he was guilty of the crime laid to his charge, he wished that God would break the thread of his life, the moment in which he should eat the body of Christ; and having reached part of the host to Henry, he immediately swallowed the remainder.

The truth is, to rest the proof of our own innocence or that of others upon such events as these, that a person will walk unhurt upon red hot iron, or that he will overcome in single combat, is nothing else but a gross and superstitious tempting of God. "One cannot but be astonished," says judge Blackstone, "at the folly and impiety of pronouncing a man guilty, unless he was cleared by a miracle; and of expecting, that all the powers of nature should be suspended, by an immediate interposition of Providence, to save the innocent, whenever it was presumptuously required." As to this divine law of jealousy, though we are not now obliged to the practice of it, more than to the practice of other rites of the ceremonial law, it teaches us that all violation of conjugal faith and chastity, is highly provoking to the God of heaven; and that no secrecy will secure those that are guilty of such lewdness from his righteous judgment.

have been much infested with robbers; and hence perhaps it received its name, which signifies the *red* or *bloody ones*, Josh. xv. 7. and xviii. 17. Here Jesus lays the scene of his history or parable of the man that fell among thieves, Luke x. 30—36.

ADVOCATE, a pleader of causes at the bar of a judge. Jesus Christ is called our *Advocate with the Father*: By his constant appearance in the presence of God for us, he renders accepted our prayers and service; he answers all the charges that the law or justice of God, that Satan and our own conscience, can lay against us; he sues out our spiritual title to the benefits of the new covenant, and procures our actual and eternal receiving thereof, 1 John ii. 1. The Holy Ghost is called an *advocate*, in opposition to the suggestions of Satan, and of the world, and our lusts; he pleads the cause of Christ at the bar of our conscience, and insists for his obtaining due honour and property in our heart and life; and, by inditing our prayers, and directing and enabling us to prosecute them at God's throne of grace, he maketh intercession for us with groanings that cannot be uttered, John xiv. 26. *Gr.* Rom. viii. 26.

AFAR; (1.) At a great distance of time or place, John viii. 56. Jer. xxxi. 10. (2.) Apparently estranged in affection, indisposed and unready to help, Psal. xxxviii. 11. and x. 1. (3.) Not members of the church, not in a gracious state of friendship and fellowship with God, Eph. ii. 17.

AFFECT; to stir up, influence, Lam. iii. 51. Men's AFFECTIONS, are their desires and inclinations; such as love, fear, care, joy, delight, &c. Col. iii. 1. *Vile affections*, are inclinations to wallow in shameful, beastly, and unnatural lusts, Rom. i. 26. *Inordinate affections*, or the *affections of the flesh*, irregular desire, care, joy, fear, &c. that spring from, and tend to gratify and support indwelling sin, Col. iii. 5. Gal. v. 24.

AFFINITY, a relation between persons and families constituted by MARRIAGE. Solomon *made affinity with Pharaoh*, by espousing his daughter, 1 Kings iii. 1. Jehoshaphat *joined in affinity* with Ahab, when he took his sister Athaliah to be the wife of his son Jehoram, 2 Chr. xviii. 1.

AFFIRM; (1.) To maintain the truth of an opinion or report, Acts xxv. 19. (2.) To teach, 1 Tim. i. 7.

AFFLICT; to distress, vex, pain, Gen. xv. 13. AFFLICTION denotes all manner of distress, oppression, persecution, Job v. 6. Exodus iii. 7. Mark iv. 17. When laid on reprobates it is proper *punishment*, as it springs from God's wrath, and tends to their hurt, Nah. i. 9. When laid on the saints it is fatherly *chastisement*, springing from God's love to their persons, and is merited by the death of Christ, secured by the new covenant, and works for their good, 2 Cor. iv. 17. When laid on the unconverted elect it is *wrathful* in its nature, but over-ruled to promote their union with Christ, Job xxxiii. The saints are represented as an *afflicted people*: they, in every age, endure manifold trouble from God, from Satan, the world, and their own lusts, Psal. xviii. 27. Zeph. iii. 12. They 'fill up what is behind 'of the afflictions of Christ,' and 'partake of the afflictions of the gospel.' Though Christ completely endured the wrath of God for them, yet he hath allotted various distresses to be borne by them, as proceeding from his hand; coming in a gospel channel of kindness and love; as means of conforming to his image, and borne for adherence to his interests, and the truths of the gospel, Col. i. 24. 2 Tim. i. 8.

AFFRIGHTED, AFRAID, filled with fear, terror, and dread, Luke xxiv. 37. Deut. i. 7.

AFRESH; anew; another time, Heb. vi. 6.

AFTER, (1.) Behind, Job xxx. 5. (2.) Later in time; at the end of, Gen. xxxviii. 24. (3.) According to the

direction and influence, Isa. xi. 3. Rom. viii. 1, 4, 13. To *enquire after, go after, walk after, follow after;* is to search, imitate, seek for, serve, worship, Gen. xviii. 12. Exod i. 11. Job x. 6. Deut. vi. 14. Hos. xi. 10.

AGABUS, a prophet, who foretold the famine that happened in the days of Claudius Cæsar, *A. D.* 44. Acts xi. 28.—About *A. D.* 60, he visited PAUL at Cæsarea, and foretold his being bound at Jerusalem, Acts xxi. 10. It is said he suffered martyrdom at Antioch.

AGAG. This seems to have been a common name of the kings of Amalek. It appears they had a mighty king of this name as early as the times of Moses, Numb. xxiv. 7. One of this name governed them in the days of Saul. He was extremely cruel and bloody: his sword had bereaved many mothers of children. Saul, when he was appointed by God to cut off that whole nation, spared him with the best of the flocks. He appeared before Samuel the prophet with the most delicate airs, expressing his hopes, that he had no reason to fear a violent and tormenting death: but the prophet with his own hand, or another by his order, hewed him to pieces before the Lord at Gilgal, 1 Sam. xv. 8, 20, 32, 33. Haman is called an Agagite, probably because he was an Amalekite, and of the blood-royal, Esth. iii. 1.

AGAIN, (1.) A second time, Gen. viii. 21. (2.) Backwards, Prov. ii. 19.

AGAINST, (1.) In opposition to, Acts xxviii. 22. (2.) Directly facing, Numb. viii. 2. (3.) By the time when, 2 Kings xvi. 11.

AGAPÆ. This is a Greek word, and signifies properly friendship. The feasts of charity, which were in use among the Christians of the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the holy eucharist. These festivals were kept in the church, towards the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful eat together with great simplicity and union, what every one had brought with them; so that the rich and the poor were no way distinguished.

After a frugal and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace. This custom, so good and laudable in its original, soon degenerated, and was abused. St. Paul, in his first epistle to the Corinthians, complains, that so early as in his time the rich despised the poor in these assemblies, and would not condescend to eat with them: "When ye come together," says he, in one place, "this is not to eat the Lord's supper; for in eating every one taketh before another his own supper, and one is hungry, and another is drunken; what, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not." The Jews had certain devotional entertainments, which had some relation to the *agapæ* we are speaking of. Upon their great festival-days they made feasts for their family, their friends and relations; to these they invited the priests, the poor, and orphans, and sent portions to them of their sacrifices. These repasts were made in the temple, and before the Lord. And there were certain sacrifices and first-fruits appointed by the law, which were to be set apart for this purpose. *Calmet.*

AGAPETÆ, in ecclesiastical history, a name given to certain virgins and widows, who, in the ancient church, associated themselves with, and attended on, ecclesiastics, out of a motive of piety and charity.

In the primitive days there were women instituted DEACONESSES, who, devoting themselves to the service of the church, took up their abode with

the ministers, and assisted them in their functions. In the fervour of the primitive piety, there was nothing scandalous in these societies: but they afterwards degenerated into libertinism; insomuch, that St. Jerom asks, with indignation, *unde, agapetarum pestis in ecclesias introiit?*—This gave occasion to councils to suppress them. St. Athanasius, mentions a priest, named Leontius, who, to remove all occasion of suspicion, offered to mutilate himself, to preserve his beloved companion. *Encycl.*

AGATE, or ACHAT, (among the Greeks and Romans *Achates*, from a river in Sicily, on the banks of which it was first found,) An almost transparent precious stone, variegated with veins and clouds, composed of crystal, debased by a small quantity of earth. It is not formed by incrustation round a nucleus, nor made up of plates; but seemingly the effect of one concretion, and variegated merely by the disposition which the fluids in which they were formed gave their differently coloured matter. Agates are excellent for burnishing of gold, and sealing of wax. Some of them have a whitish ground, as the dendrachates or mochoastone, and phassachates and another sort: the hemachates, sardachates, &c. have a reddish ground: the cerachates and leontoseres have a yellowish ground: the jaspachates and some others have a greenish ground. The sardachates is most esteemed. The *agate* was the second stone in the third row of the highpriest's breastplate, Exodus xxviii. 19. The Syrians traded with *agates* in the Tyrian fairs, Ezekiel xxvii. 16. The *windows* of the gospel-church are of *agates*: her ministers and ordinances which enlighten her are pure, precious, and diversified in form and gifts, Isa. liv. 12.*

* Among the most celebrated agates containing many singular representations, "is that of Pyrrhus, wherein were represented the nine muses, each with their proper attributes, and Apollo in the middle playing on the harp. In the emperor's cabinet is an oriental agate of a surprising bigness, being fashioned into a cup, whose diameter is an ell, abating two inches.

"The agate is used for making cups, rings, seals, handles for knives and forks, hilts for swords and hangers, beads to pray with, smelling-boxes, patch-boxes, &c. being cut or sawed with no great difficulty. The high altar of the cathedral of Messina is all over encrusted with it.

"The great agate of the apotheosis of Augustus, in the treasury of the holy chapel, when sent from Constantinople to St. Lewis, passed for a triumph of Joseph. An agate, which was in the cabinet of the king of France, had been kept 700 years with great devotion, in the Benedictine abbey of St. Evre at Toul, where it passed for St. John the Evangelist carried away by an eagle, and crowned by an angel; but the Heathenism of it having been lately detected, the religious would no longer give it a place among their relicts, but presented it in 1684 to the king. The antiquaries found it to be the apotheosis of Germanicus. In like manner the triumph of Joseph was found to be a representation of Germanicus and Agrippina, under the figures of Ceres and Triptolemus. Another was preserved, from time immemorial, in one of the most ancient churches of France, where it had passed for a representation of Paradise and the fall of man; there being found on it two figures representing Adam and Eve, with a tree, a serpent, and a Hebrew inscription round it, taken from the third chapter of Genesis, "The woman saw that the tree was good," &c. The French academists, instead of our first parents, found Jupiter and Minerva represented by the two figures: the inscription was of a modern date, written in a Rabinnical character, very incorrect, and poorly engraven. The prevailing opinion was, that this agate represented simply the worship of Jupiter and Minerva at Athens." *Encyclopædia*, vol. i. p. 232—3.

AGE, (1.) The whole continuance of one's life, Gen. xlvii. 28. (2.) The time of life when a woman is fit for conceiving of children, Heb. xi. 11. (3.) The time when men's natural powers and faculties are at their perfection, or near it, John ix. 21, 23. Eph. iv. 13. (4.) Long continuance of life, Job v. 26. Zech. viii. 4. (5.) A period of time, past, present, or

future, Eph. iii. 5. and ii. 7. (6.) The people living in such periods, Col. i. 26.

The duration of the world has been divided by AGES. The patriarchal age continued 2513 years from the creation of the world to the departure of the Hebrews from Egypt.—The ceremonial age 1491 years, from the mission of Moses to the incarnation of Christ. Of the Christian age, from the birth of our Saviour, have, according to the common calculation, elapsed 1806 years. The whole period, from the creation till now, amounts to 5801 years; but the East Indians reckon it 15,115,247. The chronology too of the vulgar Chinese, and of the ancient Chaldeans and Egyptians, far exceeds our reckoning. By adding an hundred years to the age of a great many of the patriarchs before Abraham, prior to the birth of their succeeding children, the Greek version of the Old Testament extends the period before the flood to 2242 years; and the period thence to Abraham's entrance of Canaan, to 1106. It is like the author or authors of this version ascribed to the Seventy, used such freedom with the sacred oracles, that, under pretence of taking the ancient years for months, they might reconcile the longevity of the patriarchs to the common standard of life in their time. Vossius and Pezron have with great zeal attempted to establish this chronology, under pretence that it tallies better with profane history, and accounts for the multitudes of men in the earlier ages of the world. That pretence is entirely groundless: for at a moderate calculation there might be 80,000,000,000 persons in the world in the year of the flood, which was *A. M.* 1656. The sixteen grandsons of Noah might produce sundry thousands against the building of Babel, even suppose we should place it at the birth of Peleg, in the 101st year after the flood. And if, with the authors of the Universal History, we place it 252 years later, there might still be many thousands more. We have no authority for the vast multitudes of men in the early ages after the flood but that of Ctesias, one of the most romantic writers that ever breathed. Stillingfleet in his *Origines Sacræ*, Bedford in his Chronology, and Shuckford in his Connections, &c. have shown how well the chronology of our Bible tallies with such profane history as deserves credit. Sir Isaac Newton, in his Chronology of ancient kingdoms amended, has rendered it sufficiently probable, that the states mentioned in the history of the Greeks were not by far so early founded as was generally thought. The duration of the Old Testament may be more particularly divided into, (1.) The *Antediluvian age* that ended at the flood, *A. M.* 1656, Gen. 5. (2.) The age *of the dispersion*, consisting of 427 years, and ending with the call of Abraham, *A. M.* 2083, Gen. xi. (3.) The *age of sojourning*, from the call of Abraham to the deliverance of the Hebrews from Egypt, consisting of 430 years, Exod. xii. 40. and ending *A. M.* 2513. (4.) The *age of the tabernacle*, consisting of 480 years, and ending at the foundation of Solomon's temple, *A. M.* 2993, 1 Kings vi. 1. (5.) The *age of Solomon's temple*, consisting of 424 years, and ending with the burning of it by Nebuchadnezzar, *A. M.* 3416. (6.) The *age of Zerubbabel's temple*, consisting of 587 years, and ending at the commencement of the Christian æra, which is supposed to be two or three years after the birth of Christ, *A. M.* 4004.

The duration of the New Testament period may be divided into, (1.) The *age of the seals*, ending at the opening of the seventh, *A. D.* 323. (2.) The *age of the preparations* for Antichrist, under the four trumpets, Rev. viii. and ending about *A. D.* 606. (3.) The *age of Antichrist*, containing 1260 years, besides

75 years of extirpation, Rev. xi. 2. Dan. xii. 11, 12. (4.) The Millennium, or thousand years reign of the saints. If we date the rise of Antichrist from the Pope's assuming an universal headship over the church, we hope the Millennium to begin about *A. D.* 1940, or sooner. But if we date the rise of Antichrist from the Pope's commencing a civil lord, about *A. D.* 756, we cannot hope for the beginning of the Millennium till after *A. D.* 2016.

AGONY; painful conflict; racking and tormenting trouble in soul or body, Luke xxii. 44.

AGREE, (1.) To bargain with, Matth. xx. 2, 13. (2.) To approve; consent to, Acts v. 40. (3.) To be like to, Mark xiv. 56, 70. (4.) To conspire; resolve together, John ix. 22. (5.) To be reconciled to, Matthew v. 25.

AGRIPPA, the son of HEROD Agrippa. He was at Rome with the emperor Claudius, when his father died, *A. D.* 44. The emperor inclined to bestow on him the whole dominions possessed by his father; but his courtiers dissuaded it. Next year the governor of Syria thought to compel the Jews to lodge the ornaments of their highpriest in the tower of Antonia, under the custody of the Roman guard; but, by the influence of Agrippa, they were allowed by the emperor to keep them themselves. *A. D.* 49, Herod king of Chalcis his uncle died, and he was by the emperor constituted his successor: but four years after that kingdom was taken from him; and the provinces of Gaulonites, Trachonites, Batanea, Paneas, and Abilene, were given him in its stead. To these, soon after, Nero added Julias in Perea; and a part of Galilee on the west of the sea of Tiberias. When Festus was made governor of Judea, *A. D.* 60, Agrippa and his sister Bernice, with whom he was supposed to live in incest, came to Cæsarea to congratulate him. In the course of their conversation, Festus mentioned the affair of Paul's trial and appeal to Cæsar. Agrippa was extremely curious to hear what Paul had to say for himself. On the morrow, Festus gratified him and his sister with a hearing of him in the public hall. Paul, being desired by Agrippa to say what he could in his own defence, rehearsed how he was converted from a furious persecutor into a zealous preacher; and how he had, according to the ancient prophets, preached up the resurrection of the dead. Agrippa was so charmed with the good sense and majesty of the discourse, and with the apostle's polite address to himself, that he declared he was almost persuaded to be a Christian. Paul expressing his earnest wishes that king Agrippa and all the audience were altogether such as himself, excepting his bonds and trouble; Agrippa signified to Festus, that he might have been set at liberty if he had not appealed to Cæsar, Acts xxv. and xxvi.

About two years after, Agrippa deposed Joseph Cabei the Jewish highpriest, for the great offence which he had given to the people in the murder of JAMES the brother of Jude, whose distinguished meekness and sanctity were universally respected; and he made Jesus the son of Damneus priest in his room. It was not long after, when he allowed the temple-singers to wear linen robes as the common priests. He restrained awhile the rebellion of the Jews against their Roman superiors.—When at last, rendered desperate by the oppression and insolence of their governors, they openly revolted; Agrippa was obliged to side with the Romans. After the destruction of JERUSALEM, he and his sister Bernice retired to Rome, where he died, aged 70, *A. D.* 90.

AGUE, a periodical disease of the fever kind, consisting of a cold shivering fit, succeeded by a hot one. It is occasioned by want of perspira-

tion; and is said to be most obstinate in the harvest-season. Its common cure is a vomit of ipecacuanha, and afterwards repeated doses of the Jesuits' bark. A *burning ague* is one of the most terrible kind, Lev. xxvi. 16.

AGUR, the son of Jakeh, is imagined by some to be Solomon: but Solomon had no reason thus to disguise his name; nor could he pray against riches; nor is his stile and manner of writing similar to Agur's; who, under inspiration, uttered the xxxth chapter of the Proverbs to his two friends Ithiel and Ucal. In it he professeth his great ignorance of the unsearchable greatness and marvellous works of God; his esteem of God's word, and desire of a moderate share of worldly things: he mentions four kinds of persons very wicked; four things insatiable; four things wonderful; four small, but wise; and four comely in going, Prov. xxx.

AH, ALAS. It generally expresses great distress and sorrow, Jer. xxii. 18; but in Psal. xxxv. 25. and Isa. i. 24. it signifies the same as

AHA, which denotes contempt; derision; insult, Psal. xxxv. 21.

AHAB, the son and successor of OMRI. He began his reign over Israel, *A. M.* 3086, and reigned 22 years. In impiety he far exceeded all the kings of Israel. He married Jezebel the daughter of Ethbaal king of Zidon, who introduced the whole abominations and idols of her country, Baal and Ashtaroth; and vigorously prompted her husband to every thing horrid. To punish their wickedness, God, by the prophet Elijah, first threatened, and then sent above three years of continued drought; a terrible famine ensued. Charging this to the account of the prophet, Ahab sought for him in his own and the kingdoms adjacent, to murder him. At last Elijah, by means of Obadiah a courtier, informed Ahab where he was. Ahab hasted to the spot, and rudely charged him as a *troubler of Israel*. The prophet replied, that he himself and family, in forsaking the true God, and following Baalim, had brought these judgments upon the people. He required Ahab to assemble the Israelites, and all the prophets of Baal, to mount Carmel. It was done; and Elijah having, by the descent of fire from heaven to consume his sacrifice, demonstrated JEHOVAH, not Baal, to be the true God, ordered the people to slay the prophets of Baal, to the number of 450: and quickly after, by his prayers, procured an abundance of rain, 1 Kings xvi. 29—34. and xvii. xviii

About *A. M.* 3103, Benhadad king of Syria, who besieged Samaria with a powerful host, sent Ahab a message, importing, that his whole silver, gold, wives, and children, were his property. Ahab immediately consented. By a second message, Benhadad ordered him to deliver up his silver, gold, wives, and children; and threatened that, upon the morrow after, he would send his servants to plunder the city and palace of every thing valuable. The elders and people dissuaded Ahab from hearkening to this. Hearing of the refusal, Benhadad outrageously swore, that his troops should ere long demolish Samaria till not a vestige was left. Offended with the Syrian pride, God by a prophet, instructed Ahab in his measures, and assured him of victory. Ahab ordered his small army of 7000, with 232 pages, or young noblemen, at their head, to march out of the city at noon-tide. Benhadad ordered his troops to bring the young commanders directly to him, whatever they intended; but the Hebrew host still advanced, and killed all that opposed them. Benhadad and his army were entirely routed, and left a prodigious booty. This victory was gained by raw and unexperienced commanders, that it might appear wholly of God.

The prophet informed Ahab, that Benhadad would invade his kingdom next spring; and advised him to take heed to his steps. The invasion took place with a powerful host. Ahab, assured of victory by the prophet, drew up his small army seven days successively before the Syrians, and on the last gave them battle. An hundred thousand Syrians were killed on the spot. The rest fled to Aphek, where the walls, overturned by an earthquake, killed 27,000 more. Benhadad threw himself on the mercy of Ahab, and was kindly received. An agreement was made, on condition that Ahab should have all the cities restored that had been taken from him and his father; and that Ahab should be allowed to make, for his own use, *streets*, *market-places*, or rather *citadels*, in Damascus. This kindness to an horrid blasphemer and murderer, whom Providence had put it in Ahab's power to slay, greatly provoked the Lord. A prophet, as he returned home, assured him, that since he had suffered Benhadad to escape, his life should go for his life, and his people for his. Ahab was at first considerably vexed; but the impression of the prophet's words quickly wore off, 1 Kings xx.

Intending to make himself a kitchen-garden, hard by his palace in Jezreel, Ahab demanded of Naboth to sell him his vineyard, or exchange it for a better. Naboth absolutely refused to violate the divine law in an unnecessary alienation of the inheritance of his fathers. Stung with this refusal, Ahab went home greatly displeased, threw himself on his bed, and would eat nothing. Informed of the cause of his disorder, Jezebel, to comfort him, assured him, that she would quickly put him into the possession of Naboth's vineyard. By issuing forth orders to the elders of the city, and suborning false witnesses against Naboth, she got him murdered, as guilty of blasphemy and treason. Informed of his death, Ahab went and took possession of his vineyard. In his return home to Samaria, Elijah met him, and divinely assured him, that for his murder of Naboth, and seizing of his vineyard, dogs should lick his blood on the spot *where*, or *because*, they had licked Naboth's: that Jezebel his wife should be eaten of dogs by the wall of Jezreel: and the rest of his family have their carcases devoured by the dogs in the city, or wild beasts and fowls without it.—Terrified with this prediction, Ahab rent his cloths, put on sackcloth, and mourned for his conduct. To reward his repentance, though not evangelic, God deferred the full execution of the stroke till after his death, in the reign of Jehoram his son; and perhaps altered some circumstances thereof, 1 Kings xxi.

A. M. 3107, Benhadad not fulfilling his treaty in restoring to Israel their property, Ahab prepared to retake Ramoth-Gilead, a strong city near the south-east confines of Syria, by force. Jehoshaphat happened just then to pay a visit to Ahab, and consented to assist him; but desired that some prophet might be first consulted, whether the Lord would favour the attempt. Four hundred prophets of Baal were consulted. They, as with one voice, assured the kings, that the Lord would deliver the city into their hand. Suspecting their fraud, Jehoshaphat inquired for a prophet of the true God. Ahab informed him of one Micaiah; 'But,' said he, 'I hate him, for he always 'prophesies evil concerning me.'—Being sent for at Jehoshaphat's instance, and consulted, he bade Ahab go up to Ramoth-Gilead, and prosper. Ahab, discerning the ironical air wherewith he spake, adjured him to tell nothing but truth. Micaiah then seriously assured him, that his army should be scattered, and return without him as their head; and that, by the divine permission, a lying spirit had seduced his false prophets to

entice him to go up and perish in the attempt. Enraged hereat, Ahab ordered Micaiah to prison, and there to continue half-starved till himself should return in peace. Micaiah replied, that if ever the Lord spake by him, he should never return in peace. To avoid his predicted exit, Ahab treacherously persuaded Jehoshaphat to put on royal apparel, while himself went to the field of battle in disguise. In consequence of this, all the Syrian captains, as directed by their master, set upon Jehoshaphat, suspecting him to be Ahab. At last God delivered Jehoshaphat; but Ahab, notwithstanding his precaution, met with his fate. A Syrian shot a random arrow, which, entering by the joints of his harness, pierced him to the heart; and made him order his charioteer to carry him out of the host, for he was sorely wounded. The battle continued, and Ahab, bleeding in his chariot, faced the enemy till night, and then died. His army were immediately warned to disperse and shift for themselves. Ahab was carried to Samaria in his chariot, and buried. His chariot and armour being washed in the pool, the dogs licked up his blood; and his son Ahaziah reigned in his stead, 1 Kings xxii.

2. AHAB, the son of Kolaiah, and ZEDEKIAH, the son of Maaseiah, were two false prophets, who about *A. M.* 3406, seduced the Jewish captives at Babylon with hopes of a speedy deliverance; and stirred them up against JEREMIAH. The Lord threatened them with a public and ignominious death before such as they had deceived; and that their names should become a curse: men wishing their foes might be made like Ahab and Zedekiah, whom Nebuchadnezzar king of Babylon roasted in the fire, Jer. xxix. 21, 22.

AHASUERUS, or Astyages, the Mede, Dan. ix. 1. He was the son of the brave Cyaxares, who assisted Nebuchadnezzar to overturn the Assyrian empire, and ruin the city of Nineveh. He succeeded his father on the Median throne, and reigned 35 years; but did nothing of importance, besides repulsing an inroad which Evil-merodach king of Babylon made on his territories. He died *A. M.* 3444, leaving children, Darius the Mede his successor, and Mandane the mother of Cyrus.

2. AHASUERUS, or Cambyses, king of Persia. He succeeded his father CYRUS, *A. M.* 3475, and reigned seven years and five months. He had scarce mounted the throne, when the Samaritans requested him to put a stop to the rebuilding of the temple at Jerusalem. He did not and perhaps could not, formally revoke the decree of his father. The building, however, was stopt during his reign. He was notable for nothing but violence, foolishness, and cruelty. His fits of passion often hurried him into downright madness. In the second year of his reign he entered Egypt; reduced the revolters; wasted their country; killed their sacred ox; and carried off thousands of their idols. Here he continued five years, and ruined a great part of his army in the dry desarts of Lybia, in his mad attempt to invade Ethiopia; and daily sacrificed some principal Persians to his fury, his own brother and sister not excepted. Informed that Patizithes the Magus, whom he had left to govern Persia in his absence, had placed his own brother Smerdis on the throne, pretending he was Smerdis the brother of Cambyses, he hastened to his kingdom. It is said, he wreaked his fury on the Jewish nation as he passed their territories. Near mount Carmel he mounted his horse with such precipitant rage, that his sword dropt from its scabbard and desperately wounded his thigh. The wound appearing to be mortal, Cambyses convened his principal nobles, and informed them that his brother Smerdis had been murdered by his orders; and begged that they would

not suffer the Magian imposter to translate the government to the Medes; and quickly after expired. That Cambyses is the Ahasuerus, and Smerdis Magus the Artaxerxes of scripture, who hindered the rebuilding of the temple, is sufficiently plain. None but these ruled in Persia betwixt Cyrus, who gave the edict for building, and Darius who renewed it, Ezra iv. 6, 7.

3. Ahasuerus, the husband of Esther. Who he was is not universally agreed: Scaliger, Gill, and others, will have him to be Xerxes, the fourth king of Persia after Cyrus: his wife Amestris, they suppose to have been the very same with Esther; and that the report of her cruelty took rise from her concern in the execution of Haman and his sons, and the death of the 70,000 opposers, who were slain by the Jews in their own defence. The authors of the Universal History, Prideaux, and others will have him to be Artaxerxes Longimanus, the son of Xerxes, who greatly favoured the Jews, particularly in the seventh year of his reign, &c. Ezra vii. Neh. i. and ii; with Esth. ii. 16; and indeed Josephus calls him by this name. The seventy interpreters, and the apocryphal additions to Esther, constantly call him Artaxerxes. Atossa the beloved wife of Darius Hystaspis, according to Herodotus was never divorced, but lived with him till his death; both she and Aristone, his next beloved wife, were the daughters of Cyrus. These hints would effectually command our assent, if we did not remember that Artaxerxes began his reign *A. M.* 3548: the seventh year of it, when Esther was taken to his bed, behoved to be *A. M.* 3555; betwixt which and *A. M.* 3405, when Mordecai was carried captive to Babylon with king Jehoiachin, (Esth. ii. 5.) is an interval of 150 years. How incredible that he should be then alive, or capable to manage the affairs of a large empire! How improbable that his cousin Esther could be so young as to attract the king's affection, above all the fine beauties of Persia! We are therefore obliged to accede to the sentiment of the great Usher, Calmet, &c. that this Ahasuerus was Darius Hystaspis. He, first of the Persian kings, reigned from India to Ethiopia above Egypt; and was noted for his imposition of tributes, and hoarding of money, Esth. i. 1. and x. 1. We should even reckon him too late, could we possibly fix upon any before him. Atossa, the name of his beloved wife is easily formed from Hadassah, the Hebrew designation of Esther. Herodotus might very easily be mistaken concerning her lineage, when she so long concealed it herself; and the Persians could hardly fail to challenge her as one of their royal blood, rather than assign her to the contemptible Jews.

Ahasuerus, if Darius Hystaspis was a Persian of royal blood, a descendent of Achæmenes, and an attendant of Cyrus in his warlike expeditions. Soon after the death of Cambyses, he and other six Persian lords killed Smerdis the usurper. They agreed to meet next morning on horse-back, at an appointed place, before sun-rising; and that he whose horse should neigh first should be acknowledged king by the rest. Hearing of this agreement, Darius' groom caused his master's horse to cover a mare in the place by night. The conspirators no sooner met next morning, than Darius' stallion neighed for his mare. The rest immediately alighted, and acknowledged Darius their sovereign, *A. M.* 3483. To fortify his royal claim, he, according to Herodotus, espoused Atossa the daughter of Cyrus, who had been first married to her brother Cambyses, and afterward to Smerdis the usurper, and Aristone her sister. In the second year of his reign, the Jews, encouraged by the prophets Haggai and Zechariah, resumed the rebuilding of their temple. The Samaritan governors, by means

of whom the work had suffered about nine years interruption, demanded their warrant. The Jews referred them to the edict of Cyrus. The governors informed Darius hereof, and begged he would inquire if such an edict was ever granted, and return them his orders. Upon search, the edict was found at ACHMETHA, among other ancient records. Darius confirmed it, and ordered his Samaritan governors to assist the Jews if necessary, and to furnish them with every thing needful for sacrifice; and he devoted to ignominious death and ruin the persons who should refuse to obey, Ezra v. and vi.

When his empire, containing 127 provinces, and extending from India to African Ethiopia, was fully established, and his new palace of Shushan finished, he made a very splendid entertainment for his nobles. It lasted six months; at the end of which, he made a feast of seven days for all the people of Shushan. His queen VASHTI, at the same time, feasted the ladies and other women in the like splendid manner. Upon the 7th day, Ahasuerus warmed with wine, and gayer than usual, ordered his principal eunuchs, Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, to bring queen Vashti to the assembly of the men, for the display of her charms. She refused to obey. Enraged hereat, Ahasuerus, by the advice of Memucan, and his other six counsellors, gave Vashti an irrevocable divorce. A war with the revolting BABYLONIANS, which issued in the ruin of most of them, and the reduction of their walls, employed his thoughts for above two years. He now heartily repented of his rash divorcement of Vashti. His servants advised him to search out all the fine virgins of his vast empire, and choose whom he pleased to be her successor. The virgins were collected at Shushan; and after a year's preparation, with fine spices, were in their turn admitted to his bed. None of them pleased him equally with Esther the Jew.—She was made queen in the 7th year of his reign. Whether his fruitless expedition into Scythia happened during the purification of the women, or afterward, we know not.

No sooner was Esther made queen, than Bigthan and Teresh, two of his chamberlains, resolved to murder the king; disgusted perhaps with his treatment of Vashti. Mordecai informed against them; the crime was proven, and the traitors were hanged. Just after, Ahasuerus made HAMAN his chief minister of state: he, enraged that Mordecai denied him the honours he desired, obtained an edict, to have the whole Jewish nation cut off in one day, and their estates confiscated to the king. To prevent the execution, Esther, advised by Mordecai, risked her life, in approaching the royal presence uncalled. Melted with affection, Ahasuerus held out to her his golden sceptre, as a token that her life was in no danger; and asked her request. She only invited him and Haman to a splendid treat. At the banquet, he again offered her whatever she asked, to the half of his kingdom. She only begged they would come to-morrow to a second entertainment. That very night the king could take no sleep: he therefore ordered the records of the empire to be read to him. The reader happened on the passage of Mordecai's information against the treacherous chamberlains. Finding, that Mordecai had hitherto been neglected, the king resolved now to reward him. Haman, who had just entered the palace to ask leave to hang Mordecai on the gallows which he had prepared, was called in, and asked what was proper to be done to the man the king delighted to honour? Haman, expecting the honour was intended for himself, advised, that the man should be dressed in the royal robes; crowned with the royal diadem; mounted on the king's

horse, while one of the chief courtiers should lead his horse through the streets, proclaiming all along, 'Thus shall it be done to the man 'whom the king delighteth to ho-'nour.' The king ordered Haman immediately to serve Mordecai the Jew in the manner which he had suggested.

That very day, at Esther's banquet, the king, for the third time, offered to grant her whatever she would request, to the half of his kingdom. She then begged he would interpose for the life of herself and her people; as, to the king's hurt, they were sold to be murdered. Informed, that Haman was the manager of this horrid scene, Ahasuerus flew out in a rage, and went to his garden. Returning in a little, he found Haman at the feet of Queen Esther begging his life. His passion, it seems, made him imagine Haman had intended to force the queen on the bed whereon she sat at the banquet: he therefore ordered his face to be covered, as a signal of death. One of the pages present informed Ahasuerus, that Haman had in his house a gallows prepared to hang Mordecai, the preserver of the king's life. Ahasuerus ordered Haman himself to be hanged thereon; and gave Haman's whole power and honours to Mordecai; and though, according to the Persian law, he could not revoke the decree against the Jewish nation, he allowed Mordecai and Esther to write to all the provinces, that the Jews should stand up in their own defence; and in such manner as tended to discourage the Heathen from attempting the massacre, Esth. i. to ix.

Soon after Mordecai became his chief minister, Ahasuerus laid a tax on his inland territories, and on that part of Lesser Asia, and the islands, which belonged to him. About *A. M.* 3495, he invaded India, and obliged the inhabitants to pay him yearly 365 talents of silver. He had a great deal of bickering with the Greeks in Lesser Asia, and with the Athenians and others in Europe, which generally issued to his loss and disgrace. A little before his death, the Egyptians revolted from his yoke. He died *A. M.* 3519, after a reign of 36 years; and was succeeded by Xerxes his son.

AHAVA, some petty river of Chaldea, or rather Assyria. Here Ezra, with his attendant Jews, observed a solemn fast, for direction and success in their return to Judea, Ezra viii. 15—21.

AHAZ, the son of Jotham, king of Judah. About the 10th year of his age, he espoused Abijah the daughter of Zechariah, by whom he had his son Hezekiah about a year after. At twenty years of age, Ahaz fell heir to the crown, *A. M.* 3265, and reigned 16 years. In imitation of the kings of Israel, he abandoned himself to the most abominable idolatries. One of his sons he sacrificed to the idol Moloch; and, perhaps, caused the rest to pass through the fire for lustration. He did not merely connive at the people's offering of sacrifices in high places, as sundry of his predecessors had done, but himself ordered sacrifice and incense to be offered in high places, hills, groves, and under green trees. Towards the end of his father's reign, the Syrians under Rezin, and the Israelites under Pekah, had begun to harrass Judah. Observing Ahaz to be a weak prince, they agreed to dethrone him, and make a son of Tabeal, their deputy, king in his stead. Their armies invaded his kingdom all at once. He and his people were seized with the utmost consternation. The prophet Isaiah assured him, that none of their projects should prosper; and that since the Messiah was not yet come, there was no reason to fear the departure of the sceptre from Judah, Isaiah vii.

This stroke was diverted; but Ahaz proceeding from evil to worse,

the two kings made a fresh attack upon him. Rezin marched to Elath, a noted sea-port on the Red sea, and peopled it with Syrians. Pekah attacked Ahaz's army, and killed 120,000 of them in one day, besides Maaseiah his son; and carried off 200,000 prisoners, men, women, and children. Moved with the remonstrance of Oded the prophet, the princes of Israel, Azariah, Berechiah, Jehizkiah, and Amasa, persuaded the troops to dismiss their prisoners: and they returned them back with no small tokens of humanity. Meanwhile the Edomites, from the south, ravaged the country, and carried off a number of the people for slaves.—The Philistines, from the west, invaded the low country adjacent to their territories, and the south; and took Bethshemesh, Ajalon, Gederoth, Shocho, Timnah, and Gimzo, and peopled them with a colony of their nation.

In his distress, Ahaz grew more and more wicked: he sought not to the Lord; but, stripping the temple and city of all the gold he could find, he sent it for a present to Tiglath-pileser king of Assyria: he surrendered himself his vassal; and begged his assistance against his enemies. By cutting off the Syrians that were a barrier against the eastern powers, and by imposing on his kingdom a tribute, Tiglath-pileser rather hurt than helped him. Ahaz went to Damascus, to congratulate the Assyrian monarch on his victory over Syria: he there observed an idolatrous altar, which mightily suited his taste: he sent off a plan of it to Urijah the highpriest, to form one similar. Urijah had it finished before Ahaz returned to Jerusalem.—Ahaz ordered it to be placed in the room of the brazen altar erected by Solomon; and to offer all the sacrifices thereon. To gratify the king of Assyria, who, it seems, returned him his visit, he turned about the royal entrance to the court of the temple; he took away the *covert of the Sabbath*, where it seems the priests stood to read the law, or the royal family to hear it: he disgraced the brazen lavers and sea, by removing their pedestals, and setting them on the earth, or upon a pavement of stone. Proceeding in his wickedness, he sacrificed to the idols of Syria, who, he imagined, had been the authors of his calamities, in order to render them more favourable: he brake in pieces the sacred vessels: he shut up the gates of the temple, and erected altars in every corner of Jerusalem, and city of Judah, for burning of incense. He died in the 16th year of his reign, and was buried in Jerusalem; but had not the honour of interment in the royal tombs, 2 Kings xv. 37. and xvi. 2 Chron. xxviii. Isa. vii.

AHAZIAH, the son of Ahab. He was made his father's associate in power, when he went to the war at Ramoth-Gilead; and reigned about a year after his death. He imitated his parents in the worship of Baal and Ashtaroth, and every other crime. He and Jehoshaphat fitted out a fleet at Ezion-geber, to trade to Ophir for gold: a storm dashed their ships to pieces, almost in their going out from the harbour. Ahaziah intended to fit out a second fleet; but Jehoshaphat refused to have any concern therein. The Moabites, who, till now, had continued tributary to the ten tribes, revolted, and refused their yearly tribute of sheep. Ahaziah was rendered incapable to reduce them. Falling from one of his windows, or from the balcony of his house, he was mortally hurt, and sickened: he sent messengers to Baalzebub, the idol-god of Ekron, to inquire if he should recover. Elijah met the messengers, and asked them, If it was for want of a God in Israel their master had sent them to inquire of Baalzebub? He, moreover, assured them, that for this reason he should certainly die of his disease. They returned, and report-

ed to the king what they had heard. By the tokens they gave, he quickly perceived it had been Elijah who had met them. He ordered a troop of his forces to fetch him immediately: the captain of the band addressed Elijah too rudely; at his desire, fire from heaven consumed the captain and his troop. A second troop was sent on the same errand: their captain behaving with the haughty airs of his fellow, he and his company of fifty were in like manner consumed: as both companies were idolaters, they deserved this treatment. A third troop was sent: warned by the fate of his brethren, this captain addressed the prophet with reverence and awe, and begged him to spare his and his soldiers lives. It was done; and Elijah went along with them. Entering the chamber of Ahaziah, he boldly assured him, that for his orders to consult Baalzebub, the idol of Ekron, he should certainly die of his distemper: nor was it long before he expired, and his brother Jehoram reigned in his stead, 1 Kings xxii. 49. 2 Chron. xx. 36, 37. 2 Kings i.

AHAZIAH, AZARIAH, or JEHOAHAZ, the grandson of Jehoshaphat and son of Jehoram and Athaliah the daughter of Ahab. In the 22d year of his age, and the 42d of the royalty of his mother's family, he succeeded his father on the throne of Judah.—By the advice of his mother ATHALIAH, he walked after the pattern of Ahab his grandfather, worshipping Baalim and Ashtaroth; and required his subjects to do so. He had scarce reigned one year, when he repaired to Jezreel to visit Jehoram king of Israel, his uncle, who had returned thither from Ramoth-Gilead to be healed of his wounds. At that very time JEHU, the destroyer of the house of Ahab, came to cut off Jehoram. Knowing nothing of his intentions, Jehoram and Ahaziah went out to meet him: Jehoram was immediately struck dead by an arrow; and Ahaziah fled to Samaria and hid himself. On search, he was found by a party which Jehu detached after him. It seems, they brought him back part of the way to Jezreel; but at Gur, near Ibleam, a city of the Manassites, they, by Jehu's orders, gave him his death wounds. His own servants posting away with him in his chariot, till they came to Megiddo, he died there, and his corpse was thence carried and interred in the royal sepulchres of Jerusalem. About the same time, 42 of his brethren, or rather nephews, his brethren being all before slain by the Arabians, had gone to visit Jehoram: these Jehu involved in the common ruin of the house of Ahab. What children, or friends, remained to Ahaziah, were all, except JOASH, murdered by his mother about the same time. Ahaziah, his son Joash, and his grandson Amaziah, are excluded from Matthew's genealogy of Christ. Such ruin and shame, was the consequence of Jehoshaphat's marrying his son into the wicked family of Ahab. *Let parents and others observe*, 2 King viii. 24—29. and ix. 27—29. and x. 12—14. and xi. 1. 2 Chron. xxii.

AHIJAH, a prophet of the Lord who dwelt at Shiloh. Perhaps it was he who encouraged Solomon while building the temple; and who threatened him with the rent of his kingdom, after his shameful fall, 1 Kings vi. 11. and xi. 6. Meeting with Jeroboam, the son of Nebat, in a field, he rent his garment into twelve pieces, and gave him ten of them, as a token that he should be king over *ten tribes* of Israel. About twenty years after, Jeroboam's only pious son fell sick. Fearing to go himself, Jeroboam sent his wife in disguise to consult Ahijah, whether he should recover. She, according to the manner of the times, carried to the prophet a present of ten loaves, some craknels, and a cruse of honey. Though blind, by reason of age, Ahijah, instructed of God, told the queen at her entrance, that he knew who she was. He assured her,

that her distressed son should die on her return; and that the rest of her family should have a miserable and ignominious end, 1 Kings xi. and xiv. Ahijah wrote part of the history of Solomon's reign, 2 Chron. ix. 20.

AHIKAM, the son of Shaphan, and father of GEDALIAH. He was one of the princes of Judah; and was sent by JOSIAH to consult Huldah concerning the threatenings of God against the nation for their wickedness, 2 Kings xxii. 12. He mightily exerted himself to protect Jeremiah's life, Jer. xxvi. 24.

AHIMAAZ, the son and successor of Zadok the highpriest. He and Jonathan, the son of Abiathar, performed a very important service for David, during the progress of Absalom's rebellion. Their parents and Hushai, all fast friends of David, continuing in Jerusalem, unsuspected by Absalom, the two young men waited near Enrogel, without the city, to convey proper information to the king. Informed from Hushai, by means of a maid, what had passed in Absalom's privy council, they posted off to inform David. Informed hereof, by a young man who had seen them, Absalom detached a party to pursue and apprehend them.—To avoid these pursuers, Ahimaaz and Jonathan retired to a friend's house in Bahurim. The man had a deep well in his court: thither they went down; while the mistress spread a cover on the well's mouth, and laid ground corn thereon. Her work was scarce finished when the pursuers came up in quest of them. The mistress affirmed they were gone.—The pursuers not finding them returned to Jerusalem. The young priests then finished their course to king David, and informed him of the counsel of the rebels; and that Hushai advised him to pass the Jordan with the utmost expedition, that he might be out of their reach.

Not long after, Absalom's troops were entirely routed. Ahimaaz's importunity prevailed with Joab, to allow him to run with the tidings to David. Running by the way of the plain, he came up before Cushi, whom Joab had sent off before him. When the centinel of Mahanaim warned David of the approach of a single runner, the king immediately concluded that he brought tidings: for if the army had been broke, the people would have come flying in crowds. When Cushi had come within sight, and Ahimaaz was discerned who he was, David suggested, that, as he was a good man, he hoped he brought agreeable tidings. Ahimaaz came up and informed the king that all was well; and, falling down at his feet, blessed the Lord who had cut off his enemies. David asked, if Absalom was safe. Ahimaaz prudently, if truly, replied, that, just before he and Cushi were sent off, he saw a great tumult, but knew not what it meant. He stood by till Cushi came up, and plainly informed the king of Absalom's death. Some years after, Ahimaaz succeeded his father in the high priesthood; and was succeeded by his son Azariah, 2 Sam. xv. 27, 36. and xvii. 15—22. and xviii. 19—32. 1 Chron. vi. 8, 9.

AHIMELECH, the son of Ahitub, great grandson of Eli, and brother of Ahiah, whom he succeeded in the office of high-priest. During the government of SAUL, he, with a number of other priests along with the tabernacle, resided at Nob. To him David repaired in his flight from Saul's court, and representing, that Saul had sent him and his attendants on a most pressing errand, which required the utmost dispatch, begged he would grant them some food. Ahimelech assured him that he had none but shew-bread, which was allowed only to the priests; but which he believed David and his servants might eat, if for any due space they had abstained from women. David assured him they had touched none for at least

three days. Ahimelech gave them some loaves. David further asked of him a sword or spear. Ahimelech gave him the sword of Goliah, which had been hung up in the tabernacle for a trophy.

Doeg, the Edomite, the chief of Saul's herdmen, happened to be waiting at the tabernacle upon some purification, and witnessed the whole. When Saul was afterward complaining to his servants that none of them were affected with his misfortunes, nor disposed to inform him of David's treasonable plots, Doeg related what he had witnessed at Nob. Ahimelech, and 84 other priests, were immediately ordered to appear before Saul. He rudely demanded of them, why they had conspired with David against him, and had given him provision and arms; and had inquired of the Lord in his favour? Ahimelech meekly replied, that he always took David, the king's son-in-law, to be one of his best friends; that he had all along prayed for him; and knew nothing of any rupture between them. Regardless of this sufficient vindication, Saul sentenced Ahimelech, and all his relations, to death. He ordered his guards immediately to butcher the 85 priests that were present. They declined the horrid and murderous task: but Doeg, on a call, slew them to a man. A party was immediately sent, probably under the direction of Doeg, to murder every man, woman, child, and the very cattle of Nob, the city of the Priests. These infernal orders were so punctually executed, that none but Abiathar, Ahimelech's son, who fled to David escaped. This happened about *A. M.* 2944, and was part of the terrible vengeance that pursued the family of Eli, for his indulging of his sons in their profaneness, 1 Sam. xxi. and xxii. and ii. 27—36.

Ahimelech or Abimelech, the son of Abiathar. He and Zadok, whom Saul had made high-priest after the murder of the former Ahimelech, were second priests or sagans about the latter end of the reign of king David. Before him and many other persons of note, Shemaiah the scribe wrote down the orders and divisions of the priests, singers, and Levites; and they cast their lots for their turns of service in the temple of God, 1 Chron. xxiv. 3, 6, 31. and xviii. 16. 2 Sam. viii. 17.

AHITHOPHEL, a native of Giloh in the tribe of Judah. He was so renowned a statesman and counsellor, that his advice was ordinarily received as an oracle of God. Disgusted with David for his defilement of Bathsheba, who is said to have been his grandchild, or rather for some other reason unknown to us, he, to the no small vexation of David, early revolted to Absalom's party. David by prayer, begged his God to confound his counsels; and advised Hushai to join Absalom in appearance, and oppose himself to Ahithophel's advice. Ahithophel first advised Absalom publicly to defile ten of his father's concubines that had been left to keep the house. This, he averred, would manifest the breach betwixt him and his father to be irreconcileable; and so attach his party more firmly to his interest. In compliance with this horrid and shameful advice, Absalom, in a tent spread on the top of the house, defiled the women in sight of his followers. Next, Ahithophel advised that 12,000 chosen forces should be given him that very night, and he would pursue after David, and slay him ere he recovered his fright; and then all his party would be scattered, and never more come to an head.—Absalom and his princes mightily extolled this proposal; and indeed nothing could more effectually compass their ends.

But Hushai's mind being asked, he replied, that however sensible and prudent Ahithophel's proposal might be in itself, it was not suited to the present occasion. To persuade them of this, he displayed in the most

striking manner what mighty heroes David and his attendants were; that himself was too prudent to lodge all night with his friends, but would be hid in some pit; that he and his party being so valiant, and besides enraged and desperate, it was hard to say what slaughter they might make of Ahithophel's 12,000 in the night; and what terror might seize Ahithophel himself; and so a small loss at the first magnified by report, might discourage the whole party, and ruin it before it was firmly established. Hushai therefore proposed, that every Hebrew, able to bear arms, should be assembled; that Absalom himself should take the honour of commanding this prodigious host; and fall upon his father, as the dew falls on the ground; quite overwhelm him with numbers; and even draw the city, whither he might flee, with ropes into the adjacent river. This humorous proposal, designed for their ruin, so gratified the pride of Absalom and his nobles, that they preferred it to that of Ahithophel.—Ahithophel, partly from a proud indignation that his advice was not followed, and perhaps partly from foresight that Hushai's measures effectually tended to reinstate David, he saddled his ass; rode home to Giloh; ordered the affairs of his family; and then hanged himself, 2 Sam. xv. 12. and xvi. 20. and xvii.*

AHITUB, the son of Phinehas, and brother of Ichabod. His father being slain in that unhappy engagement, in which the ark of God was taken by the Philistines, he succeeded Eli his grandfather in the high priesthood; executed that office under Samuel; and was succeeded by his sons; first Ahiah, and then Ahimelech, 1 Sam. iv. and xiv. 3. There were besides two Ahitubs, both fathers of Zadoks, and descended of Eleazar. But it does not appear, that the first of them could execute the office of highpriest, 1 Chron. vi. 8, 11.

AHOLAH and Aholibah, two feigned names, whereby the prophet Ezekiel represents the kingdoms of Israel and Judah: the first signifying *a tent*, denotes Samaria and the ten tribes: the second signifying *my tent is in her*, denotes Jerusalem and her subjects. Both are represented as of Egyptian extraction, because of the Hebrews sojourning in Egypt; and as prostituting themselves to the Egyptians and Assyrians; imitating their idolatries, and relying on their help. For which reason, the Lord threatens to make these very people their oppressors, and the means of their captivity and cruel servitude, Ezek. xxiii.

AHUZZATH, a friend of the 2d Abimelech, who reigned at Gerar, and who, with Phichol, attended him when he came to establish an alliance with Isaac. The Chaldaic targum, and such versions as follow it, render his name *a company of friends*, Gen. xxvi. 26.

AI, Aiath, Aija, Hai, a city about 9 miles north-east of Jerusalem, and one eastward of Bethel. Near it, Abraham sometime sojourned, and built an altar, Gen. xii. 8. and xiii. 3. After the taking of Jericho, Joshua sent spies to view Ai: they represented it as improper to send above 3000 chosen men to attack so small a place; and no more were sent. To punish the transgression of Achan, they were divinely permitted to suffer a repulse, and thirty-six of them were slain. The expiation of that crime being finished in the death of its author, Joshua, according to the direction of God,

* Dr. Lightfoot and others, suppose that David penned the 55th Psalm, upon occasion of his hearing that Ahithophel had joined Absalom's party, and that he is the man complained of in v. 13. who had been *his equal, his guide, and his acquaintance*: who seems also to be meant in Psal. xli. 13. In those passages Ahithophel appears to be considered as figurative of Judas, the betrayer of our Lord.

marched to attack that city. Two bodies, one of 25,000, and another of 5000, he placed in ambuscade. He himself with the main army, openly marched towards the walls. The king of Ai, proud of his late inconsiderable success, sallied forth against the Hebrews: they retreated, as in flight, till they had drawn the men of Ai, and their assistants of Bethel, into the open plain. Joshua then, raising his shield on the top of his spear, gave the appointed signal to the forces that lay in ambush on the other side of the city. They immediately rushed in, and set it wholly on fire. This done, they came up with the rear of the Canaanites, while Joshua and his forces turned on their front; and inclosing them, cut them to pieces, without suffering one to escape. The king was taken prisoner, and brought to Joshua. After the inhabitants of this city were utterly destroyed, and the city burnt into ruins, himself was hanged; and before sun-set taken down, and his corpse thrown into the entrance of the city, and a heap of stones raised over it. The work of the day was finished with the Hebrews' division of their spoil. Ai was some time after rebuilt by the Benjamites; and long after taken by Sennacherib, Joshua vii. and viii. Isa. x. 28. It was rebuilt after the captivity in Babylon, Neh. xi. 31.

2. Ai, a city of the country of Moab, taken and pillaged by the Chaldeans, Jer. xlix. 3.

To AID; to help; assist, Judg. ix. 24.

AIJALON, (1.) A city of the tribe of Dan, assigned to the Levites descended of Kohath, but the Amorites kept possession of it. It stood between Timnah and Bethshemesh. It appears to have been taken by Uzziah, or some other potent king of Judah: it was wrested from them by the Philistines, under Ahaz, Josh. xix. 42. and xxi. 24. Judges i. 35. 2 Chron. xxviii. 18. Perhaps it was here that Saul's army stopped their pursuit of the routed Philistines, 1 Sam. xiv. 31. (2.) A city in the tribe of Benjamin, about three miles eastward of Bethel. It was fortified by Rehoboam, 2 Chron. xi. 10. (3.) A city in the tribe of Ephraim, about two miles south of Shechem, and assigned to the Kohathites, is marked by some authors: but I doubt of the existence of this place, and suppose it no other than that in the tribe of Dan, which might come into the hands of the Ephraimites; compare Josh. xxi. 24. with 1 Chron. vi. 69. (4.) Another in the tribe of Zebulun, where Elon the judge of Israel was buried, Judg. xii. 12. It is not certain over which of these Aijalons Joshua desired the moon to hover. The first lay south-west; the second north-east; the fourth north-west of him, Josh. x. 12.

To AIL; to distress; displease, Gen. xxi. 10.

AIN, a city first given to the tribe of Judah, and then disposed of to the Simeonites, Josh. xv. 32. 1 Chron. iv. 32. As Ain signifies a fountain, it is often a part of the compounded names of places, and pronounced En.

AIR, a thin, fluid, transparent, compressible, and dilatable body, surrounding our earth to a considerable height; perhaps to the extent of 50 miles. Vulgar air consists chiefly of light and fire flowing into it from the celestial bodies; and of vapours and dry exhalations from the earth and its productions. Whether the simple and elementary air would refract light without this mixture, we know not. The air is fluid, allowing a passage for other bodies:—hence hearing and smelling, &c. are strong or weak, as the air is gross or thin; and on the tops of high mountains these senses are of very little use. Air has a considerable weight. At a medium it may be reckoned the thousandth part of the weight of water: about 2160 pound weight of it

presses on every square foot; and allowing the surface of an human body to be 15 square feet, the pressure of air on it must amount to 32,400 pounds weight. With this pressure, not perceptibly felt, till the internal air be exhausted, God inwraps our world, as with a swaddling-band. Its elasticity, or power of contracting itself when pressed, and expanding itself when free, is quite astonishing. The air we breathe in, at a medium, is by its own weight contracted into the 13,679th part of space which it would occupy in vacuo; and some imagine it may be condensed or pressed together, till it become heavier than gold. The air is much altered by the vapour, smoke, and other exhalations, which arise from the earth.

The AIR is the element in which all animals breathe, and the winged fly, 2 Sam. xxi. 10. Job xli. 16. To *beat the air*, or *speak to the air*, imports, acting in the most vain and unprofitable manner, 1 Cor. ix. 26. and xiv. 9. The *air darkened* at the sounding of the 5th trumpet, may signify the church and scripture, which are the means of conveying light and grace to men; and the scripture is the breath of God, whereby he communicates his influence to us: and both which, by the abounding of error and delusion, by the concealment and misinterpretation of scripture, under Antichrist and Mahometism are darkened. Nor is it unworthy of notice, that just after the rise of this double delusion, the natural sun was so darkened from June to October, *A. D.* 626, that but a small part of his light appeared, Rev. ix. 2. The AIR of the Antichristian kingdom, into which the 7th angel pours his vial of wrath, may denote the last remains of Antichrist's power, after which his form and life can no longer subsist, Rev. xvi. 17.*

ALABASTER, a beautiful bright stone allied to the marble, but more brittle: it ferments with the acids, calcines in the fire, but gives no flame with steel: when finely powdered and placed on a fire, it will appear in rolling waves like a fluid. There are three kinds of it; the *whitish*, called by the ancients Lygdin marble; the yellow-whitish, called Phengites; and the yellow-reddish, called simply alabaster; and sometimes ONYX. The ancients called boxes that contained precious ointment, *alabaster boxes*, though not made of that stone: and in relation hereto, a

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* Among the many extraordinary qualities and effects of *air*, the following may be noted. "Pure well fermented wine, if it be carried to a place where the *air* is replenished with the fumes of new wine, then fermenting, it will begin to ferment afresh. In chemistry, the parts of animals and vegetables can only be calcined in open *air*; in close vessels they never become any other than black coals. It is known that iron and copper readily dissolve, and become rusty in *air*, unless well defended with oil. Boerhaave assures us that he has seen pillars of iron so reduced by *air*, that they might be crumbled to dust between the fingers; and as for copper, it is converted by the *air*, into a substance much like the verdigris produced by vinegar. Mr. Boyle relates, that in the southern English colonies the great guns rust so fast, that after lying in the air for a few years, large cakes of *crocus martis* may be separated from them. Acosta, adds, that in Peru the *air* dissolves lead, and considerably increases its weight. Yet gold is generally esteemed indissolvable by *air*, being never found to contract rust, though exposed to it ever so long.

"Those who travel up high mountains, find themselves, as they ascend, more and more relaxed; and at length become subject to a spitting of blood, and other hæmorrhages; because the *air* does not sufficiently constringe the vessels of the lungs.

"A quart of *air* weighs about 17 grains, and the effect is proportionally more sensible, if the same vessel be weighed with condensed *air* in a receiver void of *air*. Galileo first discovered that *air* had weight, but the pressure of the atmosphere was observed by his disciple Torricelli; and the variations of it depending on different heights, by Mr. Paschal."

Chamber's Cyclo. art. AIR.

measure containing ten ounces of wine, and nine of oil, was called *alabaster*. In which of these three senses the box of ointment wherewith Mary anointed Jesus is called *alabaster*, we dare not peremptorily determine; though we incline to think the box was an alabaster stone, Matth. xxvi. 6, 7.*

ALARM, (1.) A broken quivering sound of the Hebrews' silver trumpets. It warned them to take their journey in the wilderness, and to attack their enemies in battle, Numb. x. 5—9. (2.) A noise or bustle, importing the near approach of danger and war, Joel ii. 1.

ALAS, wo is me. It expresses terror, perplexity, and grief, 2 Kings vi. 5. Rev. xviii. 10, 16, 19.

ALBEIT, though, Ezek. xiii. 7.

ALEMETH, or ALMON, a city pertaining to the tribe of Benjamin, and given to the priests. It stood near Anathoth, and possibly had its name from Alemeth the son of Becher, or the son of Jehoadah, Josh. xxi. 18. 1 Chron. vi. 60. and vii. 8. and viii. 36.

* "The fineness and clearness of this stone renders it in some measure transparent; whence it has been sometimes employed for windows. There is a church at Florence still illuminated by alabaster-windows; instead of panes of glass, there are slabs of alabaster near 15 feet high, each of which forms a single window, through which the light is conveyed. The countries in Europe which abound most in alabaster are Germany, toward Coblentz; the province of Maconnois, in the neighbourhood of Cluni in France; Italy, toward Rome; where that of Montaiout is particularly remarkable not only for its whiteness, but also for the bigness of its blocks, some of which are so large, that statues as big as the life may easily be cut out of them.

"The stream at the baths of St. Philip, in Tuscany, deposites a peculiar kind of sand, which, when collected and condensed in the cavities of any body employed to oppose its current, acquires the nature, hardness, and colour of alabaster, and assumes the forms of those cavities in which it is thus lodged." *Encyclo.* vol. i. p. 346.

ALEXANDER and Rufus, two noted Christians, were the sons of Simon the Cyrenian, who assisted our Saviour in bearing his cross, Mark xv. 21. Rom. xvi. 13. (2.) Alexander Lysimachus, the brother of the famed Philo. He was Alabarch or chief publican of Alexandria; and reckoned the richest Jew of his time; and made a vast deal of valuable presents to the temple. He was cast into prison by Caligula, probably for refusing to worship that mad monarch; and continued so till the emperor Claudius set him at liberty. He is thought to be the Alexander, who was in company with the chief priests and elders when they imprisoned the apostles for healing the impotent man, Acts iv. 6. (3.) Alexander the coppersmith. For a time he espoused the Christian faith; but, commencing blasphemer, Paul delivered him over to Satan. This enraged him more and more; he did the apostle all the hurt that lay in his power, 1 Tim. i. 20. 2 Tim. iv. 14, 15. It is uncertain whether it was he who ran some danger of his life, by attempting to quell the mob which Demetrius the silversmith raised at Ephesus: nor is it so much as certain, whether that *Alexander* was a Christian, Acts xix. 33.

ALEXANDRIA, a celebrated city in Lower Egypt. It was situated between the lake Mareotis and the canopic or western branch of the Nile, at a small distance from the Mediterranean sea, and 125 miles N. W. of Cairo. This city was built by Alexander the Great, soon after the overthrow of Tyre, about 333 years before Christ; and, a few years after, he was there interred in a coffin of gold. It was built in the form of a Macedonian cloak; and took up about fifteen miles. The palace, which was a fifth part of the city, stood by the sea, and contained the royal residence, the museum, and the sepulchres. A street of 2000 feet wide began at the gate of the sea, and ter-

minated at the gate of Canopus. The Ptolemies who succeeded Alexander the Great in Egypt, made it their residence for more than 200 years; by which means it became the metropolis of Egypt. Its nearness to the Red and Mediterranean seas, drew to it the trade of both east and west, and rendered it, for many ages, the mart of commerce to the most of the known world; and one of the most flourishing cities, second to none but Rome. It was famed for a library of 700,000 volumes, which for the last time was madly burnt by the Arabs or Saracens, *A. D.* 642. To relate its various sieges and captures by the Syrian-Greeks, the Romans, Persians, Saracens, Turks, and others, would be improper for this work. When the Arabs took it, it contained 4000 palaces, and 400 squares, and 12,000 persons that sold herbs and fruits. It is now dwindled to a large village, with nothing remarkable but ruinous reliques of ancient grandeur, and some considerable trade. Prodigious numbers of Jews dwelt here all along from the time of Alexander, sometimes near or above 100,000 at a time: part of these, being at Jerusalem, raised a furious persecution against Stephen, Acts vi. 9. Here Apollos was born, Acts xviii. 24. Fifty thousand Jews were murdered here under the emperor Nero. When the Arabs took it, as above, they found forty thousand Jews who paid tribute. In a ship belonging to Alexandria, Paul sailed for Rome, Acts xxvii. 6. Christianity was early planted in this place.—Mark the evangelist is said to have been the founder of it. Here Clemens, Origen, Athanasius, and a vast number of other great men flourished. The bishop of this place was for many ages sustained one of the four chiefs of the Christian church, having the churches in the eastern part of Africa under his jurisdiction: nor is it long since the bishops here had the prerogative of consecrating the chief bishops of the Ethiopian church, if they have it not still.†

ALIANT, ALIEN; stranger; foreigner, Exod. xviii. 3. Job xix. 15. To be *aliens from the commonwealth of Israel*, is to be without interest in the true church, or new covenant of God, Eph. ii. 12.

ALIENATE. (1.) To become strange to, or averse from, Eph. iv. 18. (2.) To put a thing to a common, strange, or wrong use, Ezek. xlviii. 14.

ALIKE. (1.) Without any difference, Rom. xiv. 5. (2.) After one and the same manner, Psal. xxxiii. 15. (3.) Equally troublesome, Prov. xxvii. 15.

ALIVE, possessed of LIFE. One is alive, (1.) Naturally, Gen. xliii. 27. (2.) Supernaturally, when raised from the dead, Luke xxiv. 23. (3.) Spiritually, when justified, regenerate, and sanctified, Luke xv. 24, 32.—This is to be *alive unto God*, to his honour and service, Rom. vi. 11. (4.) In opinion only, when men vainly imagine themselves capable of good works, holy, righteous, and entitled to eternal life: so men are *alive without the law*, i. e. without the convictions of it, Rom. vii. 9.

† "What most engages the attention of travellers at Alexandria, is the Pillar of Pompey, as it is commonly called, situated at a quarter of a league from the southern gate. It is composed of red granite. The capital is Corinthian, with palm leaves, and not indented. It is nine feet high. The shaft and the upper member of the base are of one piece of 90 feet long, and 9 in diameter. The base is a square of about 15 feet on each side. This block of marble, 60 feet in circumference, rests on two layers of stone bound together with lead. Nothing can equal the majesty of this monument; seen from a distance, it overtops the town, and serves as a signal for vessels.

"It was taken by the French under Buonaparte in their predatory expedition to Egypt, but they have been forced to abandon it. Lon. 31 11 E. lat. 30 21 N."

Brooke's Gazetteer.

ALL. (1.) Every creature, Prov. xvi. 4. Psal. cxix. 91; or every part, Song iv. 7. (2.) Every man, 2 Cor. v. 10. (3.) Plentiful, perfect, Rom. xv. 13. 1 Cor. xiii. 2. (4.) Some of all nations, ranks, and degrees, 1 Tim. ii. 4. Tit. ii. 11. (5.) Many; or the greatest part, Matth. iii. 5. Phil. ii. 21. Thus it is said, ALL *the cattle of the land of Egypt* died: the hail brake EVERY *tree of the field*, Exod. ix. 6, 9. ALL *the people* brake off the gold ear-rings which were in their ears, Exod. xxxii. 3. ALL *the beasts of the nations* lodged in the lintels of Nineveh, Zeph. ii. 14. The fame of David went forth into ALL *lands*, 1 Chron. xiv. 17. ALL *Judea*, and ALL *the region round about* Jordan, went out to John, and were baptized of him. ALL *men held John as a prophet*. The apostles were hated of ALL *men*, Matth. iii. 5, 6. and xxi. 26. and x. 22. ALL *men* came to Jesus, John iii. 26. There were at Jerusalem Jews of EVERY *nation* under heaven, Acts ii. 5. See WORLD. How evident then the folly of such as found their universal redemption on this word that must be so often restricted! and which is frequently limited by the context; by the nature of the thing spoken of; or by the objects of it! Thus servants are required to please their masters well in ALL *things*, Tit. ii. 9; and the Lord is said to uphold ALL *that fall*, and raise up ALL *that are bowed down*, Psal. cxlv. 14. The ALL *men* of Asia that turned away from Paul, denote a great many professed Christians there, 2 Tim. i. 15. The elect part of mankind may be called ALL; *or* EVERY MAN; ALL THE ENDS *of the earth;* ALL THE WORLD; because they spring of all nations, Jews and Gentiles; dwell in all places; are of every rank and condition; and are the substance of the earth, for whose behoof it is chiefly preserved and favoured, Romans xi. 32. Heb. ii. 9. Psal. xxii. 27. 1 John ii. 2.*

ALLEDGE; to affirm; prove, Acts xvii. 3.

ALLEGORY, a continual run of metaphors; as in the Song of Solomon; or representation of some doctrinal point by an history: thus the two wives of Abraham were emblems of the *two covenants* of works and grace; and of the *two dispensations* of the covenant by ceremonies, and by plain gospel. Hagar is an emblem of the former; Sarah of the latter. Ishmael an emblem of those attached to the law as a covenant, and the ceremonies; and Isaac of those attached to the covenant of grace, and the gospel-dispensation, Galatians iv. 24—31.†

* The word *all* is sometimes to be understood as restricted to all of some sorts, although the restricting qualification be not expressed: So it must be understood of all believers, in 1 Corinth. xv. 22. Ephes. iv. 6. Rom. v. 18. *The free gift came upon all men unto justification of life;* which *all men*, that are so actually justified, are no other than those that are Christ's, that is, believers; for justification is not without faith. It is also sometimes used for some of all sorts, as in Jerem. xxxi. 34. Heb. viii. 11. John xii. 32. 1 Tim. ii. 1, 2, 3. Acts x. 12. In the text last quoted, *panta ta tetrapoda*, literally *all beasts* or *fourfooted creatures*, is justly rendered by our translators, *all manner* or sorts *of beasts*. But the word *men* in our translation after this term, might sometimes be better omitted, as in John xii. 32.

† "In order to the right understanding of an allegorical passage of scripture, we are, in the first place, carefully to ascertain the literal sense from the words themselves under consideration and the context. The humour of finding an allegory in a passage, where there is no necessity of departing from the literal sense, has been a principal cause of error and absurdity in the interpretation of scripture. In the ceremonial institutions of the Old Testament, which were *a shadow of goods things to come*, and in some historical passages, we may study to find the allegorical meaning, provided we proceed cautiously and without prejudice to the truth of the sacred history. Thus the various rites used in the cleansing of the Leper, as

ALLELUIA, or HALLELUJAH.—This Hebrew word, signifying, *praise ye the Lord*, is met with at the beginning and end of divers Psalms, chiefly towards the close of the book, Psal. cxi. cxii. cxiii. cxvii. cxxxv. cxlvi. cl. It is the burden of the saints' song at the fall of Antichrist, Rev. xix. And this Hebrew expression seems to be there introduced to signify, that the body of the Jews will be converted about the time of the final downfal of Antichrist, and that they will join in the celebration of that glorious event.

ALLURE, to engage by fair means, Hos. ii. 14. 2 Pet. ii. 18.

ALMIGHTY, able to do all things; an attribute of God. The Hebrew word for it signifies one who has all-sufficiency in himself; all communicative fulness in his breasts of bounty; and all power to destroy his opposers. In the early ages of the world God chiefly manifested himself by this character, to encourage men's dependence on him alone; and their expectation of the full accomplishment of whatever he had promised, Gen. xvii. 1. Exod. vi. 3.

ALMOND-TREE, whose flower is of the rose kind, composed of several petals, arranged in a circular form: the pistil arises from the cup, and becomes an oblong, stony fruit, covered with a callous hard coat, and containing an oblong kernel. They are of five kinds; but more ordinarily distinguished, from their sweet and bitter fruit, into two. They thrive either in dry or wet fields: and are often propagated by the inoculation of an almond-bud into the stock of a pear, peach, or almond-tree. The Hebrew name of the almond-tree is derived from *Shakad*, which signifies *to watch*; and imports, that it keeps its station, being the first that blossoms in the spring, and the last that fades in harvest. Its fruit is precious and nourishing. Jacob sent a present of it to Joseph, Gen. xliii. The bowls of the golden candlestick being formed *like almonds*, imported the flourishing and soul-nutritive virtue of gospel-light, Exod. xxv. 33. The *almonds* that grew on Aaron's rod, when laid up over-night before the Lord, imported the flourish and duration of the typical priesthood in his family; the duty of the Hebrew priests, and other ministers, to be early and useful in their work; the speedy approach of vengeance on their opposers; but especially the flourishing success, and nourishing virtue of the gospel, the rod of Christ's strength, and the speedy destruction of every opposer, Numb. xvii. 8. The *almond-tree*, shown to Jeremiah in his vision, imported, that the judgments of God would quickly be ripe, or ready to be execu-

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described in Levit. xiv. may be allegorically applied to our spiritual healing in our justification and sanctification. So, we may trace some analogy between David's conflict with Goliah, and the conflict of the believer with indwelling sin, Satan and this evil world; and yet the truth of David's engagement with Goliah and victory over him, as a historical fact, is no way prejudiced. Conciseness, ease and delicacy should be studied in the explanation of an allegory; after the example of Paul, 1 Corinth. ix. 9, 10. 2 Corinth. iii. 13, 15. Ephes. v. 32. Among the various allegorical interpretations of any particular passage, that is to be preferred which is most perspicuous and most agreeable to the connection, and to the analogy of faith.—And whilst such an interpretation is otherwise reasonable, its serving much to set forth precious Christ, his offices and benefits, will highly recommend it to the people of God. In short, we are to adopt no allegorical interpretation of any part of scripture, but what is warranted and pointed out by the scripture itself. A single word often affords a key to the allegorical sense of a passage. Thus what Paul says in 1 Corinth. v. 7. leads us to an easy application of most of the particulars respecting the Paschal Lamb, to Christ or believers. When the Holy Spirit himself speaking in the scriptures, interprets any passage allegorically, such an allegory is not only delightful to the spiritual taste, but useful for the establishment of truth."

Glossius.

ted on the wicked Jews of his time, Jer. i. 11. The head of an old man is said to *flourish as the almond-tree*, as his hoary hairs resemble the white blossoms thereof, Eccl. xii. 5.

ALMOST; in a great measure; next to wholly, Exod. xvii. 14. One is but ALMOST *persuaded to be a Christian*, whatever knowledge or experience of the truth of the gospel, or conversation becoming it, he hath, if his state and nature are not changed by union to, and receiving of Jesus Christ, as the Lord his righteousness and strength, into his heart, Acts xxvi. 28.

ALMS, what is given in charity to the poor, Matth. vi. 1—4. In the Hebrew, it is called *righteousness*. It is to be given of things lawfully gotten, and as a debt due to the poor, not for their own but for the Lord's sake, Luke ii. 41. and xii. 33. In the Greek, the word signifies *mercy*: it is to be given from a principle of true love and compassion to the needy objects, Acts x. 2, 4. and xxiv. 17.

ALMUG, or ALGUM-TREE; not *coral*, which cannot be formed into stair-cases or musical instruments: but either *ebony*, plenty of which grows in India; or *Brazil-wood*; or *citron-tree*; or some gummy sort of wood, perhaps that which produces the gum-ammoniac, or Arabic; and so is thought by some to be the same with the Shittah-tree, 1 Kings x. 11. 2 Chron. ii. 8. and ix. 10.

ALOES. The LIGN-ALOES, or aloe-tree, according to Linnæus, is of the hexandria-monogynia class of plants, having no calyx. The corolla is oblong, and formed of a single petal, divided into six segments at the extremity. The tube is bunch-backed, and the limb straight. The stamina are six subulated filaments, fully of the length of the corolla, and inserted into the receptacle: the antheræ are oblong and bending; the bud irregular in shape; the stile simple, and of the length of the stamina; the stigma obtuse and trifid; the fruit is a three furrowed case, formed of three valves, and containing three cells: the seeds are numerous and angular. *Aloes* are now produced in all the four quarters of the world. One in Europe rose 23 feet high, and at once bare 12,000 flowers. Even in Sweden, an *aloe* flourished in October 1708, and held in flower through the following winter, though excessively severe. Tournefort reckons up fourteen differnt kinds of the *aloe-tree*. The American *aloe* is famous for its fine flowers of the lily-kind; the Asian for the useful drug prepared from it. The drug *aloe* is formed of the juice of the leaves, fresh pluckt and squeezed, set to harden in the sun. The succotrine *aloe* is made of the thinnest at the top; the hypatic of the next; and the horse *aloe* of the coarse sediment. This drug is famed for its purgative virtue. Both the wood and drug have an odoriferous and preservative influence. Aloes were anciently used for embalming of dead bodies, and for perfuming of beds and clothes, John xix. 39. Prov. vii. 17. The graces of the Holy Ghost in Christ, and his people, are likened to *aloes*, because of their agreeable savour; their tendency to prevent, or purge away, sinful corruption, and to keep their subjects for ever fresh and sound, Psal. xlv. 8. Song iv. 14. The Hebrews are compared to LIGN-ALOES, to import their wonderful increase; flourishing estate; and eminent usefulness, Numb. xxiv. 6.

ALOFT, on high, Psal, xviii. 10.

ALONE. (1.) Solitary; by one's self; without friends to help or comfort, Gen. ii. 18. Exod. xviii. 14. (2.) Safe without hurt; none seeking to rob them of any part of what they enjoy; separated to be the peculiar people of God; enjoying his special favour and protection, and behaving in a manner different from other nations, Deut xxxiii. 28. Numb. xxiii. 9. To *let one alone*, is to forbear

DIFFERENT ALTARS OF BURNT OFFERINGS.

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further urging, distressing, or dealing with him, Exod. xiv. 12. and xxxii. 10. Job. x. 20.

ALOOF, far off, Psal. xxxviii. 11.

ALPHA and OMEGA, the first and last letters of the Greek alphabet. Christ is so called, to denote, that he is the beginning and the ending; is the deviser, the author, the preserver and upholder of all things; and his glory the end of them, Rev. i. 8. xxi. 6. and xxii. 13.

ALPHEUS, the father of the apostles James and Jude. Mary his wife, it is thought, was the sister of the Holy Virgin; and hence his sons are called the brethren of our Lord. Gal. i. 19. Mark vi. 3. Himself is reckoned the same as CLEOPHAS, Matth. x. 3. (2.) The father of Matthew, or Levi the evangelist, Mark ii. 14.

ALTAR, that whereon the sacred offerings were presented to God; and at least partly consumed with fire to his honour. We read of no altars before the flood: possibly the sacrifices were burnt on the ground. Between the flood and the erection of the Mosaic tabernacle, and afterwards on extraordinary occasions, the altars were of rough unhewn stones, or of earth. Solomon at the dedication of his temple hallowed the middle of the court, as an altar to burn his large offerings, Gen. viii. 20. Exod. xx. 24, 25. 1 Kings xviii. 30. and viii. 64. These prefigured Jesus in his firmness and self-sufficiency to endure his Father's wrath; and in his low debasement and trouble; and marked, that, in his worship God more regards inward purity and affection, than outward pomp. From the erection of the tabernacle, there were but two altars to be used in ordinary cases; the one for burning sacrifices, and the other for the burning of incense. Moses' altar of burnt-offering was a kind of chest of Shittim-wood, overlaid with plates of brass to defend it from the fire: it was about three yards in length, and as much in breadth, and about five feet and an half high. At every corner it had a spire or horn, of the same materials with the rest. On its top was a brazen grate, through which the ashes of the offering fell into a pan below. This altar was portable, carried, with a covering over it on the shoulders of the Levites, by staves of Shittim-wood overlaid with brass, and fixed in brazen rings on the sides thereof. Solomon made a brazen altar for sacrifice much larger: but whether all of solid brass, or if there were stones, or if it was hollow within, we know not. It was about 37 feet in length and breadth, and half as much in height; and had an easy ascent on the east side. After the captivity, the altar of burnt-offering seems to have been a large pile of stones, about 60 feet on each side at the bottom, and 45 at the top, Exod. xxvii. 1—9. 2 Chron. iv. 1.

The altar of incense was a small table of Shittim-wood, overlaid with gold, about 22 inches in breadth and length, and 44 in height. Its top was surrounded with a cornice of gold: it had spires or horns at the four corners thereof, and was portable by staves of Shittim-wood overlaid with gold. Both these altars were solemnly consecrated with sprinkling of blood, and unction of oil; and their horns yearly tipped with the blood of the general expiation. The altar of burnt-offering stood in the open court, at a small distance from the east end of the tabernacle or temple: on it was offered the morning and evening sacrifices, and a multitude of other oblations. To it criminals fled for protection. The altar of incense stood in the sanctuary, just before the inner vail; and on it was sacred incense, and nothing else, offered and burnt every morning and evening. The brazen altar of burnt-offering prefigured Jesus, as our all-sufficient atonement and refuge from wrath; and the altar of incense prefigured him, as our Advocate within the vail,

who ever liveth to make intercession for us, Exod. xxx. Heb. ix. 21.

The Heathens too had their altars on which they presented their oblations to their gods. The Jews had idolatrous altars in such numbers, that they were like *heaps in the field*, Hos. xii. 11. These altars and groves their children remembered, took great delight in, and imitated their parents' idolatry, Jer. xvii. 2. It was common to plant groves of trees around these altars; therefore God would have none planted near his, Deut. xvi. 21. The Athenians erected an *altar to the unknown God*; but their reason, whether they were afraid there might be one or more unknown deities who might hurt them, if his service was neglected; or whether they had a view to the God of Israel, to whom the Heathens were strangers, we know not; Acts xvii. 23. The Jews *covering God's altar with tears and weeping*, denotes either their hypocritical profession of repentance in his courts; or rather, that the abuse of their wives forced them there to pour forth their mournful complaints to God, Mal. ii. 13.

Jesus Christ is represented as *the altar* which Christians have. In his divine nature and person, he presented his humanity as an atoning sacrifice to God; he supported it under all its dolorous sufferings, and rendered the oblation of infinite value; and thus still presents and renders prevalent his intercession: and through his person, death, and advocacy, are our persons, and sacrifices of prayer, praise, and other good works, to be presented to God; and are rendered acceptable in his sight, Heb. xiii. 10. Christ's *standing at the golden altar to offer much incense*, denotes his perpetual readiness, and constant activity, in appearing in the presence of God for us, and pleading our welfare, on the foundation of his own infinite merit, Rev. viii. 3. The glorified souls of the primitive martyrs are represented as *under the altar*: they fell sacrifices for Jesus' cause and interest; in heaven they are near to him, and are eternally happy through the influence of his blood and intercession. The *altar in the midst of the land of Egypt, and pillar in the border of it*, denote not the temple of Onias, built in rebellion against God's law, but a stated and public dispensation of the gospel, and a Christian church at Alexandria, and other places of Egypt, Isa. xix. 19.

ALTER; to change; exchange, Lev. xxvii. 10.

ALTOGETHER; wholly; in every respect, Numb. xvi. 13.

ALVAH, or ALIAH, a descendant of Esau, and prince of the Edomites, Gen. xxxvi. 40. 1 Chron. i. 51.

ALVAN, or ALIAN, the son of Shobal the Horite, Gen. xxxvi. 23. 1 Chron. i. 40.

ALWAY. (1.) Continually, without ceasing, Gal. iv. 18. (2.) While the world lasts, Matth. xxviii. 20. (3) A very long time, already 1800 years, Rom. xi. 10. (4.) During life, 2 Sam. ix. 10. (5.) Frequently, on every proper occasion, Luke xviii. 1. Eph. vi. 18.

AM. See to BE.

AMALEK. Eliphaz the son of Esau, by his concubine Timna, had a son of this name, who succeeded Gatam in the government of the Edomites, 1 Chron. i. 36. Gen. xxxvi. 16. He is, by many, supposed to be the father of the AMALEKITES, a powerful nation who dwelt in Arabia the rocky, between Havilah and Shur, which is much the same as between the Dead and Red seas; and who are supposed to have been separated from the other Edomites, on account of his spurious birth; and to have hated the Israelites because of Jacob's depriving their ancestor of his birthright and blessing. But when we consider that Moses represents the Amalekites as existing in the days of Chedorlaomer, perhaps 200 years before this Amalek was born; that Balaam represents them as the *first*

or *beginning of the nations*, Gen. xiv. 7. Numb. xxiv. 20. that the immediate children of Amalek were probably alive when the Hebrews came out of Egypt, and so very unlike to be so numerous as was requisite to conflict with that huge multitude; and further, that the Amalekites' attack of the Israelites is never represented as done to brethren; nor do the Edomites ever seem to have assisted the Amalekites, we are therefore persuaded they were not the descendants of Esau, but a far more ancient tribe; probably descended from Ham, as the Arabic writers suggest.

About *A. M.* 2091, Chedorlaomer terribly ravaged the country of the Amalekites, Gen. xiv. 7. It was then, I suppose, that vast numbers of them left it, and poured themselves into Egypt; and were the pastors whom Manetho mentions as terrible ravagers and oppressors of Egypt. About 420 years thereafter, they, perhaps in league with the Egyptians, or rather greedy of booty, attacked the Hebrews at Rephidim, near the north-east point of the Red sea, and smote such as were weary and weak-handed among them; but by means of Moses' prayer, and Joshua's bravery, they were repulsed. This ungenerous attack provoked God to swear, that he would gradually waste the Amalekites till they should be utterly ruined; and he charged the Hebrews to revenge it upon them, Exod. xvii. Deut ix. 14. and xxv. 19. About two years after, they assisted the Canaanites to cut off a number of the rebellious Hebrews at Hormah, Numb. xiv. 29, 30. They long after assisted Eglon king of Moab, and sometime after the Midianites, to oppress and murder the Israelites, Judg. iii. 13. and vi. 6.

Their continued wickedness had rendered them ripe for destruction. About *A. M.* 2930, God charged SAUL to invade their country with the whole power of Israel; and to destroy them utterly, and all that they had. He ravaged their territories, and killed vast numbers of them; but, contrary to the commandment of the Lord, spared AGAG their king, and the best of their cattle and moveables, 1 Sam. xv. Never after this did the Amalekites make any great figure. While David was in exile at Ziklag, he and his warriors invaded their country, and slew as many as he could find: to revenge which, they, in David's absence, burnt Ziklag, and carried off his and his servants wives and children, and wealth: but he pursued them, slew part, dispersed the rest, and recovered the booty, with considerable advantage, 1 Sam, xxvii. and xxx. About 160 years after, they joined in the grand alliance against Jehoshaphat; but it issued to their hurt, Psal. lxxxiii. 7. In the days of Hezekiah, 500 Simeonites cut off the remnant of them, and dwelt in their stead, 1 Chron. iv. 43. About *A. M.* 3498, Haman an Amalekite, projected the universal destruction of the Jews. His plot issued in the ruin of himself and his friends. Since which the name of Amalekites is no more mentioned in history, but perisheth for ever, Esth. iii. and ix. Numb. xxiv. 20—22. Exod. xvii. 14, 16.

AMANA, either the mountain Amanus, which separates Syria on the north-east from Cilicia: for so far did the dominion of David and Solomon extend: or rather a mountain beyond Jordan, in the lot of the half-tribe of Manasseh, Song iv. 8. See LEBANON.

AMASA, the son, perhaps the bastard of Jether or Ithra, and Abigail the sister of David. He was general of the rebels under Absalom; but David, displeased with Joab for killing of Absalom, easily pardoned Amasa, and made him the general of his army instead of Joab. When Sheba, the son of Bichri, seduced the Israelites into a new revolt, Amasa was ordered to assemble the men of Judah, and pursue the rebels with all expedition. But he took up more

time than was assigned him. Abishai was therefore dispatched with the household troops to pursue the rebels before the rest came up. Joab went along with his brother as a volunteer. They had just marched northward to the great stone of Gibeon, when Amasa came up to them with his army. At meeting, Joab, with seeming kindness, inquired for his cousin's health; and took him by the beard to kiss him: meanwhile he treacherously stabbed him under the fifth rib, shed out his bowels, and caused his body to be covered with a cloth, becaue the army stopped, as they passed, to look thereon, 2 Samuel xvii. 25. and xviii. and xix. 13. and xx.

Amasa, the son of Hadlai. See Ahaz.

AMASAI, the son of Elkanah. It is probably he who was chief of the captains of Judah and Benjamin under Saul, and came to David, in his exile, along with a number of his friends. Informed of their approach, David went out to meet them; assuring them, that if they came peaceably, his heart should be knit to them; and wishing that God might rebuke them, if they intended to betray him into the hand of Saul. Prompted by God, Amasai replied in their name, 'Thine are we, David; and on thy 'side, thou son of Jesse; peace be 'unto thee, and to thine helpers.' David immediately received them, and gave them the command of some troops, 1 Chron. xii. 16—19.

AMAZED; filled with wonder, or perplexity, Acts ix. 31. Judg. xx. 14.

AMAZIAH, the eighth king of Judah, son and successor of Joash. in the 25th year of his age he began his reign *A. M.* 3165, and reigned 29 years. In the beginning of his reign he behaved well, but not with an upright heart. He quickly executed just punishment on the murderers of his father; but according to the law of Moses, and contrary to the then bloody custom of many countries, did no harm to their innocent children. Intending to reduce the Edomites, who about 54 years before revolted from king Jehoram, he levied 300,000 of his own subjects, and with an hundred talents of silver, about the value of 151,930 dollars, hired 100,000 men of Israel. A prophet remonstrated to him, that the idolatrous Israelites would bring a curse on his undertaking unless he dismissed them: with no small grudge for the loss of his 100 talents, he sent them home. He then proceeded against the Edomites; attacked their army in the valley of salt; and killed ten thousand on the spot. He next made himself master of Selah, their metropolis: ten thousand of his prisoners he barbarously threw from the top of the rock, whereon the city was built, and dashed them to pieces; and changed the name of the place into *Joktheel*, which, it seems, was its ancient name before the Edomites took it from Judah. He also carried off their idols, and quickly became a fond worshipper of them. A prophet rebuked him for worshipping such idols, as, he had seen, could not deliver their votaries out of his hand. He threatened to punish the prophet, except he desisted. The prophet forbore; but told him that, for his obstinacy in his idolatry, the Lord had determined to destroy him.

Taking it as an high affront, and perhaps disappointed of the expected booty of Edom, the Israelitish troops he had dismissed, in their return home, fell upon the cities of Judah; burnt a great many of them northward from Bethlehem; slew 3000 of the inhabitants, and carried off much spoil. Proud of his victory over Edom, Amaziah demanded satisfaction for the injury done: that not being granted, he haughtily challenged Joash, or Jehoash king of Israel, to a war. Joash returned him for answer a parable of a wild beast treading down a proud thistle, that

demanded the daughter of a strong and stately cedar in marriage; and advised him to forbear war, if he consulted the welfare of himself or his subjects. Contemning this haughty but sensible answer, Amaziah immediately marched his troops to Bethshemesh. There Joash gave him battle, defeated his forces, and took himself prisoner: he carried him to Jerusalem; brake down the wall of that city, to the extent of 240 yards; carried off all the wealth of the temple and palace, and a number of hostages to secure the peace. After this, Amaziah reigned fifteen years; but never returned to the Lord: his own servants were therefore permitted to form a conspiracy against him. Informed hereof, he fled to Lachish; but they dispatched a party after him, and slew him. His corpse was brought back and interred in the royal sepulchres, while Azariah or Uzziah his son reigned in his stead, 2 Kings xiv. 2 Chron. xxv.

AMAZIAH, the idolatrous high-priest of the golden calf at Bethel.—When AMOS the prophet predicted the ruin of the high places of Israel, and the utter extirpation of the family of JEROBOAM the son of Joash, Amaziah accused the prophet to the king as a traitor, who discouraged and troubled the people; and advised the prophet to get home to his own country, if he consulted his safety, and prophecy no more at Bethel, where king Jeroboam had his chapel and court. The prophet boldly assured him, that his persecution of him should be resented of God; his wife, for baseness or poverty, should become a common prostitute; his sons and daughters be murdered; his inheritance become the possession of his enemies; himself die in exile; and Israel certainly go into captivity, Amos vii. 9—17.

AMBASSADOR; a messenger sent by a king or state to carry important tidings, or transact affairs of great moment with another prince or state, 2 Chron. xxxii. 31. The apostles and other gospel-ministers are called *ambassadors*, because, in the name of Jesus Christ the King of kings, they declare his will to men, and promote a spiritual treaty of marriage, peace, and traffic with him, 2 Cor. v. 20. Eph. vi. 20. Eliakim, Shebna, and Joah, the servants of king HEZEKIAH, are called *ambassadors of peace*. In their master's name they earnestly solicited a peace from the Assyrian monarch; but were made to *weep bitterly* with the disappointment and refusal, Is. xxxiii. 7.

AMBASSAGE; a message sent with an ambassador, Luke xiv. 32.

AMBER; it has been called *ambra* by the Arabians, and *electrum* by the Greeks. It is a yellow transparent substance, of a gummy form and consistence, of a resinous taste, and a smell like oil of turpentine.—It is dug up in a great many places of Germany, Poland, &c. but that which is found about the coasts of Prussia is reckoned the best. It is originally in a liquid state: for leaves, insects, &c. are sometimes found in the lumps thereof. It is of considerable use in medicine, and other arts. There is an artificial kind of amber made of gold and fine brass. Bochart and Le Clerk will have this to be the *chasmal* or amber mentioned in scripture, Ezek. i. 4. and viii. 2: and by it may be represented the union of Christ's two natures; the preciousness of his person; the greatness of his majesty and power. But others render the word a *coal fully fired*; and so it may represent Jesus as the brightness of his Father's glory; as burning with zeal for his honour, with love to our souls, and wrath against his enemies.*

* "The most remarkable property of this substance is, that, when rubbed, it draws or attracts other bodies to it: and this, it is observed, it does, even to those substances which the ancients thought it had an antipathy to; as oily bodies, drops

AMBUSH, or AMBUSHMENT; a company of soldiers, or murderers, stationed in a secret place, that they may unexpectedly fall on an enemy; or the act of lying in wait to attack unexpectedly, Josh. viii. 2. Jer. li. 12. 2 Chron. xiii. 13. and xx. 22.

AMEDIANS, in church-history, a congregation of religious in Italy, so called from their professing themselves *amantes Deum*, "lovers of God;" or rather *amati Deo*, "beloved of God." They wore a grey habit and wooden shoes, had no breeches, and girt themselves with a cord. They had 28 convents; and were united by Pope Pius V. partly with the Cistercian order, and partly with that of the Soccolanti, or wooden-shoe wearers. *Encycl.*

AMEN; (1.) True; faithful; certain. Our translation often renders it *verily*; and especially when doubled, it approaches toward the solemnity of an oath, John iii. 3. (2.) *So be it*: or *so shall it be*, Jer. xxviii 6. and xi. 5. Rev. i. 18.—Christ is called the AMEN; he is the God of truth; is the substance of revealed truth; the infallible prophet, and the faithful and true witness, Rev. iii. 14. All the promises are *yea and amen*, in Christ: they are infallibly established by his word and oath; are irrevocably ratified by his death, and sealed by his Spirit, 2 Cor. i. 20.

AMEND, (1.) To make better, Jer. vii. 3. (2.) To grow better, John iv. 52. *To make amends*, is to make restitution; to give the value of, Lev. v. 16.

AMERCE; to fine; to condemn to pay, Deut. xxii. 19.

AMETHYST; a precious stone of a violet colour, bordering on purple. There are divers sorts of amethysts: these of Asia are of a deep purple colour; and are the hardest, scarcest, and most valuable: there are some of them of a pale, and others of a white colour. The German amethyst is of a violet colour. The Spanish are, some of them, of a blackish violet; others white; and some few tinctured with yellow.—Some amethysts are colourless, and all may be made so: in which case they are hardly distinguishable from diamonds, but by their softness.—This stone is said, but without ground, to prevent drunkenness; preserve from poison; and promote conception. It was the 9th in the high-priest's breastplate, Exod. xxviii. 19; and the 12th in the foundations of the New Jerusalem, Rev. xxi. 20.

AMIDA, a principal city of Mesopotamia; situated on a high mountain, on the borders of Assyria, on the Tigris, where it receives the Nymphius. It was taken from the Romans, in the time of the emperor Constans, by Sapores king of Persia; after having recovered it, they again lost it by Cavades in 501, but it was again restored to them in 503. On the declension of the Roman power, it fell again into the hands of the Persians; but was taken from them by the Saracens in 899. It is now in the possession of the Turks. Here are above 20,000 Christians, who are

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of water, human sweat, &c. And, that by the friction it is brought to yield light pretty copiously in the dark; whence it is reckoned among the native phosphori.

"Amber assumes all figures in the ground; that of a pear, an almond, a pea, &c. In amber there have been said to be letters found very well formed; and even Hebrew and Arabic characters. Drops of clear water are sometimes also preserved in amber.

"Some of the pompous collections of the German princes boast of specimens of native gold and silver in masses of amber.

"This article alone brings his Prussian majesty a revenue of § 26,000 annually.

"It seems generally agreed upon, by naturalists, that amber is a true bitumen of fossile origin.—In a late volume of the *Journal de Physique*, however, we find it asserted by Dr. Girtanner to be an animal product, a sort of honey or wax formed by a species of large ant called by Linnæus *formica rufa*."

Encycl. art. AMBER.

better treated by the Turks than in other places. The Arabian name of Amida is *Diarbeker*, and the Turkish one *Kara Amed*. *Encycl.*

AMMA, among ecclesiastical writers, a term used to denote an abbess, or spiritual mother. *Encycl.*

AMMAH, a hill opposite to Giah, not far from Gibeon, and which had a pool of water at the foot of it, 2 Sam. ii. 24.

AMMI, *my people*. The imposing of this name on the ten tribes after their rejection, imports, that in the latter days, or Millennium, God shall redeem them from their misery and bondage, and bring them into special covenant-relation to himself, Hos. ii. 1.

AMMON, or Ben-ammi, the son which Lot begat on his youngest daughter. He was the father of the Ammonites, who dwelt on the south-east of Gilead, and northward of the country of Moab, Gen. xix. 38. They destroyed an ancient race of giants called Zamzummims, and dwelt in their stead; their capital was Rabbah: they were noted idolaters; their chief idol was Moloch, which might be the same with Baal, Milcom, Adrammelech, Anammelech, and Chemosh. They were dispossessed of part of their territories by Sihon king of the Amorites; but God permitted not the Hebrews to seize on any part which they retained.—They were, however, excluded for ever from possessing any rule in Israel, because they joined in hiring Balaam to curse that people, Deut. ii. 19. and xxiii. 4. They joined Eglon king of Moab against the Israelites, and shared in the success of that war, Judg. iii. About 150 years after, they invaded the land of Israel, and for 18 years mightily oppressed them, chiefly those on the east of Jordan. At last, Jephthah, being chosen general by the Gileadites, sent an expostulatory message to the king of the children of Ammon, relative to his conduct. That monarch replied, that he insisted for the restoration of what the Israelites had seized as they came out of Egypt. Jephthah remonstrated, that the Hebrews took no territories from the Ammonites on that occasion; and that if they had taken any, the Ammonites had had sufficient time, for near 300 years, to settle these claims. The Ammonitish king being bent on war, Jephthah fell upon him near Aroer, routed his host, and took twenty cities from him, Judg. x. and xi.

About *A. M.* 3009, Nahash, the king of the Ammonites, revived the old claim to the land of Gilead: he ravaged a great part of the country: the inhabitants of Jabesh-Gilead defended themselves against him; but upon his laying siege to their city, they offered to acknowledge his authority. He refused to grant them any terms, unless they would consent to have their right eyes digged out, as a reproach to their nation. He, however, allowed them seven days to consider his terms. On the eighth, when he expected they should come forth, Saul, with a powerful army, attacked him in his camp, and entirely routed his host, that scarce two could be seen together, 1 Sam. xi.—This Nahash, or rather his son, had shewed some favours to David, when exiled by Saul: David, therefore, on occasion of his death, sent messengers with his compliments of condolence to Hanun his son. Instigated by his servants, Hanun took them for spies, and rudely affronted them. To resent this abuse, David attacked the Ammonites in war: in the issue he defeated them and their Syrian allies; and conquered the whole country; and used their chief men with no small severity. They continued the tributaries of David and Solomon, and probably of the kings of Israel, till the death of Ahab, 2 Sam. x. xi. and xii. 1 Chron. xix. xx. They constituted a part of the grand alliance against Jehoshaphat, but were divinely

slaughtered by one another, 2 Chron. xx. 1, 23.

While the Syrians terribly oppressed the ten tribes, the Ammonites made the most inhuman ravages in Gilead, ripping up the women with child, Amos i. 13. Uzziah king of Judah rendered them tributary. Under his son Jotham they rebelled; but were again obliged to submit; and for three years paid a tribute of an hundred talents, and about 40,000 bolls of wheat and barley, 2 Chron. xxvi. and xxvii. When Tiglath-pileser carried the most of the Reubenites and Gadites into the east of Assyria, they seized on the country; but, probably, along with their neighbours of Moab, felt the fury of the Assyrians. Long after, Baalis their last king entered into a league with Zedekiah against the Chaldeans; but when Jerusalem was destroyed, they exulted over the ruins of the unhappy Jews. For this, and former injuries to that nation, the prophets threatened them with judgments and ruin.—About five years after the destruction of Jerusalem, Nebuchadnezzar's troops ravaged their whole country; burnt Rabbah their capital; and carried the remnant into captivity, leaving the land desolate. It seems Cyrus allowed them to return and reinhabit their land. In Nehemiah's time, one Tobiah was their chief.—During the contests between the Grecian kings of Egypt and Syria, they were subjects sometimes to the one, and sometimes to the other. Antiochus the Great took Rabbah their capital, demolished its walls, and put a garrison in it. During the persecution of Antiochus-Epiphanes, the Ammonites cruelly infested the Jews in their neighbourhood. To revenge this, Judas Maccabeus attacked them, routed their forces, burnt their cities, and carried their wives and children captive. In the second century of the Christian æra, Justin Martyr, I suppose by mistake, calls them a numerous nation. It is certain, that quickly after, their poor remains were so blended with the Arabs, that their remembrance ceased from among men, Amos i. 11—14. Jer. ix. 25, 26. and xxv. 21, 27. and xlix. 1—5. Ezek. xxi. 28—32. and xxv. 1—7. Zeph. ii. 9—11.

AMNON, the eldest son of David by Ahinoam his second wife. Conceiving a violent passion for Tamar his half-sister, he grew lean by means of it. At the advice of Jonadab his cousin, a crafty fellow, he feigned himself sick; and begged his father would allow Tamar to come and make him cakes in his sight, and give him to eat out of her hand: his request was granted. Tamar prepared the cakes, and brought them to him. He refused to eat, until every one but Tamar was gone out of the room. He then opened his lustful design. Tamar remonstrated against it as foolish and wicked; and either ignorant of the law, forbidding the marriage of brothers and sisters, or stupified with terror and perplexity, she proposed he should desire her from their father in marriage. Deaf to all her intreaties, he forced her and lay with her. His violent lust thus gratified, was immediately changed into as violent hatred. He ordered her to be gone from his presence; she appearing averse to expose herself to public view, amidst tokens of grief and confusion, he ordered his servant to thrust her out by force, and bolt the door after her. When David heard of this affair, he was extremely afflicted; but a sinful indulgence to his children made him quite averse to violent measures with his eldest son. Absalom, the full brother of Tamar, met her all in tears, as she was driven out by Amnon: he advised her to sit quiet under the abuse she had received: himself appeared as kind to Amnon as ever, but resolved on revenge. After two years he obtained his opportunity. Having a feast at the shearing of his sheep, Absalom invited his fa-

ther and brethren. David excused himself; but allowed his sons to be present. Beforehand, Absalom had ordered his servants to murder Amnon whenever they should see him merry with wine: these orders were punctually executed, and Amnon died about *A. M.* 2974, 2 Sam. xiii.

AMON, (1.) A governor of Samaria, whom Ahab ordered to imprison the prophet Micaiah, till he returned safe from the war at Ramoth-Gilead, 1 Kings xxii. 26. (2.) The son of Manasseh, by Meshullemeth the daughter of Haruz. He was the 14th king of Judah. He began his reign in the 22d year of his age, and reigned two years: he was a very monster of wickedness: nor did he, like his father Manasseh, repent, but still waxed worse and worse. His own servants murdered him in his house; and it seems were, in their turn, murdered by the mob. Amon was buried in the garden of Uzza, and Josiah his son succeeded him, 2 Kings xxi. 18—26. 2 Chron. xxxiii. 20—25. (3.) Amon or Ami, a noted chief of the returning captives, Ezra ii. 57. Neh. vii. 59.

AMORÆANS, a sect or order of gemaric doctors, or commentators on the Jerusalem Talmud. The Amoræans succeeded the Mischnic doctors. They subsisted 250 years; and were succeeded by the Seburæans. *Encycl.*

AMORITES, a tribe of the CANAANITES, sprung from Emor the 4th son of Canaan. Many of them being GIANTS, were like cedars in height, and oaks in strength, Amos ii. 9. They had two powerful kingdoms on the east of Jordan governed by Sihon and Og. The former had seized on a great part of the territories of Moab and Ammon: but Moses conquered their whole country, and gave it to the Reubenites, Gadites, and half tribe of Manasseh.—There were other kingdoms of the Amorites, all along the south of Canaan, westward of Jordan: these routed the Israelites at Hormah; but about forty years after were subdued by Joshua, and their land given to the tribes of Judah, Simeon, Dan, and Benjamin, Numb. xxi. and xxxii. Deut. i. 44. Josh. xii. xv. and xix. As the Amorites were the most powerful tribe, the rest of the Canaanites were sometimes called by their name, Judg. vi. 10. 2 Kings xxi. 11. The parents of the Jewish nation are represented as *Amorites* and *Hittites:* they were as unworthy before God, and as wicked in themselves, as the two worst of the Canaanitish tribes; nay, Judah's wife, the mother of Shelah, and Tamar the mother of Pharez and Zerah, were both Canaanites, Gen. xxxviii. with Ezek. xvi. 3.

AMOS, the 4th of the small prophets. He was originally an herdsman of Tekoah, a city belonging to Judah, and a debased gatherer of sycamore-fruit. God sent him to prophecy to the ten tribes, during their great prosperity under Jeroboam the son of Joash, two years before the earthquake, and so, in the latter part of Jeroboam's reign. He began with predictions of ruin to the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, chap. i. and ii. He next inveighs against the idolatry, the oppression, carnal confidence, wantonness, selfishness, and obstinacy of Israel and Judah; and threatens them with distress, ravage, captivity, and desolation, on account thereof; and particularly, that the family of Jeroboam, however then prosperous, should be quickly cut off by the sword. By representing him as a traitor to the government, and troubler of the people; and by threatening him, if he staid at Bethel, Amaziah the idolatrous priest thought to intimidate him, and stop his mouth. He boldly averred to the priest, that sudden ruin should seize the family of Jeroboam, and the kingdom of the ten tribes; and added a prediction of wo to AMAZIAH's own family, Amos

ii. to vii. He proceeded to threaten them with unavoidable ruin and captivity for their oppression, their fraud, breach of the sabbath, &c. and shuts up his work with a prophecy of the Jews' return from Babylon; of the gathering of the Gentiles to Christ; and of the conversion of Israel and Judah; and their return to their land, in the beginning of the glorious Millennium, chap. viii. and ix.

Amos might live to see a great part of his predictions fulfilled, in the civil wars, and begun captivity of the ten tribes. It has been pretended, that the stile of this prophet is of the low and vulgar kind; and that he was rude in speech: but scarce can language be more lofty than his description of God: 'Lo, 'he that formeth the mountains, and 'createth the wind, and declareth 'unto man what is his thought; that 'maketh the morning darkness, and 'treadeth on the high places of the 'earth, the Lord, the God of hosts, 'is his name,' chap. iv. 13. How pitiful the raptures of Homer to these of the herdsman!

AMPHIPOLIS, a city of Macedonia, on the confines of Thrace. It was built by Cimon the famed Athenian, about 470 years before Christ, and peopled with 10,000 of his countrymen. It was taken from the Athenians by Brasidas the Lacedemonian. As it was a terrible thorn in the side of the Macedonian kingdom, Philip the father of Alexander seized on it. It was surrounded by the river Strymon. Paul and Silas passed through it in their way from Philippi to Thessalonica, but we never read of any noted Christian church there, Acts xvii. 1. It is now called Emboli by the Turks, and is a place of very small consequence. Its ancient name is derived from a Greek word signifying the *Nine Ways*.

AMPHIDRYON, denotes the veil or curtain which was drawn before the door of the bema in ancient churches. *Encycl.*

AMPHITHEATRE, in antiquity, a spacious edifice, built either round or oval, with a number of rising seats, upon which the people used to behold the combats of gladiators, of wild beasts, and other sports. The amphitheatre of Vespasian is computed to have been capable of holding eighty-seven thousand spectators. *Ency.*

AMRAM, the son of Kohath.—He married Jochebed his cousin, or rather his aunt, the daughter of Levi; and had by her Aaron, Moses, and Miriam: he died in Egypt, aged 137 years, Exod. vi. 20.

AMRAPHEL. See CHEDORLAOMER.

AMSDORFIANS, in church-history, a sect of Protestants in the 16th century, who took their name from Amsdorf their leader. They maintained, that good works were not only unprofitable, but were obstacles to salvation. *Encycl.*

ANAB, a city in the hill-country of Judah, south of Jerusalem: hence Joshua cut off some Amoritish giants, Josh. xi. 21. It is perhaps the same as NOB.

ANAH, the son of Zibeon the Horite, a duke of mount Seir, and father to Aholibamah, the wife of Esau.—While he attended the asses of his father Zibeon, he, according to our English version, found out the way to generate mules, by coupling of asses and horses: but the word YEMIM is never used to signify MULES; nor does it appear to denote medicinal springs of warm water; but rather the Emims, a gigantic race, that dwelt in the neighbourhood of mount Seir. These ravagers, it seems, Anah came up with, and defeated. In this sense, the Chaldean and Samaritan version understand the text, Gen. xxxvi. 24. Nor is it strange, to take *matzah* or *found* in this sense. See Judg. i. 5. 1 Sam. xxxi. 5. Psal. xxi. 8. Isa. x. 10.*

* "If, however, *yemim* signify mules, the word *matzah*, found, may only mean,

ANAK, the son of Arbah, and father or chief of the gigantic Anakims: his sons were Sheshai, Ahinam, and Talmai. These Anakims, or children of Anak, were considerably numerous, dwelling in Hebron, Debir, Anab, and other places, Josh. xi. 21. Their fierce looks and extraordinary stature quite terrified the unbelieving spies, which Moses sent to view the promised land, Numb. xiii. 33. About 45 years after, Caleb begged to have their residence to be his portion in Canaan, that he might have the honour of routing them out. Obtaining his desire, and assisted by his brethren of Judah, he cut them off from Hebron; and Othniel, his nephew and son-in-law, expelled them from Debir, Josh. xiv. 6—15. and xv. 13—19. Judg. i. Bochart thinks the remains of the Beneanak, or children of Anak, retired northward to the territories of Tyre and Zidon, and gave thereto the name of *Phœnicia*.

ANAMIM, or ANAM, the second son of Mizraim. His posterity peopled part of Africa, probably that westward from Egypt, where we find a temple sacred to Jupiter-Ammon; and where the Nasamones or *men of Amon* lived; and from whom probably sprung the Amians and Garamantes, or *foreign and wandering Amons*, Gen. x. 13.

ANANIAS and SAPPHIRA his wife, were among the first professors of Christianity at Jerusalem. They sold their estate, and pretended to give the whole price into the common stock of the believers, but retained part of it for their own use.—Though he knew the apostles were qualified by the Holy Ghost with the gift of discerning secrets, he affirmed to Peter he had brought the whole price. Peter sharply rebuked him for his dissimulation; in that, when he might lawfully have kept the whole, he had pretended to devote all to the service of Christ, and yet retained part to himself. While he spake, Ananias was struck dead by the immediate vengeance of Heaven, and was carried to his grave. About three hours after, Sapphira came in; and being interrogated, whether their land was sold for so much as her husband had said, she affirmed it was.—Peter rebuked her for agreeing with her husband to tempt the Lord, and put him to the trial if he could discern and punish their fraud: he told her, the persons who had just interred her husband should immediately carry her to her grave. While he spake, she was struck dead in his presence. This happened *A. D.* 33 or 34, a little after Christ's ascension, and made an awful impression on both friends and foes of the Christian faith, Acts v. 1—11.

ANANIAS, a disciple of Jesus Christ, perhaps one of the seventy. He preached the gospel at Damascus; and being directed in a vision to ask at the house of Judas for SAUL of Tarsus, who was just come to the place, he begged to be excused; as he was informed Saul was an outrageous persecutor, and had come with orders from Jerusalem to imprison all the Christians he could find in that city. The Lord assured him he was in no danger; for whatever Saul had been, he was divinely chosen to be a preacher of Christ to the Gentiles, and an eminent sufferer for his sake. Encouraged herewith, Ananias repaired to the house; found Saul blind; put his hands on him; and in Jesus' name bid him receive his sight, and be filled with the Holy Ghost; whereupon there fell scales from his eyes, and he recovered his sight; was baptized, and received the Holy Ghost, Acts ix. 1—18.

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that Anah first observed the mules, which were existing before and wandering in the wilderness, and pointed them out to others; as the passage is glossed in the Talmud. Agreeably to this opinion, R. David Kinchi in his book of the Hebrew roots says, that the *yemim* signify *peradim*, mules."
Robertson's Clavis Pentateuchi.

ANANIAS, the son of Nebedeus, about *A. D.* 48, succeeded Joseph the son of Camith in the Jewish high-priesthood, Quadratus, the Roman governor of Syria, having quelled some disturbances raised by the Jews and Samaritans in Judea, sent Ananias to Rome to give account of his behaviour amidst these commotions. The high-priest having cleared himself, to the content of Claudius the emperor, was dismissed home to his country.

Some years after, Paul being apprehended and brought before this high-priest, had begun, in the most discreet manner, to speak in his own defence, affirming, that he had lived in all good conscience before God to that day. Ananias, in a furious manner, ordered some of the by-standers to smite him on the mouth. Not knowing him to be the high-priest, or not acknowledging him such, Paul replied, "God shall smite thee, thou whited wall,' thou hypocritical person: 'for, sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?' Ananias too, and others, encouraged a number of assassins to murder Paul secretly: but this being prevented by the apostle's transportation to Cæsarea, Ananias went thither to prosecute him. Paul's appeal to Cæsar put off the affair to Rome, Acts xxiii. 1—5.

When Albinus succeeded Festus in the government of Judea, Ananias, by ingratiating himself into his favour, procured impunity for a number of his friends who plundered the country. At the same time vast numbers of outrageous assassins infested Judea: whenever any of their party fell into the hands of the governor, they apprehended some of the high-priest's friends, and once Eleazar his son; that, to obtain the rescue of his friends, he might procure from the governor the enlargement of their associates. At last, Eleazar putting himself at the head of a body of mutineers, who seized on the temple, and prohibited to offer sacrifices for the emperor, the assassins joined him. They pulled down Ananias' house, and finding himself and one of his sons hid in an aqueduct, they killed them both.*

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* "When the apostle said, *I wist not* or *did not know, that he was the high-priest*, he might mean, that, as the death of Christ and his appearing in our nature, as a Priest in heaven, had put an end to the divine authority of that office on earth; and as the Romans had usurped an unlawful power in disposing of it, just as they pleased, and Ananias had obtained it by bribery, the apostle did not *own*, *esteem* or *allow* Ananias to be high-priest; in which senses the word *know* is sometimes used, as in Matth. xxv. 12. 2 Cor. v. 16. Revel. ii. 24. See the article *to know*. And it has been observed from *Josephus'* account, (Antiq. book xx. chap. viii.) that *Jesus* the son of *Gamaliel*, and not *Ananias* was, in fact, the high-priest at this time; and that Ananias only bore the name of that office, which he once enjoyed, but from which he had been deposed some years before, and that the ascendancy he had obtained in the council, was owing to artifice, bribery and corruption: and therefore the apostle did not look upon him as the high-priest, or as a lawful ruler of the people.

"Thus the words of the apostle, *I wist not that he was the high-priest*, may be understood as a justification of what he had said as justly applicable to the person who had commanded him to be smitten. But some think, that it is more natural to understand the apostle in these words as owning, that he really did not know Ananias to be the high-priest, his ignorance of which might be occasioned by his having been some years absent from Jerusalem, and by the high-priest's not appearing in his distinguishing place or vestments. Besides, he might be looking another way, to observe what parties the council consisted of, when the high-priest spoke; and so really might not *see* (as the word here used sometimes signifies,) that it was he who gave the order to smite him. With regard to the threatening which the apostle had uttered, it is to be considered as uttered by a prophetic impulse, like the imprecations in Psal. cix. 6. 2 Tim. iv. 14. and in other places; and therefore what the apostle now spoke by immediate di-

ANATHOTH, the son of Becher, and grandchild of Benjamin. Possibly he gave name to the city of ANATHOTH, which stood about three miles north from Jerusalem, and which was given to the priests by the tribe of Benjamin, 1 Chron. vii. 8. and vi. 60. Here Solomon confined Abiathar, the deposed high-priest, 1 Kings ii. 26. It was harassed by Sennacherib, Isa. x. 30. Here the prophet Jeremiah was born; and for their persecution of him were the inhabitants terribly punished by the Chaldeans, Jer. i. 1. xxix. 27. and xi. 23. One hundred and twenty-eight of them returned from Babylon, Neh. vii. 27. Ezra ii. 23. and rebuilt their city, Neh. xi. 32.

ANCESTORS, those from whom one is descended; ancient fathers, Lev. xxvi. 45.

ANCHOR, an instrument for fastening or stopping the course of a ship at sea. The most ancient anchors were of large stones: such were the anchors of the Argonauts, who made their voyage up the Hellespont, about the time of ASA. They were afterwards made of wood, with great weights of lead, or basket-fulls of stones at the end of them: and such to this day are the anchors of the Japanese. The anchor with two teeth or barbs was devised by Eupalamius, or Anarcharsis the Scythian philosopher, not long after the Jews returned from Babylon. In large vessels they had three or four anchors; one of which, never used but in cases of extreme necessity, was called the *sacred anchor*, and is now called the *sheet anchor*. The anchors were anciently cast from the stern or hinder part of the ship, Acts xxvii. 20. The modern anchor is a large piece of iron, in the form of a hook, that on which side soever it fall, it may fix in the rock or earth: this is fastened to a large beam of wood, which, by a strong cable-rope, is fastened to the prow or forepart of the ship. Hope is the *anchor of our soul, sure and stedfast*, entering into that which is within the vail; by going out of ourselves, and fixing on Jesus and unseen things; by fixing on the deep and hidden promises and perfections of God, it effectually secures our soul from being tossed to and fro amid storms of trouble, and keeps it settled in the dark nights of temptation and desertion; or Jesus by his ascension infalliby secures the safety and happiness of his people, Heb. vi. 19.

ANCIENT; (1.) Old; of former time, 1 Chron. iv. 22. (2.) Very old men, Job xii. 12. ANCIENTS are either men of former times, 1 Sam. xxiv. 13. or governors civil or ecclesiastic, Isa. iii. 14. Jer. xix. 1. God is called the *Ancient of days*, because he existed from all eternity, Dan. vii. 9. The Lord's *ancients*, before whom he will reign gloriously, are his ancient people of Judah and Israel, whom, in the glorious Millennium, he will convert to the Christian faith, and rule over as a glorious church, Isa. xxiv. 23.

AND, is a connective particle; but it were to be wished that our translators had sometimes given us another word in its stead, which might have better expressed the sense of the original. It signifies, (1.) Because; for, 1 Cor. viii. 4. Col. i. 14. (2.) But; nevertheless, John vii. 30. Very often it ought to be so rendered, particularly when it is a translation of the Greek particle DE. (3.) Even; that is, John iii. 5. Thus, *the great God* AND *our Saviour*, ought to run, *the great God, even* OUR *Saviour Jesus Christ*, Tit. ii. 13: in like manner ought the texts, 2 Pet. i. 1. 1 Tim. i. 1. Jude 4, &c. to be

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vine inspiration, is rather to be considered as a prediction than as a prayer: and is no example to be imitated by others in speaking by their own private spirit. This prediction was remarkably fulfilled; as Ananias was not long after smitten of God according to the foregoing account of his death." *Dr. Guise.*

read and understood. (4.) Therefore, Mark iv. 26. *And they were astonished*, might run, *therefore they were astonished.*

ANDREW, the brother of Simon Peter, a native of Bethsaida, and apostle of Jesus Christ. He was originally a fisherman. When John Baptist commenced preacher, Andrew became one of his followers. Hearing him one day point forth Jesus Christ as the Lamb of God, which taketh away the sin of the world, he, with another of John's disciples, followed Jesus, and continued with him all that night. Next day he met with his brother Simon, and introduced him to Jesus. After passing a day with him, they returned to their ordinary employment of fishing. Some months thereafter, Jesus found them so employed on the sea of Galilee; he called them to be his followers, and promised to make them *fishers*, or gainers of the souls *of men.* They directly left their nets, and followed him; nor do they ever seem to have left him again, John i. 35—44. Matt. iv. 18—20. About a year after, when Jesus asked his disciples, how he should find bread for the 5000 people who had attended him three days? Andrew replied, that a lad of the company had five barley-loaves and two small fishes; but *what*, said he, *are these among so many?* John vi. 9. Just before our Saviour's passion, some Greeks applied to Philip to procure them a sight of him. Philip and Andrew together, informed Jesus; and the Greeks were, doubtless, admitted, John xii. 22. Two or three days after, Andrew and some others, asked Jesus concerning the time of the destruction of the second temple, and the signs of his coming, Matth. xiii. 3. 4. After Christ's ascension, Andrew preached some years at Jerusalem. It is said, he at last preached the gospel in Scythia, and was crucified at Patræ of Achaia.

ANER, Eshcol, and Mamre, were three Canaanitish princes, who assisted Abraham in his pursuit and defeat of Chedorlaomer and his allies. Not imitating the generosity of that patriarch, they took their share of the booty which had been taken from the Sodomites, and recovered, Gen. xiv. 13—24.

Aner, a city given to the Levites out of the half-tribe of Manasseh, on the west of Jordan: It either was the same with Taanach, or exchanged for it, 1 Chron. vi. 70. Josh. xxi. 25.

ANGEL, or messenger, is the common name given to these spiritual and intelligent beings, by whom God partly executeth his providential work, and who are most ready and active in his service. The light of nature gives strong reason to suppose the existence of such beings; but scripture alone renders it indubitable. In vain a great many of the fathers, the Socinians, and other modern authors, pretend, that they were created long before the foundation of the world: Moses, nay, God assures us that the hosts of heaven were created during the first six days mentioned by him, Gen. ii. 1. Exod. xx. 11. When God founded the earth on the first or second day, they sang together, and shouted for joy, Job xxxviii. 6—7. They were created with eminent wisdom, holiness, and purity, and placed in a most happy and honourable estate; but capable of change. Their knowledge is great, but not infinite: they *desire to look* into the mystery of our salvation, and *learn from the church* the manifold wisdom of God. Nor can they search the hearts of men, nor know future things, but as particularly instructed of God, 1 Pet. i. 12. Eph. iii. 10. Jer. xvii. 10. Matth. xxiv. 36; nor do we understand their manner of knowing things corporeal and visible; nor the manner of their impressing bodies, or their method of communication among themselves. Their power too is very extensive; but reaches to nothing strictly called

miraculous. Their number is very great, amounting to a vast many millions, Psal. lxviii. 17. Matth. xxvi. 53. Rev. v. 11. Dan. vii. 10; and their names of archangels, thrones, dominions, principalities, and powers, suggest an order among them; though of what kind we know not, Col. i. 16. The elect angels kept their first estate. These, besides their honorary attendance on God, are, to their great satisfaction, subjected to Christ as Mediator, and by him reconciled to the saints; and sent forth *to minister to*, teach, reprove, comfort, direct, and protect, *them that shall be heirs of salvation;* and transport their souls to heaven at death. How useful they are to the saints, in suggesting good thoughts, in restraining Satan, in averting danger, and in assisting and providing for them, we can hardly conceive, Psal. xxxiv. 7. Heb. ii. 14. Matth. xviii. 10. Angels were stationed to prevent fallen man's approach to the tree of life, Gen. iii. 24. Two of them appeared to, and did eat and drink with, ABRAHAM in his tent, consuming the provision in a manner we know not: these two being courteously invited by LOT, lodged with him; smote the lewd Sodomites, who threatened to abuse them, with blindness; warned LOT of the approaching overthrow of Sodom; excited and assisted him to escape from it. Two companies of them attended Jacob in his return from Mesopotamia, to protect him from the fury of Laban and Esau. Angels smote the first-born of Egypt, and assisted the Hebrews in their going out of that country, and in their march through the wilderness. Thousands of them attended JEHOVAH at the giving of the law from Sinai; and perhaps formed the audible voice in the air, by which it was expressed, Gen. xviii. and xix. and xxxii. Exod. xii. and xxiii. 20. Numb. xx. 16. Psal. lxviii. 17. Acts vii. 53. Gal. iii. 19. Heb. ii. 2. When God offered the Hebrews an angel as their *great guide*, MOSES refused him; sensible, that nothing less than the patience of God was able to endure such perverseness as was in Israel. An angel of the Lord feasted ELIJAH in the wilderness of Judah; and afterwards angels carried him soul and body to heaven. Troops of them protected ELISHA at Dotham. To punish DAVID's numbering of the people, an angel slew 70,000 of them in one day. An angel, in one night, cut off 185,000 of Sennacherib's army and delivered Jerusalem from his fury. Angels frequently conversed with Daniel, Zechariah, and John the Divine, Exod. xxxiii. and xxxiv. 1 Kings xix. 2 Kings ii. 11. and vi. 7. and xix. 35. 2 Sam. xxiv. 16, 17. An angel, at times, troubled the waters of the pool of Bethesda, John v. 4.

An angel foretold the birth of Jesus Christ, and of John Baptist. Multitudes attended our Saviour's birth, and published it to the Shepherds of Bethlehem. An angel warned Joseph and Mary to flee into Egypt with the divine babe; and to return thence into Judea. Angels ministered to Jesus in the wilderness, when the devils left him. An angel assisted him in his bloody agony. Two of them rolled the stone from the mouth of his sepulchre, and informed the women, that he was risen from the dead. Multitudes of them attended him in his ascension; some of whom informed the gazing disciples, that they should in like manner see him return from heaven. An angel liberated the Apostles at Jerusalem, brought Peter from the prison of Herod, and liberated Paul and Silas at Phillippi. An angel assured Paul of the safe landing of him, and of those that were with him in the ship, Matth. i. 20, 21. ii. 13, 19. and iv. 11. and xxviii. 25. Luke i. ii. xxii. 43. and xxiv. 45. Acts i. 10, 11. and v. 19. and xii. 7—10. and xvi. 26. and xxvii. 3.

Some would have every person to have an angel to attend him; every

kingdom to have its particular guardian angel; if not every element of fire, water, &c. to have one to manage it; but none of these opinions are sufficiently warranted from scripture. One angel is sometimes represented as acting on multitudes; and multitudes of angels are represented as protecting one. What solemn conventions they have for giving account of their work, I dare not determine. It is, however, certain, that their ministration to men no way interferes with their enjoyment of the beatific vision of God; that all of them are ineffably delighted with the work of our redemption, and celebrate the same in their highest anthems of praise; and that at the last day, all their unnumbered millions shall attend our Redeemer to judgment; shall gather the elect from the four winds of heaven to his right hand; and drive the damned into their horrid regions of eternal misery, Acts xii. 15. Dan. x. 20. Rev. xiv. 18. and xvi. 5. Isa. xxxvii. 36. Psal. 34. 7. Gen. xxxii. 1. Job. i. 6. and ii. 1. Matth. xviii. 10. and xxv. 31. and xiii. 39, 49.

Vast numbers of angels, quickly after their creation, fell from their happy estate; but whether pride, envy of man's happiness, or some other crime was the cause, we are not clearly informed. These are ordinarily denominated *devils*, *unclean spirits*, *Satan*, *&c.* Upon their sin, they were immediately excluded the heavenly mansions, and irrevocably condemned to endless misery. They were not, however, confined to the prison of hell; but suffered to rove about in our world, for the trial and punishment of mankind. Such is their desperate malice, that, knowing every injury to mankind will certainly increase their eternal torment; knowing that every temptation of saints will issue in the welfare of these, and in their own aggravated unhappiness, yet they never cease going about seeking whom they may devour, 2 Pet. ii. 4. Jude 6. 1 Tim. iii. 8. John viii. 44. 1 Pet. v. 8. These apostate spirits appear to have one chief, in whom, perhaps, their apostacy began; or who, perhaps, had been an archangel in his happy estate. The rest are represented as angels or servants to him; and he is called the *Devil*, *Satan*, *Beelzebub*, *Prince of the power of the air*, *Prince and God of this world*. It was probably he, who, in the form of a serpent, seduced our first parents, and received an additional curse on that account, to be effected chiefly through our redemption by Christ. It was probably he, who assaulted our Saviour in the desart and elsewhere, and tempted him to the vilest of crimes, Matth. xxv. 41. Gen. iii. Matth. iv. Luke iv. John xiv. 30.

These evil angels perpetually deceive, or harrass the children of men; and have, under different idols, been worshipped by the most of them. They oft enter into familiar correspondence with numbers of diviners, wizards, &c. deceiving them, and enabling them to impose on, or injure their fellows. These evil angels often assume the appearance of holiness, and warmly excite men to the semblances of uncommon religion; but it is always to promote some wicked and sinful design. God ordered a number of these angels to harrass the Egyptians. One or more of them, permitted of God, by means of robbers, and by lightning and storms, and otherwise, destroyed the substance and family of Job, and smote his body all over with boils. Permitted of God, they tempted king David to number the Hebrews; and seduced the prophets of Baal to entice Ahab to go up and fall at Ramoth-Gilead. Vast numbers of them were permitted to take a formal possession of the bodies of men in our Saviour's time, that his power might be rendered conspicuous in casting them out. All along, these spirits have, by means of Heathen and other persecutors, and of subtle heretics, terribly

harrassed the Christian church.—During the glorious Millennium their power shall be greatly restrained; at the end thereof, they shall again deceive the nations, and soon after be publicly condemned, and shut up in everlasting perdition, 1 Pet. v. 8. Eph. ii. 2. Deut. xxxii. 17. 1 Cor. x. 20. 2 Kings xxi. 6. 2 Cor. xi. 14. Psal. lxxviii. 49. Job i. and ii. 1 Chron. xxi. 1. 1 Kings xxii. Acts x. 38. Rev. ii. 10. and xii. and xx. The holy angels, in their disputes with devils, bring no railing accusation against them; but act with mildness and meekness, as we ought to do with the worst, 2 Pet. ii. 11. Jude 9. *The angels*, for whose sake women ought to be covered in worshipping assemblies, are the good angels, in whose presence nothing immodest is proper: and the evil angels, to whom none ought to give an handle of temptation to levity, especially amidst the worship of God, 1 Corin. xi. 10.

Jesus Christ is called an ANGEL. He is sent by his Father to publish and fulfil the work of our redemption; and to him hath he committed all judgment. He appeared to Hagar; to Abraham; to Jacob; to Moses; to Balaam; to Joshua; to the Hebrews at Bochim; to Gideon and Manoah; to Daniel; to Zechariah the prophet; and to the apostle John, in the character of an *angel*, Gen. xvi. xviii. and xxxii. Exod. iii. Numb. xxii. Josh. v. Judg. ii. 6. and xiii. Dan. x. Zech. i.—vi. Whenever one in this character is represented speaking in the manner of God, or as sovereign of the church, we are to understand him of our Redeemer.—He is called the *Angel of the covenant:* he publishes the plan; he fulfils the condition; he executes the promise of the covenant of grace, Mal. iii. 1. He is the *Angel* of God's *presence* or *face:* he is the Son of his love; the desire of his eyes; and the glass in which his glory is displayed: he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. lxiii. 9.

Ministers are denominated ANGELS. They have a commission from God to publish his messages, and execute his work, in bringing men to his Son; and, as the angels in heaven, so ought they to excel in knowledge, humility, holiness, harmony, zeal, and readiness to serve Jesus Christ and his people; and, in prying into the mysteries of our redemption; in praising God, and rejoicing over the conversion of sinners, Rev. i. 20. and xiv. 6, 7, 8. A plurality of ministers are represented as one ANGEL, to denote their union and harmony; and their having one to preside in their judicative assemblies, Rev. ii. 1, 8, 12, 18. and iii. 1, 7, 14. They are perhaps, the *angels that come from the temple and altar*, and who *have power over fire.* They serve in God's church and worship; they denounce God's *fiery* judgments, and the fall of Antichrist; and by their prayers and preaching accelerate his ruin.—Rev. xiv. 16, 18. The *Angels* which *gather Christ's elect*, are either ministers who gather them to Christ on their conversion, or proper angels who will gather them to his right hand at the last day, Matth. xxiv. 31.

The ministers of God's judgment against his enemies are called ANGELS. The Turks are represented as *four angels* loosed from the river Euphrates, and appointed for a year, a month, a day, and an hour, to slay the third part of men. Though the Turks had, in the 11th century, established four sultanies, or kingdoms, near the river Euphrates, yet the invasion of the Tartars, the *sacred war* of the Franks, or Popish croisades, and their own civil broils, for a long time restrained them. At length, about *A. D.* 1281, or according to others, 1302, Ortogrul, and his three sons, passed the Euphrates to the westward, and began their ravages on a great part of the Roman empire,

and cut off prodigious numbers of Saracens, but chiefly of nominal Christians, in Asia, Europe and Africa, for 391 years, from 1281 to 1672; or 396, from 1302 to the peace of Carlowitz, in 1698, Rev. ix. 14. The instruments of God's vengeance against the Papists and Mahometans, whether proper angels, ministers, magistrates, or armies, are represented as *seven angels*, pouring vials of wrath on the *earth*, *waters*, *rivers*, *sun*, *air*, &c. Appointed by God, they sufficiently execute his vengeance; and with great activity and success, entirely, but gradually, ruin these enemies of Christ, Rev. xv. 6, 8. and xvi.

To ANGER; to provoke to anger, Rom. x. 19. ANGER is a violent displeasure, attended with an inclination to hurt or destroy. When pointed against sin, it is holy and lawful, Eph. iv. 26. When pointed against the person of our neighbour, or against the innocent creatures of God, is wicked and sinful, Matth. v. 22. When it becomes very strong, it is called WRATH. When it renders one outrageous, and almost mad to destroy, it is called FURY. When it becomes more calm and fixed, it is HATRED. When fixed, violent, and even pointed against such as did not injure us, it is MALICE. When *anger*, *hatred*, *wrath*, and *fury*, are ascribed to God, they denote no tumultuous passion; but merely his holy aversion at, and just displeasure with, sin and sinners; and the evidence thereof, in his terrible threatenings or righteous judgments, Psal. vi. 1. and vii. 11. The Hebrews thought anger chiefly discovered in the nose; and so represented readiness or slowness to anger, as shortness or length of the nose, Deuter. xxix. 20. Joel ii. 13.

ANGUISH; severe inward pain; torment, or perplexity, as of a woman in travail, Exod. vi. 9. Jer. vi. 24.

ANISE, or DILL, is a kind of the pentandria digynia plants; and which scarce thrives but in warm climates. Its flower is of the rose kind, being composed of several petals arranged in a circular form, and placed on a cup, which afterwards becomes a fruit, composed of two seeds of an oval figure. The leaves are like those of fennel. Anise-seed has a fine aromatic smell, and is much used by confectioners and perfumers. Itself, and the oil and water distilled from it, are an excellent cordial and carminative. It seems to have grown plentifully in Judea, Matt. xxiii. 23.*

ANNA, the daughter of Phanuel, of the tribe of Asher; she had been early married, and lived seven years with an husband. After his death, she devoted herself to the service of God; and at every morning and evening sacrifice, attended to pour forth her prayers. When she was fourscore years of age, she found the blessed virgin, with her divine babe, at the temple, and Simeon blessing God for him. Inspired of the Holy Ghost, she praised the Lord, and commended the babe, as the promised Messiah, to such as waited for his coming, and expected the redemption of Israel by him, Luke ii. 36, 37.

ANNAS, or ANANUS, the son of Seth. He enjoyed the office of high-priest eleven years, and is reckoned the only one having five sons, who

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* "Anise-seed is frequently put into children's victuals for the gripes and wind. It is very useful against cold affections of the lungs, difficulty of breathing, and asthma. Some commend it much to be taken frequently by nurses to increase their milk. It is often used as a corrector of the stronger purgative medicines. The oil distilled from the seed is used for the same purposes; and is often applied outwardly in carminative and anodyne liniments; particularly for the pleurisy, and other pains in the side.

"The Chinese use the anise-seed brought from Tartary in the preparation of their tea; and after their example the Dutch also use it in this liquor, pretending it makes it more pleasant."

Chambers' Cyclo. art. ANISE-SEED.

successively exercised that office.—When he was turned out, he still retained a great share in the public management. When Christ was apprehended, he was first carried to Annas, and then to Caiaphas his son-in-law, who was high-priest, or perhaps no more than sagan to Annas that year, John xviii. 13. Both the one and the other were malicious persecutors of the apostles, on account of their preaching of Christ, Acts iv. 6.

ANNUNCIATION, the tidings brought by the angel Gabriel to the Virgin Mary of the incarnation of Christ.

ANNUNCIATION is also a festival kept by the church on the 25th of March, in commemoration of these tidings. This festival appears to be of very great antiquity. There is mention made of it in a sermon which goes under the name of *Athanasius. Ency.*

ANOINT; (1.) To pour oil upon one, Dan. x. 3. (2.) To set apart to some noted service, 1 Kings xix. 15. (3.) To make ready, Isa. xxi. 5. (4.) To daub, besmear, John ix. 6, 11. The *anointing* of persons or things under the law, imported the setting them apart to the service of God, or to some noted office of prophet, priest, or king; and was typical of the communication of the Holy Ghost to Christ and his church, Exod. xxviii. 29. The Holy Ghost is called an UNCTION or ANOINTING. By receiving of him, are persons separated from the world to the service of God; have their nature and works made comely and shining; and are fitted to run in the ways of God, and to fight the good fight of faith, 1 John ii. 20, 27. God's *anointing* of our Redeemer, imports his calling him to the office of Mediator, Prophet, Priest, and King; and giving him an human nature, fully furnished with all the gifts and graces of the Holy Ghost dwelling in him, and in due time with all the incomprehensible comforts thereof; and, on this account, he is called Messiah, Christ, or Anointed, Dan. ix. 24. Rom. i. 1. Psal. lxxxiv. 9. 1 Sam. ii. 35. He is *anointed above his fellows;* called to higher offices; and more abundantly filled with the Holy Ghost than his people are, Psal. xlv. 7.—God *anoints* his chosen people, when he endues them with the gifts, graces, and comforts of the Holy Ghost; and bestows prosperity on them, 1 Cor. i. 21. Psal. xxiii. 5. and xcii. 10. They *anoint their eyes with eye-salve*, when they apply Jesus' word and Spirit for their saving instruction in the things of God, Rev. iii. 18. Saul, David, Zedekiah, and Cyrus, are called the Lord's *anointed*, because set apart and furnished by him for the kingly office, and the particular work assigned to them, 1 Sam. xii. 3. and xvi. 6. Lam. iv. 20. Isa. xlv. 1. *Touch not mine anointed, and do my prophets no harm:* hurt not the Hebrew patriarchs, or their seed, whom I have chosen and called to my particular friendship and service, Psal. cv. 15. *The yoke shall be destroyed because of the anointing:* the ravage and bondage of the Assyrians shall be removed on account of the covenant of royalty made with David; and for the sake of Jesus Christ, the promised Messiah; and by means of the Holy Ghost poured down from heaven, to reform the land, Isa. x. 27.

ANOINTERS, a religious sect in some parts of England, so called from the ceremony they used of anointing all persons before they admitted them into their church. They founded their opinion of anointing upon the fifth of James, verses 14 and 15. *Ency.*

ANOMOEANS, in ecclesiastical history, the name by which the pure Arians were called in the fourth century, in contradistinction to the Semi-Arians. The word is formed from the Greek, signifying *different, dissimilar:* For the pure Arians asserted, that the Son was of a nature different

from, and in nothing like that of the Father: whereas the Semi-Arians acknowledged a likeness of nature in the Son; at the same time that they denied, with the pure Arians, the consubstantiality of the Word. The Semi-Arians condemned the Anomœans in the council of Seleucia; and the Anomœans in their turn condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing a Greek word signifying *like*, out of the Formula of Rimini and that of Constantinople. *Ency.*

ANON; instantly; by and by, Matth. xxiii. 20.

ANOTHER. (1.) A different person or thing, Gen. xxx. 24. (2.) More excellent. Caleb had *another spirit* than the unbelieving spies; one disposed to acquiesce in the will of God, and to trust in his power and promise, Numb. xiv. 24. Saul, when anointed king of Israel, became *another man*, and had *another heart* given him; his spirit was rendered more intelligent, sagacious, majestic, bold, and fit for government, than before, 1 Sam. x. 6, 9. *Another Jesus*, *Spirit*, or *gospel*, is one as, or more excellent than that preached by Paul, or communicated by means of his ministrations, 2 Cor. xi. 4. False doctrine, chiefly in fundamental points, is *another gospel*, and yet not *another*; though it be different from, and eversive of, the gospel of Christ; yet in itself it is no gospel, no good tidings at all, to sinful men, Gal. i. 6, 7.

ANTEDILUVIANS, a general name for all mankind who lived before the flood, and so includes the whole of the human race from Adam to Noah and his family. Those since the flood are called POSTDILUVIANS. *Ency.*

To ANSWER; (1.) To reply to a question, or call, Prov. xxvi. 4.—(2.) To make a defence, or apology, before a judge, 2 Tim. iv. 16. (3.) To speak after another, Deut. xxvii. 15. (4.) To begin to speak, Dan. ii. 26. (5.) To witness for, Gen. xxx. 33. (6.) To obey a call, Isa. lxv. 12. (7.) To grant what is prayed for, Psal. xxvii. 7. (8.) To account for, Job ix. 3. and xl. 2. (9.) To render a suitable punishment, Ezek. xiv. 7. (10.) To suit; correspond to, Prov. xxvii. 19. Gal. iv. 23.—*Answerable*, correspondent to, meet for, Exodus xxxviii. 18. Matth. iii. 8. An *answer of peace*, is one importing peace, prosperity, or happiness, Deut. xx. 11. Gen. xli. 16. The *answer of a good conscience*, necessary towards baptism, is a conscientious profession and practice of the gospel, whereby the engagements in baptism are fulfilled, 1 Pet. iii. 21. A fool is to be *answered*, and yet *not answered*, according to his folly; his folly is to be exposed, but not in his own foolish and furious manner, Prov. xxvi. 4, 5.

ANT, or emmet, a very provident insect, which in the summer and harvest lays up provision for the winter. It is said, ants are ashamed to return empty to their nests; with prodigious toil and care they bear the corn to their abodes. When the rain moistens their upper chambers, they convey their provision to deeper repositories in the earth. If it be wet, they dry it at the sun by day: but if their nests be near an haunt of birds or doves, who devour it, they dry it at the clear moon by night: they gnaw off the ends of their grain that it may not bud: they are extremely careful in the education of their young. Solomon recommends their example to be considered and imitated by sluggards, Prov. vi. 6.*

* The more particular history of the ant is very interesting. They keep together in companies like the bees, and maintain a sort of republic. Their nest is not exactly square, but longer one way than the other, and in it there are a sort of paths, which lead to different magazines.

The ant lays eggs in the manner of the common flies; and from these eggs are hatched the larvæ, a sort of small maggots or worms without legs.

ANTICHRIST, an adversary of Jesus Christ. Heretics who denied the doctrine of the Trinity, or the divinity or incarnation of Christ, &c. were called *Antichrist:* of this sort there were many in the time of the apostle John, 1 John ii. 13, 22. and iv. 3. But one particular system of wicked persons, principles, and practices, is chiefly so designated; in the daily fear of which the primitive Christians lived. The scripture represents this ANTICHRIST as a very *man of sin*, and *son of perdition;* as a strong delusion over-spreading the whole Roman empire; as a terrible judgment introduced by ignorance and hatred of the truth and apostacy from it; as springing from the bottomless pit, amid terrible smoke of superstition and error; as sitting in the temple or church of God; as exalting himself above magistrates, angels, and every thing called God; as a contemner of the gods of the idolatrous Heathen, and the God of his professed fathers, in the primitive church, and setting up a new class of *Mahuzzim, deities to protect* his different dominions; as given to the vilest blasphemy, error, cruelty, and persecution; as possesing a civil and ecclesiastic power over the ten parts of the Roman empire, and seizing upon three of them for his proper domain; as establishing his abominations, unnumbered by false miracles, and lying wonders; as excluding from civil commerce such as do not more or less solemnly acknowledge, and submit to his power.

United under one head, the *destructive angel of the bottomless pit*, the promoters of this delusion, were to be many and mischievous, as locusts and scorpions; ruinous to such as had not the true grace of God; having their conscience seared as with an hot iron; speaking lies in hypocrisy; propagating the doctrines of devils, forbidding to marry, or, on occasions, to use lawful and wholesome meats; while their hearers had itching ears, heaped up teachers, and gave heed unto fables: they were to be lovers of themselves, covetous,

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The care these creatures take of their offspring is remarkable. Whenever a hill is disturbed, all the ants are found busied in consulting the safety, not of themselves, but of the eggs or those larger bodies inclosing the maggot or young ant; they carry these down any way so as to get them out of sight, and will do this over and over as often as they are disturbed — They carry away the eggs and vermicles together in their confusion; but, as soon as the danger is over, they carefully separate them, and place each sort in parcels by themselves under shelter of different kinds, and at various depths, according to the different degrees of warmth and coverture the different states require. In the warm season of the year, they every morning bring up the *eggs*, as they are usually called, to the surface, or nearly so; and from ten in the forenoon to five in the afternoon, or thereabouts, all these will be found just under the surface: and if the hills be examined towards eight in the evening, they will be found to have carried them all down; and if rainy weather be coming on, it will be necessary to dig a foot deep or more, in order to find them. All human precautions have not hitherto been able to supply that degree of warmth and minute attention which the ants put in practice to forward the instant of their last metamorphosis. The insect, issuing forth to a new life, tears its white transparent veil; it is then a real ant, destitute of wings, if it has no sex; winged, if it be male or female, always to be known by a small erect scale placed on the thread which connects the body and thorax. Ants transact their amours in the air.

In Switzerland, the ants are made subservient to the destruction of caterpillars. This is done by hanging a pouch filled with ants upon a tree; and they, making their escape through an aperture contrived on purpose, run over the tree without being able to reach down to the ground, because care has been previously taken to besmear the foot of the tree with wet clay or soft pitch; in consequence of which, compelled by hunger, they fall upon the caterpillars and devour them.

Encycl. art. FORMICA.

proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, wallowers in all manner of uncleanness, intemperate, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, creeping into houses, and leading captive silly women laden with sins. The chief residence of this monster was to be Rome: its name, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth.* The NUMBER of his name is 666, whose numeral letters constitute Latinus or Romiith, and whose square root is 25, the number of the articles of faith, and of many other things in the Romish church. This Antichrist began to work in the apostolic age, but was checked by the power of the Roman empire till that was destroyed, and a fearful apostacy from the faith happened in the church. His duration is 1260 years; during which he promotes idolatry, lies, and blasphemy, treads the church under foot, and persecutes the saints, who all along bear WITNESS against his abominations; nor do the terrible ravages of the Turkish *angels*, loosed from the Euphrates, in the least make his subjects to repent of their idolatries, murders, sorceries, fornications, thefts. At the end of his reign, he shall, with craft and fury, almost entirely cut off faithful witnessing for Christ:—but all of a sudden, by the pure preaching of the gospel; by the effusion of sevenfold plagues, or vials of divine wrath; by the revolt and opposition of his own subjects, shall he be terribly destroyed, to the consternation of his adherents, and the great joy of the saints, both Jews and Gentiles, Dan. vii. 8—12. 20—26. and xi. 36—40. 2 Thess. ii. 3—12. 1 Tim. iv. 1—3. 2 Tim. iii. 1—7. and iv. 3, 4. Rev. ix. 1—11. 20, 21. and xi. and xiii. to xix. chapters.

The above characters, drawn from the scripture, can, with no justice, be applied to the heathen emperors of Rome; much less to the fanciful Danitish Antichrist of Popish writers, the Armillus of the Jews, or the Daggial of the Mahometans. The Mahometan system may indeed be considered as a lesser and more improper Antichrist; but neither are the most of the characters applicable to it. It sits not in the church, nor contains any pretensions of men to power equal to God's: allows of no idolatry, nor is it noted for persecution of the saints; nor was it established by lying wonders, but by the power of the sword.

But every part of the above character is clearly applicable to the PAPACY. In the apostolic age it began to work in the ambition and false doctrines of the pretended apostles; all along, in the succeeding ages, it operated more and more in the growth of error and superstition; and in the aspiring temper of the clergy, chiefly of the bishops of Rome. The continued power of the emperors was long a check to the pride of the Roman bishops; but when the seat of the empire was removed to Constantinople, about *A. D.* 330; when the western empire was entirely dissolved by the barbarians, *A. D.* 476; and finally, when in *A. D.* 566, the emperor Justin stripped Rome of her consuls and senate, and made it subject to the Exarch of Ravenna, they had full opportunity to exert their ambition.

Seven forms of government, *viz.* by kings, consuls, decemvirs, tribunes, dictators, emperors, Heathen and Christian, and by Gothish kings, had already had their turns at ROME; and the empire was parcelled out into ten different sovereignties. The Christian clergy had heaped up the unscriptural dignities of lordly bishops, archbishops, metropolitans, patriarchs, one over another. They still wanted an head to unite them into one body. The bishops of Rome, by encouraging appeals to their bar, by

pretending deeds of council in their favour, and a thousand other fraudulent methods, struggled for the sovereignty; nor were the patriarchs of Constantinople idle. Gregory the Great filled the Romish see about *A. D.* 600. In opposition to John of Constantinople, he loudly maintained, That whoever claimed an universal headship over the Christian church, was doubtless the forerunner of Antichrist, if not actually HE. Meanwhile, he laboured with all his might to increase the fooleries of superstition; the multitude of which, along with their attendant errors, now darkened the face of the Christian church; and to procure preferment flattered Phocas. About *A. D.* 606, or 608, bishop Boniface the 3d, by flattering of Phocas the emperor of Constantinople, one of the vilest traitors and murderers, and one of the most inhuman and wicked wretches that ever breathed, procured himself the title of *Universal Bishop*. Deputies were immediately dispatched through the western churches to introduce the new superstition, and procure submission to the Romish yoke. These deputies were often very ignorant, and quite incapable to officiate, in the language of the countries whither they came. A remedy was found: about *A. D.* 666, it is said Pope Vitalian appointed all religious worship in public to be performed in *Latin*.—This at once concealed the ignorance of the deputies, and marked the churches with an implicit subjection to Rome.

The Popes exerted their sacred power in promoting the idolatrous worship of images, reliques, saints, and angels; in adding to the former superstition; in erecting new offices and orders of monks, till the nations groaned under the load of the numerous and oppressive clergy, who, by means crafty and base, appropriated to themselves the most part of the wealth and power of the Christian world. Not content with ecclesiastic authority, the Popes grasped at the civil. About 750, or 756, they became princes of Italy, lords of the three sovereignties of the dukedom of Rome, the exarchate of Ravenna, and the region of Pentapoles. They gradually proceeded to claim a supreme authority over all the kings and emperors in Christendom; deposing the emperors of Germany, kings of France, England, &c. at pleasure, and absolving their subjects from their allegiance. They pretended to dispose of the countries in Asia, Africa, and America, to the Portuguese and Spaniards, who conquered them. They extended their power to the angels, charging them to conduct to the celestial mansions, such departed souls as they pleased; and ordering devils to leave the bodies which they had possessed. They assumed a practical supremacy over the divine persons themselves, in pretending to form and divide the glorified body of Jesus at pleasure; in altering the divine laws; in issuing forth pardons, and indulgencies in sin; in cancelling the obligation of oaths, &c. What ignorant, proud, blasphemers, Atheists, inchanters, murderers, whoremongers, incestuous and perjured persons, many of the Popes were; and how ignorance, superstition, idolatry, and every other crime, abounded by their means, is obvious to every one acquainted with their history.

In the 10th and 11th centuries, things were in a most deplorable condition: the great part of the Romish Christians were similar to beasts in stupidity, and to infernals in impiety. In the subsequent age, the *scholastic* learning began. Its chief tendency was to pervert and obscure the scripture, render the Christian principles quite unintelligible, and to support the abominations then introduced. To render it impossible for the laics to discover the errors and horrid villainies of the clergy, their reading of the scripture was represented as ex-

tremely dangerous, and enacted to be no less criminal. To prevent every murmur against their conduct, courts of inquisition were erected, by means of which, the least suspicion of pretended heresy, or even the falsest accusation, exposed multitudes to the danger of confiscation of goods, of imprisonment, tortures, and death.

In every part of the Antichristian period God had his witnesses for the truth; and terribly were these persecuted and murdered by the Papists. The Waldenses of Piedmont and France, in the 12th and 13th centuries; the Wickliffites of England, in the 14th; Bohemians in the 15th, were the most noted; and between a million or two, or perhaps more were murdered on that account. In the 16th century, the shocking impiety, fraud, and oppression of the Romanists provoked vast numbers to throw off their yoke. The Pope's authority was abolished in Britain, in Sweden, Denmark, Holland, and a great number of states in Germany and Switzerland. Multitudes in France, Poland, Hungary, and even in Italy and Spain were convinced of, and rejected the Popish delusions. By an establishment of their abominations in the counsel of Trent, but chiefly by murderous wars and persecutions in Germany, Low-countries, France; by horrid massacres in France and Ireland; by bloody persecutions in Poland, Hungary, England, Scotland, Savoy, &c. the Pope's agents, for about 150 years, attempted to reduce them.

Great men have thought, that Antichrist's general *slaughter of the witnesses*, and their death of *three years and a half*, have already happened. Some things similar have indeed taken place. After the council of Constance, about 1414, sat three years and a half to ruin them, and establish Popery, the Bohemians remarkably prevailed. After the affairs of the Protestants had been three years and a half in a ruined condition, Maurice, who had formerly betrayed them, took up arms in their favour, and recovered their liberties about *A. D.* 1551. After about three years and a half persecution, have the Protestants of Savoy oftener than once got relief. Three years and a half the Protestant religion seemed almost ruined in England, under Queen Mary; and again under King James II. of Britain; and at the end thereof, was re-established by Elisabeth, and K. William: nor was it much above three years and a half, when relief from the massacres began to be granted to the Protestants in France and Ireland. But it is observable, all these slaughters were particular; nor are the kingdoms of this world yet become the kingdoms of our Lord, and of his Christ. We must therefore believe the last and most grievous conflict with Antichrist to be still future. The present abounding of ignorance, the contempt of the scripture, the prevalent errors on the head of justification and free will, the attachment to gaudy pomp in the worship of God, the pride, ambition, contention, and loose living of the Protestants, appear wide steps towards a return to Rome.

Terribly have the Antichristians already been plagued of God. About *A. D.* 713. the Saracens, who hated the Papists for their idolatry, poured themselves into Spain, and rendered it almost a desart. They went on, ravaging the south of France, till Charles Martel cut off Abdilrachman their general, and 300,000 of his troops, *A. D.* 734.—From 830 to 980, the contentions between the descendants Charles the Great, emperor of Germany and king of France; and the ravages of the Hungarians and Saracens in Italy, deluged these countries with blood.—From 1090 to 1290, prodigious multitudes were cut off in the sacred war, which the Popes, for the establishment of their power at home, instigated the Christian princes to wage with the Seljukian Turks and Saracens, for

the recovery of Palestine. Scarce a kingdom in Europe but suffered exceedingly by this mad exploit.—From 1200 to 1370, the contentions of the Guelfs and Gibellines, or the Pope's and emperor's party, deluged Italy and Germany with blood.—From 1370 to 1447, the schism of the Popes occasioned terrible wars in Spain, France, Germany, and Italy. The Bohemians too, for a considerable time, terribly mauled the Papists. Between 1486 and 1534, a sweating sickness, and other pestilential disorders, carried off vast multitudes in England, Germany, and France.—From about 1370 to 1698, the Ottoman Turks proved a terrible scourge to the Antichristians who inhabited Hungary, Poland, the east of the Adriatic sea, the isles of the Mediterranean, Italy, and Germany.

These disasters, the judicious Lowman, Dodridge and Guise, suppose to comprehend the first five vials of wrath appointed for Antichrist; we rather, with Newton and Gill, suppose them all to be future, and to happen immediately after the slaughter of the WITNESSES: though we readily grant the above, and other things, to have been prelibations thereof. Under the first vial, poured on the *earth*, we expect, the infallibility and supremacy of the Pope; the authority of traditions; the doctrine of justification by works; and other earthly and carnal foundations of Popery to be overthrown; or the Papal power in the inland countries of Germany, Poland, and Hungary, to his and his friends shame and vexation, quite overturned. Under the second, poured into the *sea*, we expect, the credit of the Romish religion will be signally blasted, and its bloody and damnable nature clearly discovered, or the maritime countries of Portugal, Spain, and Naples, plagued with famine, pestilence, earthquakes, and sword. Under the third, poured on the *rivers*, we suppose, the nakedness of the Popish doctors, and their defences of Popery, shall be plainly exposed, their cardinals, bishops, and priests, shown to be murderers of souls, and many of them cut off by untimely deaths; or the well-watered countries of Switzerland, North Italy, and South France, where the Waldenses and other saints were murdered, shall be deluged with Antichristian blood. Under the fourth, poured on the *sun*, we hope, the instructive light and spiritual warmth of divine truth, shall, to the terrible vexation of Papists, draw off the German emperor, or French king, and others, who have been long their glory and support, to the Protestant side; and perhaps the natural sun with his heat, may produce some very destructive plague. Under the fifth, poured on the *seat of the beast*, we suppose, the frame of the Papal kingdom will be broken to pieces, and filled with disorder and confusion; and the whole system of Popery appear abominable and devilish; or Rome itself be turned into an horrible desart, which shall occasion terrible pain, blasphemy, and grief, among the Papists; chiefly these who had enriched themselves by her superstition. Under the sixth, poured into the *Euphrates*, we expect Mahometism to be abolished, and the conversion of the eastern nations begun; and that the Papists and their auxiliaries, shall receive a terrible defeat at the battle of Armageddon, till a great part of the ecclesiastic state in Italy be almost covered with carcases, the rivers swelled with blood, the beasts fattened with dead bodies, and the Protestant victors enriched with the spoil; and many, by means hereof, turned to the Lord. Under the last vial, poured into the *air*, we expect, the remains of the Popish doctrine, worship, discipline, and government, monasteries and dignities, will be entirely abolished; and that obstinate Papists, who had fled to the isles of Sicily, Malta, &c. shall be cut off by the vengeance of God, Rev. xvi.

The kings and princes who had long subjected themselves to the Romish yoke, shall, by withdrawment of their obedience and revenue, and by active opposition, greatly contribute to Antichrist's ruin. We suppose these plagues will take place at the end of the 1260 years of Antichrist's reign; and extend to the 1290th. Nay, it will be the 1335th year from his rise, before the church be fully settled in her millennial state, Dan. xii. 11, 12. If, with the two great Newtons and Lowman, we date the rise of Antichrist from the Pope's becoming a civil prince, in *A. D.* 750, or 756, the year 1335 will fall in with *A. D.* 2085, or 2091. I rather incline to date the rise of Antichrist, from his claim to universal headship over the Christian church, in *A. D.* 606, or 608; for in that, I suppose, his character of *Antichrist* chiefly consists; and then the 1335 will fall in with *A. D.* 1941, or 1943.

ANTINOMIANS, in ecclesiastical history, certain heretics who maintain the law of no use or obligation under the gospel-dispensation, or who hold doctrines that clearly supercede the necessity of good works and a virtuous life. The Antinomians took their origin from John Agricola about the year 1538; who taught, that the law is no ways necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the gospel.

This sect sprung up in England during the protectorate of Oliver Cromwell, and extended their system of libertinism much farther than Agricola the disciple of Luther.

Luther, Rutherford, Schlusselburg, Sedgwick, Gataker, Witsius, Bull, Williams, &c. have written refutations; Crisp, Richardson, Saltmash, &c. defences, of the Antinomians; Wigandus, a comparison between ancient and modern Antinomians. *Encyclo.*

ANTIOCH. Sixteen cities of this name were founded in western Asia, by Seleucus Nicator, the first Syro-Grecian monarch, to perpetuate the memory of his father: but the scripture speaks only of two, *viz.* (1.) Antioch, the capital of Syria. It is thought to be the same with Riblath in the land of Hamath, where Nebuchadnezzar spent his time during part of the siege of Jerusalem, and slew Zedekiah's children, and put out his eyes; and put to death some other chief men of Judah. It stood on both sides of the river Orontes, about twelve miles from the Mediterranean sea; and near it was the famed temple of Daphne. It was about ten miles in circuit; was the residence of Alexander's Syro-Grecian successors, and one of the most flourishing, rich, and trading cities in the world. Here the Jews held equal privileges with the Greeks.—Vespasian, Titus, and other Roman emperors, loaded this city with honours and privileges. Here Paul and Barnabas preached a considerable time: here Peter dissembled, in refusing to eat with the Gentiles: here the followers of our Redeemer were first called *Christians*, a few years after his ascension, Acts xi. 19—27. and xiv. 26. and xv. 35. Gal. ii. 11. The church here continued famous for sundry ages; and here one of the patriarchs had his seat: here the famed Chrysostom, in the end of the 4th century, preached with amazing applause and success. This city was thrice almost destroyed by earthquakes in the 4th century, and as often in the 5th. In *A. D.* 548, the Persians took it, burnt the city, and put all the inhabitants to the sword. The emperor Justinian rebuilt it more beautiful and regular than ever; but the Persians quickly retook it, and demolished its walls. In *A. D.* 588, sixty thousand of its inhabitants perished in an earthquake. It was speedily rebuilt, but the Saracens took it *A. D.* 637; since which,

Christianity has there made but a very poor appearance. Nicephorus the Greek emperor, retook it *A. D.* 966. Not long after, the Saracens, or Seljukian Turks seized on it. In 1098, the Croisades wrested it from them; but, in 1188, they retook and utterly demolished it. At present it is scarce any thing else than a heap of ruins.

(2.) Antioch, the capital of Pisidia. Here Paul and Barnabas, permitted by the ruler of the Jewish synagogue, preached the gospel with considerable success, till the Jews raised a persecution against them, and obliged them to leave the place, Acts xiii. 14—51.

ANTIPÆDOBAPTISTS, is a distinguishing denomination given to those who object to the baptism of infants; because they say, infants are incapable of being instructed, and of making that profession of faith which intitles them to this ordinance and an admission into church communion. Under this general denomination is included Anabaptists, Baptists, Mennonites, Waterlandians, &c. as distinguished by their respective peculiarites: though *Anabaptists* seem to have been adopted by some writers as the general term. *Encycl.*

ANTIPATRIS, a city of Canaan situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea; and about 17 or 18 miles distant from Joppa, 42 from Jerusalem, and 26 from Cæsarea. It was embellished and enlarged by Herod the Great; and from his father Antipater it received its name. Here Paul and his guard halted in their route to Cæsarea, Acts xxiii. 32.

ANTIQUITY, existence a long time ago, Isa. xxiii. 7.

ANTITACTÆ, in church history, a branch of Gnostics, who held, that God was good and just, but that a creature had created evil; and consequently that it is our duty to oppose this author of evil, in order to avenge God of his adversary. *Encycl.*

ANTITRINITARIANS, those who deny the Trinity, and teach that there are not three persons in the Godhead. Thus in the Samosatenians, who do not believe the distinction of persons in God; the Arians, who deny the divinity of the Word; and the Macedonians, who deny that of the Holy Spirit, are all properly Antitrinitarians. Among the moderns, Antitrinitarians are particularly understood of Socinians, called also Unitarians. *Encycl.*

ANTHROPOMORPHITES, in church history, a sect of ancient heretics, who taking every thing spoken of God in scripture in a literal sense, particularly that passage of Genesis in which it is said *God made man after his own image*, maintained that God had a human shape. They are likewise called *Audens*, from Audeus their leader. *Encycl.*

ANTOSIANDRIANS, a sect of rigid Lutherans, who oppose the doctrine of Osiander relating to justification. These are otherwise denominated *Osiandromastiges.*—The Antosiandrians deny that man is made just, with that justice wherewith God himself is just; that is, they assert, that he is not made essentially, but only imputatively, just; or, that he is not really made just, but only pronounced so. *Encycl.*

ANVIL, a smith's tool for placing his work on, to be beaten out and forged. The face, or uppermost surface of the anvil, ought to be very hard and smooth: it has often a beak or horn at the end, for rounding of hollow work; the whole is ordinarily mounted on a wooden block, Isa. xii. 7.

APACE; swiftly; speedily, Psal. lxviii. 12.

APART, aside from others, Matt. xiv. 23. To *set apart*, is to separate from others to a private place, Lev. xv. 19. or to a sacred use, Exod. xiii. 12. God *marvellously sets apart* the godly for himself: in astonishing grace, and by means of an astonishing ransom, he sets them apart from the

world, to enjoy his favour and fellowship, and to honour and serve him, Psal. iv. 3.

APE, or monkey, a fourfooted animal, somewhat resembling the human figure. Its face is naked, and its claws like the nails of a man. Of all the diversified kinds of apes, the satyrs most resemble mankind; and, of old, were worshipped as gods: they have no tail, and are pretty like an unhandsome old man. The ourang outang, or black-faced monkey, called the savage, is next in resemblance to mankind; and next to it is the baboon, or whiskered ape, with a short tail. The other kinds of monkeys are not so like the human species; but, as they are exceeding tractable, people teach them to perform many tricks, in imitation of men. Their imitation of them in washing their eyes with gluey water or honey, or putting on shoes filled with glue, left on purpose for them, occasions their being caught. Anciently the Egyptians worshipped apes; and they are still adored in many places of the East Indies. Among other rarities, Solomon's fleet brought from Ophir ivory and *apes*, 1 Kings x. 22.*

* This race of animals, which is very numerous, and of which there are several species, is almost confined to the torrid zone; they fill the woods of Africa, from Senegal to the Cape, and from thence to Æthiopia; a single species is found beyond that line, in the province of Barbary: they are found in all parts of India, and its islands; in Cochin-China, in the south of China, and in Japan; and one kind is met with in Arabia; they swarm in the forests of South America, from the Isthmus of Darien as far as Paraguay.

These animals are lively and full of frolic, chatter, and grimace. They are not carnivorous, but for the sake of mischief, will rob the nests of birds of the eggs and young; and it is observed, that in those countries where apes most abound, the feathered tribe discover singular sagacity in fixing their nests beyond the reach of these invaders. Some of the females carry their young in their arms, and will leap from tree to tree with them.

Chambers' Cyclo. art. SIMIA.

APELYTES, Christian heretics in the second century, who affirmed that Christ received a body from the four elements, which at his death he rendered back to the world, and so ascended into heaven without a body. *Encycl.*

APHARSACHITES, or APHARSATHCHITES. See SAMARITANS.

APHEK, (1.) A city in the tribe of Judah, where the Philistines encamped when the ark of God was brought from Shiloh and taken; and which is possibly the same as APHEKAH, 1 Sam. iv. 1. Josh. xv. 53.—(2.) A city in the tribe of Issachar, and valley of Jezreel, near the mountains of Gilboa, where Saul and his sons were slain. It was probably the king of this which Joshua slew, 1 Sam. xxix. 1. Josh. xii. 18. (3.) A city of Asher, on the border of the Zidonians, and where they suffered the Canaanites to remain, Josh. xix. 30. Judg. i. 31. It was probably one of the two last into which Benhadad's worsted troops fled, and were cut off, to the number of 27,000, by the fall of the walls on them: if it was not rather Aphek near Biblos in Syria, and where there was a temple of Venus, famous for the most notorious lewdness, 1 Kings xx. 26.

APIECE; every one; for every one, Numb. vii. 86. and iii. 47.

APOCRYPHA, a number of books often placed between the Old and New Testament; or otherwise bound up therewith. They were at least partly read in private by the ancient Christians, as useful; but not admitted into the canon of scripture. None of them were ever received by the Jews, to whom the oracles of God were then committed. None of them are found in Melito's catalogue of the canonical books in the 2d century; nor does Origen in the 3d, or Epiphanius in the 4th, in the least acknowledge their authenticity. Few of them were allowed to be canonical, till in the 9th and 10th centuries, when the ignorance of the people, and the villany

of the clergy, were capable to allow any thing to pass for divine; nor was their divine authority ever established, but by the detested Popish council of Trent, and by a few of the Papal dupes at Florence. Every attentive reader must perceive, that these books want the majesty of inspired scripture; and that there are in them a variety of things wicked, false, and disagreeable to the oracles of God.

The first book of Esdras is generally nothing but a bad extract of the two last chapters of Chronicles, and the book of Ezra. The author falsely makes Zerubbabel, a young man in the days of Darius, Hystaspis, and Joakim to be his son, chap. v. 5; whereas he was the son of Jeshua the high-priest, Neh. xii. 10. He calls Darius king of Assyria, long after that empire was utterly dissolved; and makes some things to be done under Darius, which were done under Cyrus, compare chap. iv. xlviii. lvii. lviii. with Ezra i. and iii. 1.—The second book of Esdras never appeared so much as in Greek, but only in Latin; and is a collection of fables, dreams, and visions, so bad that even the council of Trent were ashamed to acknowledge it divine.—From abundance of passages therein, the author appears to have read the New Testament; and hence speaks of the *signs of the times*, and of the *third trumpet*.

Whether the book of Tobit was originally written in Hebrew, we know not; but are rather inclined to think the Chaldee, from which Jerome made his translation, was the original. The Grecisms observable in Castalio's copy, or in the Hebrew copies published by Munster and Fagius, too plainly prove them no originals, but versions from the Greek. The book is perhaps entirely a fable. It is not probable, that in the time of Sennacherib and Esarhaddon, the father should live 158 years, and the son 127. It is certain, no angel of God could falsely call himself *Azarias the son of Ananias*, as that writer affirms. How fabulous the story of Sarah's seven husbands being successively killed on their marriage night by an evil spirit! and of that spirit's being driven away by the smell and smoke of the roasted heart and liver of a fish, and bound in the uttermost parts of Egypt! and of the cure of Tobit's blindness with the stroke of the gall of a fish; and of his and the angel's taking such a bellyful of the 'rest of it! or of the angel Raphael's presenting to God the prayers of the saints, chap. v. 12. and ii. 8. and viii. 2, 3. and xi. 8—13. and xii. 15.

The book of Judith is an history or romance, of a great deliverance wrought for the Jews by a woman of this name, craftily cutting off the head of Holofernes the Assyrian general. It seems to have been written in the Chaldaic language; and from thence Jerome made his translation. But where to place this history consistently with itself, we know not.—This noted deliverance is said to have happened after the Jews returned from their captivity; and after the temple was rebuilt; and yet about the 18th year of Nebuchadnezzar, and after it, they had no trouble for eighty years or above, chap. ii. 1. and iv. 3. and v. 18, 19. and xvi. 20—25. How impossible to reconcile these things with one another, or with truth!—How improbable, that Bethulia, a small town, should stand out against so powerful an army! or that the death of the general should make all the troops betake themselves to a shameful flight! How surprising to commend a woman as a godly fearer of the Lord, who was guilty of notorious lying; of acting the part of a bawd; of profane swearing; of murder; and of speaking in praise of that committed by Simeon! chap. ix. and xi. and xiii.

The additions to Esther contain almost seven chapters, and are never a whit better than the former; nor were ever found in the Hebrew lan-

guage. How contrary to the inspired history doth this author affirm, that the eunuch's attempt to take away the life of Ahasuerus, was in the second year of his reign; that Mordecai was at the very time rewarded for his discovery; that Haman had been advanced before this event, and was provoked with Mordecai for his discovery of the eunuchs; that Haman was a Macedonian, and intended to transfer the government of Persia to the Macedonians! compare chap. xi. 2. and xii. 1. with Esth. i. 3. and ii. 16—21. and chap. xi. 3. and xii. 5. with vi. 3. and chap. xii. 6. and xvi. 10, 11. with iii. 1—5. How stupid to represent Ahasuerus looking upon Esther, *as a fierce lion*, and yet *with a countenance full of grace!* chap. xv. 7, 13, 14. to represent him as calling the Jews *the children of the most high and most mighty living God*, chap. x. 16. or as ordering the Heathens to keep the feast of Purim!

The book of Wisdom was not penned by Solomon, as its author falsely pretends; nor was it ever found in Hebrew. It appears this author had read Plato, and the Greek poets; and borrows expressions from them, as Ambrosia; the river of forgetfulness; the kingdom of Pluto, &c. chap. i. 14. and vii. 13. and xix. 20. Sundry phrases of it seem taken out of the prophets, and even the New Testament; compare chap. vii. 26. with Col. i. 15. Heb. i. 3. Some will have Philo the Jew to be the author of it; but he rather seems to have been a fraudulent Christian. He condemns the marriage-bed as sinful; and excludes bastards from the hopes of salvation; talks, as if souls were lodged in bodies according to their former merits; makes the murder of Abel the cause of the flood; represents the Egyptians as plagued by their own idols; though it is certain, they never worshipped *frogs*, *locusts*, or *lice*; calls the divine Logos, or second person of the Trinity, *a vapour and stream*, chap. iii. 13, 18. and viii. 20. and x. 3, 4. and xii. 23, 24. and vii. 25.

The book of Ecclesiasticus is a much more valuable work than the former. One Jesus, the son of Sirach, by reading the scriptures, and other good books, attained to a considerable share of knowledge. He collected the grave and short sentences of such as went before him, and added sundry of his own. His book was originally writ in Hebrew or Chaldee; but Jesus, his grandson, translated it into Greek, during the reign of Ptolemy Eurgetes king of Egypt, about 240 years before our Saviour's birth; and begs pardon, if he had done any thing amiss; which plainly shows, that he was not inspired. And indeed, though it is by far the best of all the apocryphal books, yet it hath a variety of things contrary to sound doctrine. It represents the divine Logos, or Son, as created by God: it makes honouring of parents, and giving of alms, to be an atonement for sin: it affirms, that Samuel prophesied after his death, and shewed Saul his end: and that Elias the Tishbite is ordered to pacify the wrath of the Lord, and to turn the father to the son, chap. xxiv. 9. and iii. 3, 30. and xii. 4, 5. and xlvi. 20. and xlviii. 10.

The book of Baruch is an arrant romance. It absurdly pretends to have been written by Baruch at Babylon, when it is probable, he never went thither; that it was read to Jechoniah at the river Sud, which is never elsewhere mentioned; nor could Jechoniah hear it there, when he was confined in prison. It mentions a collection to buy sacrifices, gathered by the captives in Babylon, and sent to Joakim the priest, along with the sacred vessels which Zedekiah had made: but, how could the captives, newly enslaved in Babylon, be able to make collections? how could they send it to an high-priest that did not then exist? how could the sacred vessels, which Zedekiah

made, be returned from Babylon, when it does not appear that he made any? or how could they be returned before they were carried away, along with himself? The author borrows a variety of expressions from Daniel; and so must have lived after Baruch was dead. The epistle ascribed to Jeremiah, is neither written in his stile, nor in the stile of the scriptures; and ridiculously turns *seventy years* into *seven generations*.

The Song of the Three Children in the furnace, is partly a poor imitation of the 148th Psalm; and partly deprecatory, not suited to such a deliverance. The account of the flame streaming above the furnace 'forty and nine cubits;' and of the angels 'smiting the flame out of the oven, and making a moist whistling wind' in it, seems entirely fabulous and romantic; nor is it very consistent with the fire's loosing their bands. Nor has the story of Susanna the least appearance of truth. That it was originally in Greek, is manifest from the allusion, in the punishment pronounced on the elders, to the mastic and holm trees, under which, they said, they found Susanna and the young man together. How absurd to affirm, that in the beginning of the captivity, Joachim the husband of Susanna was become considerably rich; that there were Jewish judges of life and death in Chaldee; that Daniel, who was brought up in the court, had leisure, or, being so young, was admitted to be a judge; that Susanna went into her garden to wash at noon-day, and did it without searching if any body was there; or that the elders attempted to force her, when they could not but every moment expect the return of her maids?

The story of Bel and the Dragon is still more romantic. How improbable, that Cyrus, a Persian, would worship a Babylonian idol; nay, an idol that was broken to pieces at the taking of the city! How absurd to imagine, that a man of his sense could believe an image of brass and clay did really eat and drink! How pitiful, for Daniel, to discover the priests coming and devouring the provisions, by making the king's servants strow ashes on the floor, when the priests might so easily perceive them, or the servants so readily inform concerning them! How absurd, that the newly conquered Babylonians should, by menaces, oblige Cyrus to deliver up his beloved Daniel to them, to be cast into the den of lions! How absurd, that Habakkuk should be then alive to bring him food! or, that Cyrus should be seven days before he went to the den, to see what was become of his favourite minion!

The Prayer ascribed to Manasseh, never appeared in the Hebrew language; and seems to be the product of some pharisaical spirit. The author speaks of just persons, as Abraham, Isaac, and Jacob, as *without sin, and not called to repent*.

The books of the Maccabees are an history of events relative to the Jews under the government of the priest Mattathias, and his descendants; and are, especially the first book, considerably useful. It seems to have been originally written in the Hebrew or Chaldee: in this language Origen saw it: and from this language Jerome seems to have made his translation. It could not be wrote by inspiration: the writer often observes, *that there was no prophet* in his times, chap. iv. 46. and ix. 27. and xiv. 41; and indeed he has blundered into several mistakes; as, that Alexander the Great parted his kingdom among his honourable servants while he was yet alive; that Antiochus the Great was taken alive by the Romans; that they gave India and Media, parts of his kingdom, to Eumenes king of Pergamus; that the Roman senate consisted of 320 persons; that Alexander Balas was the son of Antiochus Epiphanes, &c. chap. i. 6. and viii. 6,—8.15, 16. and x. 1.

The second book of Maccabees is much inferior to the first. It is an

history of fifteen years; and an abridgement of the work of one Jason of Cyrene. The author concludes it, begging excuse, if he had said any thing unbecoming the story: and indeed he had reason to do so, considering what a number of false and wicked things he retails: as, that Judas Maccabeus was alive in the 188th year of the Seleucidæ, when he died in the 152d; that Antiochus Epiphanes was killed at the temple of Nanea in Persia, whereas he died on the frontiers of Babylon, of a terrible disease; that Nehemiah built the second temple and altar, whereas they were built sixty years before he came from Persia; that Jeremiah hid the tabernacle, ark, and altar of incense, in a cave; that Persepolis was in being 100 years after Alexander had burnt it to ashes; that Judas did well in offering prayers and sacrifices, to make reconciliation for the dead; that Razis did well in murdering himself, to escape the fury of the Syrians, chap. i. and ii. and ix. 2, 26—28. and xii. 43—45. and xiv. 37.

The third book of the Maccabees is an history of a persecution intended against the Jews in Egypt, but miraculously prevented. Some call Josephus' account of the martyrs, who suffered under Antiochus, the *fourth*; but that which Calmut calls so, to me appears nothing else than the Arabic history of the Jewish nation, which we have in the London Polyglot. It extends to about 160 years; begins at Seleucus' attempt to pillage the temple; and ends just before the birth of Jesus Christ.

APOLLONIA. There was a city of this name on the west of Canaan; but that mentioned in scripture was a city of Macedonia, founded by the Corinthians, and scarce noted for any thing, but, that Cæsar Augustus there learned the Greek language. It stood near Amphipolis, to the south, Acts xvii. 1.

APOLLOS, a Jew of Alexandria, who came to Ephesus just when Paul set off on his third journey to Jerusalem. He was a very eloquent man; and had a great acquaintance with the scriptures. With distinguished fervour and diligence, he taught the things of the Lord Jesus, knowing only the baptism of John. Aquila and Priscilla having heard him boldly preach in the synagogue, and shewing that Jesus was the promised Messiah and Saviour, took him home with them, and instructed him more fully in the Christian faith. He departed thence, with letters of recommendation to Achaia; where he was very useful in strengthening the new converts, and demonstrating from scripture to the Jews, that Jesus of Nazareth was indeed the Messiah promised to their fathers. Here, as at Ephesus, he watered the churches which Paul had planted. His fine address, and obliging behaviour, had like to have occasioned a schism at Corinth; some pretending to be of Paul's party, others of Apollos', others of Cephas', and others, pretending yet higher, to be of Christ's. Vexed hereat, Apollos left Achaia; and along with Zenas the lawyer sailed for Crete. Thence he went to Ephesus; and was there when Paul wrote his first epistle to Corinth; whither he could hardly be prevailed on to return, Acts xviii. 24.—28. 1 Cor. i. 12. and iii. 4,—6. and xvi. 12. Tit. iii. 15.

APOSTLE, a messenger sent on a peculiar and important errand.* Jesus Christ is called the *Apostle of our profession*: God sent him to declare his will, and erect his church; and he is the author, matter, and end of

* Such as that of delivering the alms or charitable contributions of the churches to those for whom they were made, 2 Cor. viii. 23. Philip. ii. 2. the word which our translators have, in these passages, rendered *Messenger*, is the same which, in other places, is rendered *Apostle*. The seventy disciples and the evangelists are called apostles in the writings of the ancient fathers.

these divine truths, which we are required to believe and profess, Heb. iii. 1.

Correspondent to the twelve patriarchs, or twelve tribes of Israel, our Saviour, in the second or third year of his public ministry, first appointed, and then sent forth, twelve of his followers, whom he named APOSTLES. These he sent out by twos; Simon Peter, and Andrew his brother: James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew; James the son of Alpheus, and Jude his brother; Simon the Canaanite, and Judas Iscariot. Of these apostles, Matthew had been a publican; other four if not all the rest, Galilean fishers. The New Testament church not being founded till after our Saviour's resurrection, their first mission was but temporary, confined to the cities of Israel; and in nothing superior to that of the seventy disciples, afterward sent on the same errand. Their work was to preach, that the *kingdom of heaven*, or gospel-dispensation, *was at hand;* and to confirm their doctrine, by a miraculous healing of diseases, and casting out of devils: they were to provide no subsistence for their journey, but to expect it from their hearers; nor were they to use any fawning courtesy to gain favour; but were to shake off the dust of their feet, as a testimony against the city or family which rejected them. In the execution of their mission, they had proper success. When Jesus travelled, they were his ordinary attendants; and when he multiplied the loaves, they, as his servants, distributed the bread to the multitude, Matth. x. Mark iii. and vi. 7—13. Luke vi. Matth. xiv. and xv.

At their request, he set them a pattern to regulate their prayers: what he publicly preached to the multitude, he privately explained to them; often discoursed to them of his sufferings; and committed to them the keys of the kingdom of heaven. When James and John marked their ambition for some high post in his government, the rest were highly offended, as yet they knew not the nature of his kingdom. Just before his death, Jesus informed them of the approaching destruction of the Jewish church and state; and of his own coming to judgment: he assured them, that, in a few days, one of them should betray him into the hands of his enemies, to be crucified. It seems the most of them at first concurred with Judas, in taking offence at Mary's expensive anointing of their Master. With all of them, he celebrated his last passover: with all of them, except perhaps Judas, he observed his first sacred supper; and entertained them with a vast number of suitable exhortations, and consolatory promises, particularly of the Holy Ghost to be poured out upon them. They were so taken herewith, that whatever impertinent questions they had formerly asked, they now owned that he *spoke plainly*. When Jesus was apprehended, he desired his persecutors to forbear touching them; they, however, ungenerously forsook him, and fled: his crucifixion threw them into prodigious perplexity, as they had all along dreamed of his erecting a temporal kingdom. Judas being dead, and Thomas absent, he, on the evening after his resurrection, appeared to ten of them, amid their perplexity; he renewed their mission, and breathed on them, as a token of his sending the Holy Ghost, Luke xi. Matth. xvi. and xx. and xxiv. to xxvi. John xii.—xviii. and xx.

After giving them repeated proofs of his resurrection, he, just before his ascension, gave them a formal commission, to *go into all the world, and preach the gospel to every creature;* and assured them of his presence and protection; and that he would confirm their doctrine by miraculous proofs: he bid them tarry at Jerusalem for the effusion of the Holy

Ghost, which would happen in a few days. After they had witnessed their Master's departure to the heavenly mansions, they chose Matthias in place of Judas. On the day of Pentecost, a feast appointed to commemorate the giving of the law, the Holy Ghost, in the shape of cloven tongues of fire, decended on each of them; rendered them bold and infallible in preaching the gospel; qualified them with power to speak in every language, to discern mens' tempers, and to confer the miraculous influence of speaking with tongues on others, by the laying on of hands. They preached to the multitude, and thousands were converted. They daily repaired to the courts of the temple, where, amidst vast numbers, they proved Jesus to be the true Messiah, who had risen from the dead, and was ascended to glory. They confirmed their mission by miracles unnumbered. Stung with indignation at their extolling one whom they had put to death as a malefactor, and at their bold charges concerning the guilt of his murder, the Jewish sanhedrim imprisoned them: an angel liberated them; and they returned to their preaching work. They were again apprehended, and furiously discharged to preach in their Master's name. With amazing joy, they endured their sufferings; and went on with their work, both in public and private. When they were next apprehended, the sanhedrim had almost agreed to put them to death; but advised by Gamaliel, they dismissed them with a solemn charge, never more to preach in our Saviour's name. Soon after this, they ordained a number of deacons to manage the alms of the church. A furious storm of persecution arose that scattered the other preachers, but the apostles abode at Jerusalem. When they had continued in Judea about eighteen years, the eleven, for James the brother of John was murdered by Herod, constituted part of a solemn synod, where it was enacted, 'That no observance of the Mosaic ceremonies 'ought to be imposed on the Christian converts;' but that, to avoid the offence of weak brethren, they should 'abstain from meats offered 'to idols, and from things strangled, and blood.' John xxi. Matth. xxviii. Mark xvi. Acts i. to viii. and xv.

Not long after, it seems, the apostles dispersed themselves into other countries; taking their courses, as is said, by lot: Peter into Pontus, Galatia, and places adjacent; Andrew into Scythia and Sogdiana; John into Lesser Asia; Philip into Armenia, Media, and Colchis; Bartholomew into Arabia-Felix; Matthew into Chaldea, Persia, and Parthia; Thomas into Hyrcania, Bactria, and India; Jude into Syria and Mesopotamia; Simon the Canaanite into Egypt, Cyrene, Lybia, and Mauritania; Matthias into Capadocia and Colchis; James the brother of Jude remained in Judea. Meanwhile, Paul, who sufficiently filled the room of James the brother of John, flew like a seraph, almost every where, to gain souls to Christ.

Without any shadow of proof, is our *common creed* ascribed to the apostles as authors thereof. Nobody can tell us, when, or where, they met to form it; or shew us, how a creed formed by inspired men, could have less than divine authority. None of the fathers, in the first three centuries, pretend it to have been the composition of the apostles; nor in the primitive ages was it the same in all churches, or the same with what we have now. Far less ought the Canons and Constitutions, called by their name, to pass for *apostolic*. Besides a variety of other blunders, they refer to metropolitans, and other things not found in the Christian church, till long after the apostles were buried in their graves; nor is it probable, that they were collected or forged till the 5th century, when impostors were

become impudent enough, and the people as credulous.

Vast numbers of false and pretended apostles, very early pestered the churches; particularly those of Syria, Galatia, Corinth, Colosse, &c. Acts xv. Gal. i. 7—9. 2 Cor. x. and xi. Col. ii.

APOSTLESHIP, the office of an apostle. To constitute this, it was necessary to have seen the Lord; to have a commission and right to go every where, and found and gather churches; to be possessed of an infallibility in doctrine; and a power to speak with tongues never learned; work miracles; and confer the Holy Ghost by laying on of hands, 1 Cor. ix. 1, 2. 2 Cor. xii. 12.*

APOTHECARY, one who compounds, or prepares drugs or perfumes, Eccl. x. 1. Exod. xxx. 25, 35.

APPAREL; (1.) Cloathing; GARMENTS, Isa. iii. 22. (2.) Appearance, Isa. lxiii. 1.

APPARENTLY, in familiar visions, as if face to face, Numb. xii. 8.

APPEAL; to decline the judgment of one, and refer the cause to another, Acts xxv. 11, 21. and xxvi. 32.

APPEAR; (1.) To be seen; become visible, Gen. i. 9. (2.) To come before, Isa. i. 12. (3.) To seem, Matt. vi. 16. God's *appearing*, denotes his giving a visible token of his presence; thus, he often appeared to the fathers under the Old Testament, 2 Chron. i. 7. Gen. xlviii. 3. Numb. xii. 6. or his making some visible display of his perfections in his work of providence; or some clear intimation of his will, Psal. cii. 16. Acts xxvi. 16. Christ's *appearing*, denotes his coming in the flesh, Heb. ix. 26; his shewing himself alive to his followers after his resurrection, Mark xvi. 9. 11, 14; his interceding with the Father in heaven for us, Heb. ix. 24; but chiefly his

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* To constitute the office of an apostle, it was necessary to have been immediately called by Christ, John xx. 21. xvii. 18. Acts i. 24, 25. To have seen the Lord Christ in the flesh, that they might be eye-witnesses of him and of his resurrection, Acts i. 8. 1 John i. 1. 1 Cor. ix. 1, 2. xv. 5, 7. To have been immediately taught by him, Luke xxiv. 45. John xx. 22. Acts ii. 4. To be possessed of an infallibility in doctrine, John xiv. 26. xvi. 13. Luke xii. 11, 12. Matth. x. 19, 20. God himself bearing testimony to their doctrine. Hence their doctrine is to be esteemed no less infallible, than the word spoken by angels. This infallibility is not to be so understood, as if it extended to all their private thoughts and actions: in these they were liable to imperfection and mistake. Thus the apostle Peter was prejudiced against the calling of the Gentiles and the abolition of the ceremonial rites, till he was taught by a Divine Vision, Acts x. 11—16, 18. And Paul reproved him in a particular instance as not walking uprightly according to the truth of the gospel, Gal. ii. 14. But all their doctrine, which they declared as what they had received from the Lord Christ by immediate revelation, was infallibly certain; they were under such a continued and immediate guidance of the Holy Spirit, that, in the exercise of their office, they were never in danger of proposing any thing to the people as a matter of faith or a rule of practice, but what God had revealed to them as his mind and will. To constitute this office, it was also necessary to have a commission and right immediately from Christ to go every where, and found and gather churches: They were appointed teachers of the world at large, Matth. xxviii. 19. Mark xvi. 15. Though in the exercise of their office, each of them seems to have had some part of the world for his more peculiar province, Gal. ii. 9. To this office also belonged, a power of speaking with tongues never learned; of working miracles, Matth. x. 1. Acts iii. 6. iv. 16. And of conferring the Holy Ghost by the laying on of their hands, Acts viii. 6, 7, 15, 16, 17. From all these things, their preaching was attended with peculiar, and amazing efficacy. Some of these things were not so peculiar to the apostles, but that they were in some measure, communicated to prophets and evangelists, who were extraordinary officers contemporary with the apostles.

coming in the clouds with power and great glory to judge the world; when every eye shall see him; and he shall clearly unvail the mysteries and excellencies of God, 1 Tim. vi. 14. Tit. ii. 13. Mens' *appearing before God*, imports their coming into his courts of worship, Exod. xxiii. 15, 16. Psal. xlii. 2; or standing before Christ's tribunal at the last day, to receive their final sentence of damnation or happiness, 2 Cor. v. 10.

The *appearance of a man*, is the outward shape and form of one, Dan. viii. 15. The *appearance of evil*, is what has any the least likeness of, or tendency towards sin, 1 Thess. v. 22.

APPEASE; to remove anger, Gen. xxxii. 20.

APPERTAIN; to belong to, Lev. vi. 5; to relate to, Rom. iv. 1.

APPETITE; (1.) Desire after food, Job xxxviii. 39. (2.) Strong desire after worldly things, Isa. lvi. 11. To be *given to appetite*, is to be of a gluttonous and voracious disposition, Prov. xxiii. 2.

APPII-FORUM, a place so called from its situation on the famous Appian way, or from a statue of Appius Claudius, the author of that way, erected there. It was in the south-west of Italy, about 50 miles south of Rome, and 18 from the *Three-taverns*. Thus far the Christians of Rome came to meet Paul in his way thither from Puteoli, Acts xxviii. 15.

APPLE-TREE. It is a well known, large, comely, and fruitful vegetable: the kinds are manifold; and its fruit roundish, refreshful, cooling, and medicinal. Perhaps the Hebrews extended this name to pear, cherry, and other fruit-trees. Nay, Brocard says, there were few of either in Canaan. A fine drink, called cyder, is now commonly made of apples; and they are formed into a variety of very delicate dishes. Jesus Christ is compared to an *apple-tree among the trees of the wood*; perhaps, a *citron apple-tree*; to mark his glorious height; his comeliness, fruitfulness, and delightful shadow; with the heart refreshing, quieting, and nourishing virtue of his influence, Song ii. 3.—The spiritual promises and blessings of the new covenant are called *apples*; how they delight, nourish, refresh, revive, and heal our soul! Song ii. 5. The saints' breath, or smell of their nose, is *like apples*; their fervent prayer, devout praise, and holy conversation, manifest the soundness of their inward dispositions; and are pleasing and acceptable to God; refreshful and edifying to men, Song vii. 8. The saints raise up Christ *under the apple-tree*, while they enjoy sweet protection and near fellowship with him; their prayers are prevalent with him, as means of exciting him to his saving work, Song ii. 3. and viii. 5. Good words fitly spoken are like oranges, or *apples of gold, in pictures of silver*; have a most comely appearance, and delightful and edifying influence, Prov. xxv. 11.

The APPLE *of our eye*, is its small rolling ball. To keep a thing *as the apple of the eye*, is to preserve it with the utmost tenderness, care, and safety, Deut. xxxii. 10. Prov. vii. 2.—The saints are likened to the *apple of God's eye*: in themselves they are weak and easily hurt, but are inseparably connected with, and infinitely dear to him; he exactly observes, and tenderly sympathizes with them in all their afflictions; is offended with, and will terribly resent, every injury done them, Zech. ii. 8. Psal. xvii. 8.*

* Of the apple-tree there are three species: the *wild apple*, with a very sour fruit, commonly called *crab*: the *wild crab* of Virginia, with a sweet-scented flower: and the *dwarf apple*, commonly called *Paradise apple*.

Apples are no natural fruit, but the mere creatures of art. The way of propagating them, is by sowing kernels in the ground, which only produce crabs or wildings, different in figure and taste from the parent fruit. To turn these to *apples* of any particular kind, is the business of engrafting.

APPLY; to *apply the heart to wisdom*, or *good works*, is, to study by all means to obtain wisdom and knowledge; and to perform good works, Psal. xc. 12. Eccl. viii. 9.

APPOINT; (1.) To command; order, 2 Sam. xiii. 15. (2.) To ordain; set apart to an office, Gen. xli. 34. Acts vi. 3. (3.) To assign; allot as a portion, or charge, Numb. iv. 19. (4.) To decree; purpose, Acts xx. 13. (5.) To settle; fix, Prov. viii. 29. (6.) To agree on, Acts xxviii. 23. (7.) To set; place, 2 Kings x. 24. To be *appointed to wrath*, is, in the sovereign and unchangeable purpose of God, to be left to endure the just and everlasting punishment of sin.—To be *appointed to salvation*, is to be sovereignly and unchangeably chosen heirs of everlasting happiness, 1 Thess. v. 9. To be *appointed to death* or *trouble*, is to be sentenced by men, or set apart in the providence of God, to endure it, Psal. cii. 20. 1 Cor. iv. 9. 1 Thess. iii. 3.

APPREHEND; to seize; to take fast and full hold of, 1 Kings xviii. 40; to take one prisoner, 2 Cor. xi. 32. 'I count not myself to have apprehended; but I follow on, that I may apprehend that for which I am apprehended of Christ Jesus:' I do not reckon myself to have attained to any noted degree of knowledge, fellowship, or likeness to God; but I proceed from one duty to another, and one degree of grace to another, that I may speedily receive the full prize of perfect glory, which Jesus Christ intended to give me, when he graciously seized me, in the day of his power, made me the prisoner of his love, and fixed me in a new covenant state of union and communion with himself, Phil. iii. 12, 13.

A cyon of an *apple-tree* inserted into a crab-stock, occasions the crab-tree from that time to produce *apples* of the same quality with those from whence the cyon was taken. Mr. Ray lays it down as a rule, that the fruit always follows the cyon. *Chambers' Cyclo. art.* APPLE-TREE.

APPROACH, sometimes imports to have carnal dealing, Lev. xviii. 6. and xx. 16; but ordinarily, to draw near in respect of place or time, 2 Sam. xi. 20.—Jesus Christ *approached* to God as an offended judge; he fully satisfied his law and justice, with the infinite oblation of himself, Jer. xxx. 21. To *approach* unto God as a kind sovereign and father, is to wait upon him in his ordinances; but chiefly to enjoy his fulness, Isa. lviii. 2. Psal. lxv. 4.

APPROVE; sustain as right; love; commend, Psal. xlix. 13. 1 Cor. xi. 19. Jesus Christ was *approved of God*, dearly beloved of him; his person and work accepted; and himself undeniably demonstrated by providence to be the true Messiah, Acts ii. 22. We *approve ourselves*, when, by good works, we gain the approbation of mens' consciences, and shew that we are favoured, and sustained righteous by God, 2 Cor. vi. 4. 2 Tim. ii. 15. To be *approved in Christ*, is to be a lively, circumspect, and active follower of Christ, Rom. xvi. 10.

APRON. With fig-leaves stitched together, or fig-branches properly applied to the fore-part of their body, did our first parents supply the place of *aprons*, Gen. iii. 8. It was probably Ruth's *apron*, not her *vail*, into which BOAZ put the *six measures of barley*, to carry to her mother, Ruth iii. 15.

APT; fit; able for; inclined to, and skilful in, 1 Tim. iii. 2.

AQUARIANS, Christians in the primitive church who consecrated water in the eucharist instead of wine. This they did under pretence of abstinence and temperance; or, because they thought it universally unlawful to eat flesh or drink wine. Epiphanius calls them *Encratites*, from their abstinence; St. Austin, *Aquarians*, from their use of water; and Theodoret, who says they sprang from Tatian, *Hydrophorastatæ*, because they offered water instead of wine. Besides these, there was another sort

of Aquarians, who did not reject the use of wine as unlawful; for they administered the eucharist in wine at evening service: but, in their morning assemblies, they used water, for fear the smell of wine should discover them to the Heathens.

Encycl.

AQUILA, a Jew born in Pontus. He, with his wife PRISCA, or PRISCILLA, had, for their business, to make leathern tents for the Roman troops. They were early converted to the Christian faith; perhaps by Peter's pentecostal sermon. After they had resided some time at Rome, the edict of Claudius, banishing all Jews from that city, obliged them to leave it, and return to Corinth: there Paul lodged with them, and wrought at their business, till, probably to please the Gentiles, he went and lodged with Justus. They attended Paul to Ephesus, and there exposed their lives to protect him: here they instructed Apollos in the way of the Lord more perfectly. They returned back to Rome; and in their house was a meeting of the Christians held; and there they were saluted by Paul, in his epistle to that church. They returned to Asia, and dwelt in or near Ephesus; and were there when Paul wrote his *second* to Timothy, Acts xviii. Rom. xvi. 4, 5. 2 Tim. iv. 19.

AR, the capital city of MOAB, near the river Arnon. Sihon king of the Amorites burnt it with fire, Numb. xxi. 28. Shalmanezar king of Assyria, or his successors, destroyed it in one night, Isa. xv. 1. It probably shared a similar fate from the Chaldees. About 300 years after our Saviour's death, it was swallowed up by an earthquake. In Deut. ii. 9. the whole land of Moab seems to be called AR, from the name of the capital.

ARABIA, a large country of Asia, lying partly on the east, but chiefly southward of Canaan. It is situated between 13 and 35 1-2 degrees of north latitude, and between 33 and 60 degrees of east longitude from London. Its greatest length from east to west, is about 1620 miles; and its greatest breadth from north to south, about 1350. And in the north parts, eastward of Canaan, it is far less than the half of any of these numbers. It has the Indian ocean on the south, the Red sea and Isthmus of Suez on the west, Canaan and Syria on the north-west and north, the mountains of Chaldea and the Persian gulf on the east. It is ordinarily divided into three parts. (1.) *Arabia Petræa*, or the rocky, on the north-west, and which is now called Hejiaz. In the south-west part of this now stand the famed cities of Mecca and Medina, so much visited by the Mahometan pilgrims. This division contained the land of Edom, the wilderness of Paran, the land of Cushan, &c. and seems to have been first called *Arabia*, from its westerly situation, or the mixed tribes which inhabited it.—(2.) *Arabia Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagarenes, &c. (3.) *Arabia-Felix*, or happy, on the south of the two former. The two last seem to have been called Kedem or the EAST, by the Hebrews. Scarce any part of Arabia is well watered: but Arabia-Felix is famed for vast numbers of fine spices and fruits.

Arabia-Felix seems to have been chiefly peopled by the numerous family of JOKTAN, a descendant of Shem: the other two parts seem to have been originally inhabited by the Rephaims, Emims, Zamzummims, Amalekites, Horites, and other descendants of CUSH, the eldest son of Ham. The Cushites were gradually expelled by the descendants of NAHOR, LOT, and ABRAHAM. Ishmael first settled in Hejiaz, and formed twelve powerful tribes of Nabatheans, Kedarenes, Hagarenes, &c.; but they gradually spread themselves, at least, into the whole north parts of

Arabia; and the remains of the Uzites or Ausitæ, Buzites, Ammonites, Moabites, Midianites, &c. incorporated with them. The ancient Arabs, or Arabians, were gross idolaters: they worshipped the heavenly bodies, the sun, moon, and stars, and a number of angels and men who had been famous in their view: they worshipped a great number of large stones, which were probably, at first, no more than the places where their ancestors had worshipped the true God. See Gen. xxviii. 18. The Persians introduced their Magian religion among part of them. The Jews who fled from the fury of the Romans, proselyted a part of them to theirs. Paul preached in some part of Arabia; and ten tribes are said to have received the Christian faith in that or the following ages. Since Mahomet's rise, about *A. D.* 608, or rather his conquests, about *A. D.* 630, they have been generally followers of the Mahometan delusion.

To take particular notice of the Arabian tribes, or of the barren history of their ancient kingdoms of Hamyar, or Yaman, the same as Arabia-Felix; of Chassen and Hira in Arabia-Deserta; or of Hejiaz, the original residence of the Ishmaelites, is scarce suited to the nature of this work. It is more to our purpose, to shew in what astonishing manner the ancient predictions of scripture have been fulfilled among them, for more than three thousand years past.

It was prophesied, that the Ishmaelites should be *wild free men*; should have their hand against every man, and every man's hand against them; and yet should dwell in the presence of all their brethren, and multiply into twelve tribes, and become a great nation; or, in other words, that however they should be harrassed, they should never be utterly subdued: and that in the latter days they should push at the Roman empire; and, like so many locusts, plague the third part of men, Gen. xvi. 11, 12. and xvii. 20. and xxi. 10—13. Isa. xxi. 11—17. Numb. xxiv. 20. Jer. xxv. 23—25. and xlviii. 28—33. Dan. xi. 40. Rev. ix. 1—11. Let us trace the fulfilment.

Ishmael had twelve sons, fathers each of a tribe: they dwelt next to their relations, the offspring of Lot, and of Abraham by Keturah, and of Esau the father of Edom. They gradually encreased till they swallowed up their neighbours on the north and east, if not also most of the children of Joktan in Arabia-Felix.—Numbers of them began early to trade with Egypt in spices, Gen. xxxvii. 27. and xxxix. 1. They, long after, traded with the Tyrians in ebony, ivory, precious cloths, spices, jewels, gold, and cattle, Ezek. xxvii. 15, 20—22. Vast numbers of them roved about with their cattle, dwelling in tents, without any settled abode, Isa. xiii. 20. They have been always famed for their lust, robbery, revenge, ravage, and murders; such, to use the words of a Roman historian, 'as one would neither wish his 'friends nor his foes.' It was therefore the interest of every conqueror to root them out; and it is observable, that almost every conqueror pushed his conquests to their very borders, and yet left them unsubdued. They oppressed the Hebrews, but were severely chastised for it by Gideon, Judg. viii. 24. They sent presents to Solomon, but there is no appearance that his father or himself had subdued them, 1 Kings x. 15. Sesostris, or Shishak, the Egyptian conqueror, had no Arabs in the vast and mingled army which he marched against Rehoboam; nay, he was obliged to draw a line along their frontiers, to protect his own country from their inroads and ravages.—They sent a compliment of some flocks to Jehoshaphat; but soon after entered into the grand alliance against him, 2 Chron. xvii. 11. Psal. lxxxiii. 6. They terribly ravaged Judea under Jehoram, and murdered all his sons, except the youngest, 2 Chron.

xxi. 16, 17. They probably attacked Uzziah, but paid dear for their pains, 2 Chron. xxvi. 7. SHALMANEZER, or Sennacherib, hostilely ravaged part of their country, drove the Dedanites to their woods, where many of them perished by famine: the Kedarenes he murdered, and carried off their wealth for a spoil. Nebuchadnezzar entered and wasted their country: he murdered vast numbers of the Dedanites, Buzites, Temanites, Scenites, Kedarenes, Zamarenes; reduced Hazor and other principal cities, to lasting ruins; and carried off their tents and cattle for a prey.

Cyrus seized the whole empire of the Assyrians and Chaldeans; and even reduced a body of Arabs, about the north point of Arabia-Deserta; but Herodotus assures us, that under Darius Hystaspes, who had farther extended the Persian dominion, the Arabians were *free from tribute*.—This people highly provoked the haughty Alexander, with some contempt which they had marked for him. He intended to conquer or ruin them; but death prevented the execution of his project. To chastise their depredations on his territories adjacent, Antigonus, one of Alexander's successors, first by himself, and then by his son Demetrius, thought to have subdued their country. But he was obliged to make peace with them, almost upon their own terms. Pompey, the famed Roman conqueror, ravaged part of their country; but his army being recalled, the Arabs followed them at the heels: and, for some time thereafter, terribly harrassed the Roman subjects in Syria, &c. About the 23d year before our Saviour's birth, Elius Gallus, another Roman general, sailed up the Red sea, to subdue their country; but his attempt miscarried. About *A. D.* 120, Trajan, the Roman emperor, thought to have reduced Arabian Hejiaz, and ravaged a part of it. He besieged Petra their capital; but thunder, lightning, hail, whirlwinds, swarms of flies and the like, terrified and repulsed his troops, as often as they repeated their attacks. About *A. D.* 200, that famed warrior, the emperor Severus, twice besieged it with a powerful host, and a fine train of artillery. An unaccountable difference between him and his troops obliged him to raise the siege. In the next four hundred years, we find part of the Arabs sometimes allied with the Persians, and others with the Romans; but no subjection of the nation to either of these mighty empires.

In the 7th century, Mahomed* an Arab of Hejiaz, commenced a noted imposter; and having contrived a new scheme of false religion, his countrymen, under the name of Saracens, to propagate it, subdued all Arabia; the most of western Asia; all Africa north of Senegal river; together with Spain, Sicily, and a great many isles belonging to Europe; and constituted an empire, in

*Among the many thousand tales and ridiculous stories invented by this great impostor, and believed by his followers, is that of his night journey to heaven.

This he probably intended to supply the place of miracles. The absurdities contained in that relation, however, are so great, that when he related it to his uncle Al Abbas, and Omm Hana the daughter of Abu Taleb, they endeavoured to dissuade him from making it public. This advice he was so far from following, that he related the whole to Abu Jahl, one of his most inveterate enemies, who ridiculed him for it, and placed the story in such a ridiculous light to the Koreish, that they were on the point of insulting him; several of his followers also left him; and the whole design had probably been ruined, had not Abu Becr vouched for his veracity, and declared, that, if Mahomet affirmed it to be true, he firmly believed the whole. This declaration not only retrieved the prophet's credit, but increased it to such a degree, that he was sure of making his disciples swallow whatever he pleased; and on this occasion it is said by some that he gave Abu Becr the name of the *faithful witness*. *Encycl. Art.* ARABIA.

length about 7000 miles. Their own divisions in Africa and Spain, the like in Asia, together with the growing power of the Seljukian Turks, and at last the terrible ravages of the Tartars, &c. between *A. D.* 900 and 1260, gradually reduced this wide spread empire. In the next three centuries, the Ottoman Turks and Spaniards reduced the remaining fragments thereof in Africa and Spain. But Hejiaz, the original country of the Ishmaelites, and its natives, were never subdued. To this day, the Turkish Sultans pay them an annual tribute of 40,000 crowns, for a safe passage to their holy cities of Mecca and Medina. And if payment is neglected, the Arabs are sure to pay themselves by falling on the caravans or companies of Pilgrims; or by ravaging Mesopotamia or Syria; of which there have happened various instances in this, and in the end of the last century.

ARAD. See HORMAH.

ARAM. (1.) The fifth son of Shem: and, (2.) the grandson of Nahor, fathers of the Aramites, or Syrians, Gen. x. 22. and xxii. 24. And it is observable, that Hesiod and Homer, these ancient Greek authors, call the Syrians Aramæans. Aram is the Hebrew name of Syria: and hence we read of *Aram-Naharaim*, or Mesopotamia; *Aram-Zobah*, or Syria of Zobah; *Aram-Damascus*, or Syria of Damascus; and *Aram-Beth-rehob*, or Syria of Bethrehob, &c. (3.) Aram or Ram, the great-grandson of Judah, and father of Amminadab, Ruth iv. 19. Luke iii. 33. 1 Chron. ii. 10.

ARARAT, or Armenia, a country in Asia part of which is now called Turcomania and the rest is included in Persia. It has Georgia on the north, Media on the east, Curdistan or Assyria on the south, and Natolia or Lesser Asia on the west. Here the famed rivers Euphrates, Tigris, Araxes, and Phasis, have their source. Here stand the famed mountains, the Moschic on the north-west, the east end of the Taurus and Antitaurus on the west, the mounts Niphates and Gordian, &c. There are, who think the mountain of Ararat, upon which Noah's ark rested, was that on the east of Persia and north of India. But it is more probable that it was the Ar-dagh or Parmak-dagh, the finger-mountain, near the north-east of Armenia. It stands in a large plain, 36 miles east from Erivan, is shaped like a sugar-loaf, and is visible about 160 or 200 miles distant: its top is inaccessible for height; and by reason of the snow which perpetually covers it. The middle part is haunted by a multitude of tygers: some scabby flocks, and two pitiful monasteries, are seen about the foot. Besides northern distance, this mountain, called also Masius, is, by the most exact geographers, placed about 100 miles eastward of Shinar; but, if we take the mount Cardu or Gordian for that upon which the ark rested, the travels of Noah and his family to Shinar will be still more short and easy. Armenia is generally a high and cold country; it was anciently parted into two kingdoms, Greater Armenia on the east, and Lesser Armenia on the west. Probably it was peopled by Hul the son of Aram, the father of the Syrians; and the language of the two nations appears to have been much the same: and from him, or its own height, or from Har-minni, the mountain of the Minni, it seems to have its denomination. To this country the two murderous sons of Sennacherib fled; which tempts me to think that it was not then subject to Assyria, Isa. xxxvii. 38. 2 Kings xix. 37. The Armenian troops assisted Cyrus against the Chaldeans, Jer. li. 27. The Armenians had afterwards a long race of kings of their own, though often subject to Alexander's successors in Syria. About fifty years before Christ, they began to fall under the Romans; and in a about as many after, had their kings

abolished. About *A. D.* 687, the Saracens, or ARABIANS, wrested Armenia from the Roman emperor of the east. They had scarce retained it 150 years when the ravaging Turkmans seized on it, and some ages after erected there the sultanies, or kingdoms of the *White* and *Black Sheep*, the last of which was exceeding powerful and large. In 1472, Armenia became a province of the Persian empire. In 1522, it was conquered by the Turks, who retain the western part of it to this day.

Christianity was early introduced into Armenia, and continues there still. There are now about a million or more of Armenian Christians.—The Armenians being great traders, about 40,000 of them reside in Persia to carry on trade, but sadly drowned in ignorance and vain superstition.

ARAUNAH, or ORNAN, the Jebusite: he had a threshing-floor on MORIAH. When David perceived the angel of the Lord to hover above Jerusalem, preparing to destroy its inhabitants, as the punishment of his numbering the people, he, warned by Nathan to build an altar, and offer sacrifice for stopping the plague, and instructed of God that the temple should be built on that spot, hasted to Araunah. The good Jebusite and his sons had hid themselves in a hole for fear of the destroying angel: but when he observed David coming, he ran to meet him; fell at his feet, and asked his will. Informed, that he wanted to purchase his threshing-floor for the erection of an altar, and offering of sacrifice, that the destructive pestilence might be stopped, Araunah offered the king a free gift of the floor, and of wood and oxen sufficient for sacrifice. Hating to serve the Lord at the expence of another, David refused to accept them, till the price was fixed. For the floor itself and the oxen he gave him 50 shekels of silver, and for the whole field about 600 shekels of gold, 2 Sam. xxiv. 16—25. 1 Chron. xxi. 15—28.

ARBA. See GIANT and HEBRON.

ARCH, a building in form of a bow, such as is used in bridges, windows, vaults, Ezek. xl. 16, 29.

ARCHANGEL, a chief angel; but whether this word in scripture ever denotes a created angel, or always Christ, the Lord of angels, is hard to determine, Jude 9. 1 Thess. iv. 16.

ARCHERS, such as shoot with bows in hunting or battle. This method of shooting was almost universal in ancient times, before the invention of fire-arms, Gen. xxi. 20. Jer. li. 3. The *archers that sorely grieved Joseph*, and *shot at him*, were his enemies, particularly his brethren and mistress, who, with arrows of false accusation, bitter words, and murderous attempts, sought to destroy him, Gen. xlix. 23. The *archers of God* that compassed Job, were afflictions, pains, and terrors sent by God; and which, like sharp empoisoned arrows, wounded and vexed his soul, Job xvi. 13.

ARCHELAUS, a son of Herod the Great by Malthace his fifth wife. He was reckoned the most cruel and bloody of his father's children. Herod having murdered his sons Alexander, Aristobulus, and Antipater, and stripped HEROD-Antipas of his claim to the kingdom, he, by latter-will, constituted Archelaus his successor, on condition the Roman emperor agreed to it. The people and soldiery appeared very well pleased when this will was read, and promised allegiance and fidelity. Archelaus interred his father with great pomp; and, returning to Jerusalem, made a solemn mourning of seven days; and gave the people a very splendid entertainment: and having convened them in the court of the temple, he assured them of his mild government; and that he would not assume the royal title before the emperor had confirmed it.

Just after *A. D.* 1. the rabble assembled, and required him to execute the men who had advised his father

to kill a noted zealot, for pulling down the golden eagle from the gate of the temple: they demanded that Joazas should be divested of the high-priesthood; and they loaded the memory of Herod his father with the bitterest curses and reproaches. To revenge this insult, Archelaus ordered his troops to fall on the mob, and killed 3000 of them on the spot, hard by the temple. He next repaired to Rome for the confirmation of his father's will; but his brother Herod-Antipas insisted on the ratification of his father's former will, constituting him his successor; alledging, that it was made when his judgment was more sound. After hearing both parties, Augustus delayed to give sentence. The Jewish nation petitioned the emperor to lay aside the whole family of Herod, and constitute them into a Roman province, subject to the governor of Syria: Archelaus opposed the petition. The emperor heard both, but delayed to give judgment. A few days after, Augustus called Archelaus, assigned him a part of his father's kingdom, with the title of Ethnarch, and promised him the crown, if his conduct should deserve it.

Returning to Judea, he deposed Joazas the high-priest; pretending, that he had stirred up the seditions against him; and made Eleazar, his brother, priest in his room. When Archelaus had governed about seven years, with the utmost violence and tyranny, the Jews and Samaritans jointly accused him to the emperor. His agent at Rome was ordered to bring him thither: his cause was heard; and he was banished to Vienne in France; and continued there, in exile, till his death.—It was the cruel temper of this monster that made Joseph and Mary afraid to reside in Judea, with their blessed babe, Matth. ii. 22, 23.

ARCHI, a city of the tribe of Ephraim, near Bethel; perhaps it ought to be joined with Ataroth, thus, ARCHI-ATAROTH; and is the same with ATAROTH-ADDAR, Josh. xvi. 2, 5.

ARCHIPPUS, a noted preacher of the gospel at Colosse. The church-members there are required to stir him up to diligence, care, and courage, in the work of his ministry, Col. iv. 17. Paul salutes him by Philemon 2.

ARCHONTICI, in church history, a branch of Valentinians, who maintained that the world was not created by God, but by angels called *Archontes*. *Ency.*

ARCTURUS, the name of a northern star of the first magnitude, at some distance from the great Bear, and between the thighs of the Bootes or Charles-wain: but it is quite uncertain whether the Hebrew HASH, or *round whirling star*, be *Arcturus* or not. The lesser stars around it may be called its sons, Job ix. 9. and xxxviii. 32.

ARE. See BE.

AREOPAGUS, the high court at Athens, famed for the justice of its decisions; so called, because it sat on an hill of the same name, or in the suburbs of the city, dedicated to Mars the god of war, as the city was to Minerva his sister. When this court was instituted, whether by Solon in the time of Cyrus, or by Cecrops who lived many ages before, is quite uncertain. At first, it consisted of nine judges, who had been archons or chief rulers in the city, and after a rigorous examination, had been found just in their management: but afterward it sometimes consisted of 30, or even 500. That they might be the more attentive, and biassed with no object of pity or regard, they sat by night in the open air. Their jurisdiction was at first confined to criminal causes; but was gradually extended to other matters. The pleadings before them were to be expressed in a manner the most simple and plain. There are still to be seen the vestiges of their seats, cut out in a rock, after a semicircular form;

and around the tribunal, or seats of the judges, an esplanade, which served as an hall. For preaching of Christ at Athens, Paul was cited before this court, as a setter forth of strange gods; but he reasoned so nervously, that he was dismissed; and Dionysius, one of his judges, became a convert to the Christian faith, Acts xvii. 19—32.

ARETAS; many kings of this name, or as the natives express it, Hareth, reigned in the Arabian kingdom of Ghassan, eastward of Canaan; but only the successor of Obodas, and father-in-law of Herod-Antipas, is mentioned in scripture. One Sylleus thought to have ruined him with the emperor Augustus; pretending, that he had usurped the Arabian throne at his own hand. The treachery of Sylleus being discovered, Aretas was solemnly confirmed in his government. Offended with Herod, for divorcing his daughter to make way for Herodias, Aretas declared war against him, under pretence of adjusting their limits in Galilee. Herod was often defeated, and begged the assistance of the emperor TIBERIUS, who ordered his lieutenant in Syria to bring him Aretas either dead or alive.—Vitellius immediately marched to attack the Arabian king; but hearing of Tiberius' death, he returned without giving him battle. Not long after, Aretas' deputy at Damascus joined the Jews in their persecution of PAUL; and kept the gates shut night and day to apprehend him, Acts ix. 23, 24. 2 Cor. xi. 32, 33.

ARGOB, a county of the half-tribe of Manasseh in Bashan. It was extremely fertile, and contained 60 walled towns, which Jair the son of Machir repaired, and called HAVOTH-JAIR. It was probably called *Argob*, from its capital, or from some famed Amorite to whom it had pertained, Deut. iii. 4, 14. 1 Kings iv. 13.

ARIANS, followers of Arius, a presbyter of the church of Alexandria about the year 315; who maintained, that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe; and therefore inferior to the Father both in nature and dignity: also, that the Holy Ghost was not God, but created by the power of the Son.

After having been banished by the council of Nice in 325, Arius was recalled by Constantine two or three years afterwards, and a little after this he fell a victim to the resentment of his enemies, and died a tragical death, occasioned probably by poison, or some other violence. And his followers experienced great persecutions during the reign of Theodosius the Great, who exerted every possible effort to suppress and disperse them.

The Arians were divided into various sects, of which ancient writers give an account under the names of *Semi-Arians*, *Eusebeans*, *Aetians*, *Eunomians*, *Acacians*, *Psathyrians*, and others. But they have been commonly distributed into three classes, viz. the *Genuine Arians*, *Semi-Arians*, and *Eunomians*. *Ency.*

ARIEL, *i. e. the lion of God.* Jerusalem is so called for its warlike force; or Ariel may denote the temple and altar of burnt-offering. *Woe was to Ariel*, when the city and temple were destroyed by the Chaldeans and Romans. God *distressed Ariel, and it was to him as Ariel*, when the city and temple were made a scene of slaughter and blood, as the altar of burnt-offering was with respect unto beasts, Isa. xxix. 1, 2.

ARIGHT, agreeably to the command and honour of God, and the edification of men, Psal. l. 23. But wine moves itself *aright*, when it appears very agreeable and enticing to the drinker, Prov. xxiii. 31.

ARIMATHEA, a city of Judea, where Joseph the honourable counsellor dwelt. Some writers will have

it to be the same with Ramathaim Zophim, in the neighbourhood of Bethel: but then it behoved to be a city of the Samaritans, not of the Jews, contrary to Luke xxiii. 51. Jerome, and others who follow him, are certainly more in the right, who place it near Lydda, about 36 or 37 miles west of Jerusalem, and where the village Ramolah now stands.

ARIOCH; (1.) A king of ELLASSAR, one of CHEDORLAOMER's allies, Gen. xiv. 1. (2.) A captain of NEBUCHADNEZZAR's guard, who was appointed to slay all the wise men of Babylon: at Daniel's request, he delayed the execution of his orders, and introduced that prophet to the king, to tell and interpret his dream, Dan. ii. 14.

ARISE; or RISE, (1.) To proceed; spring forth, Acts xx. 30.—(2.) To stand up, Hab. ii. 19. (3.) To rise from a seat, couch, or grave, John v. 8. Psal. lxxxviii. 10. (4.) To appear in a glorious manner, Mal. iv. 2. (5.) To bestir one's self, Josh. i. 2. 1 Chron. xxii. 16. (6.) To be advanced to honour and authority, Prov. xxviii. 12. (7.) To recover life, honour, power, and happiness, Mark xii. 26. Jer. xxv. 27. Amos vii. 2, 5. (8.) To begin opposition or war, Matth. x. 21. God's *arising*, denotes his bestirring himself in an eminent manner, and displaying his power, goodness, mercy, and justice, in the warning and relief of his people: and in the ruin of his enemies, 2 Chron. xxxvi. 15. Psal. vii. 6. and xii. 5. Isa. xxxiii. 10. Amos vii. 9. Christ's *arising*, imports his returning to life after his death, and coming out of his grave, Luke xxiv. 46; and his beginning to manifest his glorious power and mercy, and other excellencies, in drawing the nations to himself, and enlightening, refreshing, and comforting his people, Rom. xv. 12. Mal. iv. 2. Men *rise*, when they receive quickening influences from Christ; and are recovered from their spiritual death and misery, Col. ii. 12. and iii. 1; or when they shake off sloth, and bestir themselves to an active receiving of Christ, and walking in him, as the light and life of their soul, and in obedience to his commands, Eph. v. 14. Prov. vi. 9. Song iii. 2. and ii. 10, 13. Nations *rise*, when they begin to be powerful; or are recovered from great distress and ruin, and become honourable and happy, Isa. xliii. 17; or when, with active fury, and terrible preparations, they make war with one another, Matth. xxiv. 7; or when they are in a terrible tumult and confusion, Amos viii. 5. Jer. xlvi. 8. and xlvii. 2. *Rising of the spirit*, denotes anger or wrath against one, Eccl. x. 4.

ARISTARCHUS, a native of Thessalonica; he became a zealous Christian, and attended Paul to Ephesus, where, in the tumult raised by Demetrius the silversmith, he hardly escaped with his life. He attended Paul in his return to Greece; and in his journey thence to Asia: and having gone with him from Jerusalem to Rome, it is said he was beheaded along with him, Acts xix. 29. and xx. 4. and xxvii. 2. Col. iv. 10.

ARISTOBULUS. He is supposed to have been the brother of Barnabas, and one of our Saviour's seventy disciples, and to have preached with great success in Britain: but it is really uncertain if he was so much as a Christian; since not he, but his family, are saluted by Paul, Rom. xvi. 10.

ARK. 1. Noah's ark was a large floating vessel, in which he and his family, with a sample, for breed, of all the terrestrial animals, were preserved from the flood. It is pretty generally, though not certainly, believed, that he spent about 120 years in building it; and that he employed a variety of hands in that work. The form of this ark was an oblong square, with a flat bottom, and a sloped roof, raised to a cubit in the middle: it had neither sails nor rudder; nor was it sharp at the ends for cutting

the water. This form was admirably calculated to make it lie steady on the water, without rolling, which might have endangered the lives of the animals within; but made it very unfit for swimming to a great distance; or for riding in a boisterous sea.

The length of this ark was 300 cubits, which, according to Dr. Arbuthnot's calculation, amount to a little more than 547 feet; its breadth 50 cubits, or 91,'2 feet; its height 30 cubits, or 54,'72 feet; and its solid contents, 2,730,782 solid feet; sufficient for a carriage of 81,062 ton. It consisted of three stories, each of which, abating the thickness of the floors, might be about 18 feet high; and no doubt was partitioned into a great many rooms or apartments.—This vessel was, doubtless, so contrived, as to admit the air and light on all sides, though the particular construction of the windows be not mentioned. The word *Tzohar*, which our translation renders a *window*, is by some rendered a precious stone, or some other marvellous matter, which at once illuminated, and afforded fresh air to every part of the ark; but we know no foundation for this but the vain fancy of the authors.—The ark seems to have had another covering besides the roof; perhaps one made of skin, which was thrown over, and hung before the windows, to prevent the entrance of the rain; and this, we suppose, Noah removed, and saw the earth dry, Gen. viii. 13.

The ark was built of Gopher-wood, which I take not to be cedar, pine, or box, but the *cypress*, a very strong and durable wood, not easily subject to rottenness. And this naturally leads one to think that it was built in Chaldea, where grew vast quantities of cypress-wood, as late as the times of Alexander the Great; and this conjecture is confirmed by the Chaldean tradition, which makes Xisuthrus or Noah sail from that country: and from hence a south-wind, or the northward motion of the decreasing waters, would naturally bring the ark to rest on the mountain of Ararat.

Some have imagined the ark, as we have described it, insufficient for its destined cargo of animals, and their provision for a year. But upon a more exact calculation, the proportion of its measures to its cargo, manifests it the device of him, 'to whom all the beasts of the field, and fowls of the air, are well known.' The sorts of four-footed beasts which cannot live in the waters are about 72, or, as Calmet divides them, 130; and the species of the winged fowls and creeping things, may amount to about 200. Now, of the two lower stories, the one might easily station all the four-footed animals; and the other contain their provision. The uppermost was sufficient for Noah and his family, and the fowls, with the provision. Very possibly, many of the serpents might live under the water, in an unactive or torpid estate; and if so, there is no need to suppose such serpents as are peculiar to America, to have been in the ark: or if they were, the places about Chaldea might then produce them, though now it does not.

At the end of the 120 years of God's forbearance with the old world, not only Noah and his wife, and their three sons, and their wives, entered the ark, but two pair* of every sort

* There appears to be a difference of opinion, among the learned, as to the number of *pairs* of unclean beasts taken into the ark by Noah. The authors of the Encyclopædia say *one pair* of every species of unclean animals, and seven pair of every species of clean animals, agreeing with Mr. Brown only in the latter. The expressions *by sevens*, (Heb. *seven seven*) and *by two*, Gen. vii. 2. are thus commented on by the learned Mr. Poole, "Either, 1. Seven single, as most think. Or rather, 2. Seven couples, as may be gathered, from the duplication of the word in Hebrew. If it be said *seven seven*, signifies only seven of every kind, then it would

of unclean beasts, and seven pair of every clean sort, were, by the direction of Providence, conducted to their proper places in the ark, and then were divinely shut up therein. The swelling waters, lifting it from the earth, carried it some months in a northern direction; after which the waters decreasing, it rested on the mountain of Ararat; and Noah, his family, and the various animals, went out of it, and replenished the earth, Gen. vi. vii. and viii. Heb. xi. 7. 1 Pet. iii. 20.

Was not this ark a type of Jesus Christ, as the divinely devised, the Almighty Saviour of multitudes of Jews and Gentiles, from the deluge of divine wrath, by exposing himself thereto for a time? Was it not an emblem of the Church, and of our baptism, which are means of our separation from the world, and of our salvation through Jesus Christ?—1 Pet. iii. 21.

2. Jochebed made a small ARK, or vessel, in the form of a chest, of bulrushes; and therein she put MOSES, her infant child, and left him on the brink of the Nile, Exod. ii. 3, 5.—The word rendered ark, in this and the former instance, signifies a *dwelling*, or *residence*.

3. The sacred ARK, which stood in the most holy place of the tabernacle and temple, was a small chest made of Shittim-wood, overlaid with gold. It was about four feet and an half long, two feet and almost nine inches broad, and as much in height. Its lid, called the *mercy-seat*, because above it hovered the Shechinah, or symbol of the divine presence, was of pure gold; and out of the two ends of this lid, were hammered two golden cherubims, which, with their expanded wings, covered the whole mercy-seat above, and with their faces seemed to pore on it. Within this ark were deposited the two tables of the moral law, and in some repository by its foreside, were placed the golden pot of manna, Aaron's rod that budded, and a copy of the Pentateuch or five books of Moses.—This ark had two rings of gold for fixing the staves of Shittim-wood, wherewith it was borne by the Levites, as occasion offered. This vessel was so sacred, that it was death for any but the priest to look at it; and hence was carried under a cover, Exod. xxv. 10—22. and xxxvii. 1—9. Numb. iv. 5, 6, 20. and xvii. 10. Deut. xxxi. 26. 1 Kings viii. 9. Heb. ix. 4. This ark being consecrated with sprinkling of blood, and anointing of oil, was carried about with the Hebrews in their travels in the desart. Carried into the channel of Jordan, the swollen waters of that river divided and opened a clear passage for the whole congregation of Israel. It was thence transported to Gilgal. Borne 13 times in seven days around the city of Jericho, with the sound of rams horns attending it, the walls fell down before it. After the conquest of Canaan, it was fixed in the tabernacle at Shiloh, and there continued above 300 years. Just before the death of ELI, the Israelites, probably remembering its miraculous virtue at Jericho, carried it to the field of battle. The Philistines gained the victory, and seized on the ark: they placed it in the temple of Dagon their idol, as a sacred trophy of his victory over the God of the Hebrews. Their idol was broken to pieces before it; and wherever they placed it, a plague of emerods on the people, and perhaps another of mice on the land, attended. The Philistines were glad to return it with divers presents. It halted at Bethshemesh; where a multitude of Hebrews, perhaps fifty

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have been said concerning the unclean beasts, *two two*, *i. e.* two of each sort:—Whereas now there is an apparent difference; there it is said only by *two*, but here, by *sevens*, or *seven seven*, which difference of the phrase suggests a difference in the things."

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thousand and seventy, were divinely struck dead for their profane looking into it. It was thence removed to the house of Abinadab, at Gibeah, or the hill of Kirjath-jearim, where, except when Saul brought it to the camp at Gibeah, 1 Sam. xiv. 18. it appears to have remained 50, if not 90 years; thence David attempted to bring it, not on the shoulders of the Levites, but on a new cart, to Jerusalem. The punishment of Uzzah for touching it, made him leave it, by the way, in the house of Obed-edom. But hearing, soon after, that Obed-edom's family was blessed on its account, David, with great solemnity, caused the Levites to carry it up to Jerusalem, to a tabernacle which he had prepared for it, in, or near to, his own palace.—Thence, about four years after, and perhaps 130 years after it had been separated from the Mosaic tabernacle, Solomon caused it to be transported into the inmost apartment of his temple, Numb. x. 33—36. Josh. iii. 6. and xviii. 1. 1 Sam. iv. to vii. 2 Sam. vi. 1 Chron. xiv.—xvi. 1 Kings viii. 11. When Manasseh, or Amon his son, set up their idols in the most holy place, probably some zealous priest carried out the ark, and kept it, till Josiah ordered it to be replaced in the temple, 2 Chron. xxxv. 3. When the first temple was destroyed by the Chaldeans, we know not what became of the ark; but it is certain, that it, and its whole furniture, were wanting in the second temple. This being the principal symbol of the divine presence, the loss of it presaged the approaching abolition of the whole of the ceremonies, and was sufficient to make the old men weep at the laying of the foundation of their second temple, Ezra iii. 12. Hag. ii. 3. The Jews, after the captivity, it is said, made one somewhat like it, and put a standard copy of the Old Testament into it. The Jewish ark was called *the ark of the covenant and testimony*, because it contained the tables of God's law, and the book of the covenant made with Israel; and itself was a pledge of the continuance of that covenant with them, Deut.xxxi.25,26. Exod. xxxix. 35. It was called *the ark of God's strength*. It was the residence of the symbol of his almighty and glorious presence, and the pledge of the manifestation of his power, Psal, cxxxii. 8. and lxxviii. 61. It was probably in imitation of the Hebrews, that the Egyptians, Trojans, Greeks, Romans, &c. had their sacred chests, in which they locked up the more holy things pertaining to their idols.

Was not the Jewish ark typical of Jesus Christ? How excellent and glorious his person! how marvellous the union of his natures! his Father's law was in his heart, and was magnified and made honourable by his divine and everlasting atonement; he is the delightful rest of his Father; the great centre of all religious worship, and means of our familiar intercourse with God; the matter of both testaments; and the wonder of angels, ministers, and saints. He was solemnly consecrated to his work by the Spirit of grace: for a long time he had no settled abode on earth: having finished transgression, and made an end of sin, he, with great solemnity, entered into the temple above; nor shall he ever be lost, or change his residence. The *ark of God's testament is seen in his temple*, when Jesus Christ, and the mysteries of his grace, are clearly discovered and known, Rev. xi. 19.

ARM, that bodily member by which we chiefly exert our strength, 2 Sam. i. 10. And hence power, and whatever qualifies one for an active performance of actions, is called *an arm*. God's high, holy, strong, or outstretched *arm*, is his almighty power, displayed in a high, holy, vigorous, and remarkable manner, in the making of all things; in the bringing Israel out of Egypt; in effectuating our redemption; in converting his people; and in delivering

his church, Jer. xxxii. 17. Exod. vi. 6. Isa. lii. 10. and lxii. 8. and lxiii. 12. God is the *arm* of his people, in giving them strength, support, protection, provision, Isaiah xxxiii. 2.—Christ is perhaps called *the arm of the Lord*, because, in and by him, God displays the exceeding greatness of his power, in our creation, preservation, and chiefly redemption, Isa. liii. 1. Christ's *arm*, wherewith he gathers his lambs, or people, is his saving power, mercy, and love, by the exertion of which he brings them to himself, Isa. xl. 11. Mens outward strength, riches, or other accommodations, are called their *arm*.—They depend on them, and are by them qualified for an active accomplishment of their purposes, Psal. x. 15. and xxxvii. 17. Jer. xlviii. 25. Human power, and force of armies, &c. is called an *arm of flesh*, it is but weak and fading, 2 Chron. xxxii. 8. It seems the ancient warriors made bare their right arm, or both, when hotly engaged in battle: in allusion to which, God is said to make *bare his arm*, when, in a very noted and signal manner, he exerts his power and mercy for the deliverance of his people, and the destruction of his enemies; or when he openly reveals his Son to and in men, as the power and wisdom of God, Isa. lii. 10. And Ezekiel's *uncovered arm*, at his visionary siege of Jerusalem, imported the furious and active manner in which the Chaldeans would assault it, Ezek. iv. 7. Arms sometimes denote strong armies or warriors, Dan. xi. 15—22, 32.

To Arm; (1.) To furnish with, or put on weapons or arms for war, Gen. xiv. 14. Numb. xxxi. 5. (2.) To get and exercise such spiritual graces as are bestowed of God for the defence of our souls, 1 Pet. iv. 1.

ARMAGEDDON; the Hebrew name given to the place where the Popish and Mahometan troops shall be destroyed under the sixth vial.—Its name alludes to Megiddo, where Barak, with 10,000 dispirited, and almost unarmed men, entirely routed, and almost wholly slew, the mighty host of the Canaanites, and may be interpreted *the destruction of troops*.—Whether this shall be in Italy, or in Judea, or perhaps rather in both, about the same time, we dare not positively determine, Rev. xvi. 13, 14.

ARMINIANS, a religious sect, or party, which arose in Holland, by a separation from the Calvinists.—They followed the doctrine of Arminius, who taught, with respect to predestination, "That God, from all eternity, determined to bestow salvation on those who he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those who should continue in their unbelief; and resist unto the end his divine succours: so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness."

The founder of this sect, James Arminius, whose real name in Low Dutch was James Harmanni, was born at Oude-water, in Holland, in 1560, and was ordained minister at Amsterdam on the 11th August 1588. He died in 1609. *Ency.*

ARMOUR, weapons of war. The offensive arms which the Hebrews and other ancients had for attacking their enemies were swords, darts, lances, spears, javelins, bows and arrows, slings: their defensive arms, for protecting themselves, were helmets, cuirasses, bucklers, coats of mail. In Deborah's time, it is probable, Jabin had disarmed the Israelites; for neither sword nor spear was to be seen among 40,000 of them, Judg. v. 8. In Saul's time the Philistines had done the same, and entirely prohibited smiths to them; hence, no more than Saul and Jonathan had sword or spear, 1 Sam. xiii. 22. It was common to hang up arms in strong or sacred places: Goliah's sword was hung up in the tabernacle,

as a trophy sacred to the honour of God, 1 Sam. xxi. 9. A *thousand shields of mighty men* were deposited in David's tower, Song iv. 5. The Tyrians, Persians, Lybians, and Lydians, hung up their helmets and bucklers on the walls of Tyre, Ezek. xxvii. 10. When the Maccabees retook the temple from Antiochus, they hung the portal of it with golden crowns and bucklers.

Armour, when ascribed to God, denotes his all-sufficient fitness for, and the methods and means by which he conquers and defends his people, and destroys his enemies, Psal. xxxv. 2. The spiritual armour of the saints consists of the *shield* of faith, that is, the reconciled God in Christ we believe on, and the grace of faith whereby we believe in him; the *helmet* of the hope of salvation; the *breastplate* of truth applied to, and integrity wrought in us, and of imputed and implanted righteousness; the *girdle* of truth revealed to us, and of uprightness in us; the *shoes* of the preparation of the gospel of peace, the *sword* of inspired scripture; and the artillery of earnest prayer, Eph. vi. 13—20. With these weapons we are to fight against sin, Satan, and the world; and to defend ourselves from their many and dangerous attacks, Eph. vi. 11. to 20. This armour is called the *armour of God;* God the Son purchased it for us; God the Holy Ghost applies it, or bestows it on us. Its nature is divine and spiritual. Its success is of God, and by it we fight his battles, Eph. vi. 11.— It is called *the armour of righteousness on the right hand and on the left:* it is purchased with the finished righteousness of Christ; and in every case and circumstance must be used with universal candour and holiness of life, 2 Cor. vi. 7. It is *the armour of light:* it proceeds from the Father of lights; it is possessed and used by the children of light; it is shining, glorious, and honourable; by the improvement of it we manifest our spiritual light and knowledge, and fight our way to everlasting light, Rom. xiii. 12. Our ignorance, hatred of God, unbelief, error, profaneness, attachment to following of righteousness by the works of the law and the like, are called *Satan's armour, wherein he trusteth:* hereby he secures his interest in our soul, and opposeth the impressions of the word, Spirit, and providence of God, Luke xi. 22.

God's armour, or *weapons of indignation* against the Chaldeans, were the Medes and Persians, by whom he executed his just vengeance in destroying that people, Jer. xiii. 5. and l. 25. The *not carnal, but mighty weapons of warfare* used by gospel-ministers, are earnest prayer, and the faithful preaching of the gospel, for the conquering of our hearts to Jesus Christ, and the reforming our lives according to his law, 2 Cor. x. 4.— When the wicked *flies from the iron weapon, the bow of steel strikes him through:* when he shuns one calamity he falls into another more dreadful, Job. xx. 24.

ARMOURY; an arsenal, or repository of armour. Before David's time, every man of the Hebrew nation seems to have been trained for war, and to have kept his own arms. David laid up one collection of armour in a tower he built for that purpose, Song iv. 4. Another collection, probably the chief of those which he had taken in war, he laid up in the tabernacle, consecrated to the service of God; with these, Jehoiada furnished the Levites and others, at the coronation of Joash, 2 Chron. xxiii. 9. Solomon stored up collections of armour in the house of the forest of Lebanon, and in his fortified cities, and even obliged some tributary princes to forge arms for his service, 2 Chron. ix. 16. and xi. 12. 1 Kings x. 25. King Uzziah furnished his armoury with spears, helmets, slings for casting large stones, &c. 2 Chron. xxvi. 14. Hezekiah, after his deliverance from Sennacherib, stored up

a vast deal of armour, *id.* xxxiii. 27. God's *armoury* is his treasures of awful judgments, ready to be brought forth for the execution of his wrath, Jer. l. 25. The word of God, and the grace of faith, which unite the church and her true members of Christ, are likened to a well furnished *armoury*: both richly supply us with proper weapons wherewith to oppose our spiritual enemies, Song iv. 4.

ARMY or HOST, a multitude of armed men or warriors, marshalled into proper order under different commanders. The greatest army of which we read, in scripture, was Jeroboam's of 800,000; Zerah's of 1,000,000: but it is surprising, that in Jehoshaphat's kingdom, of so narrow extent, there should be near 1,200,000 warriors, 2 Chron. xiii. 3. xiv. 9. and xvii. 14—18. The armies with which Xerxes king of Persia invaded Greece, and wherewith Bajazet the Turk, and Tamerlane the Tartar engaged, were still greater. Before David's reign the Israelites fought only on foot, and every man generally provided for himself. Nor had the most of his successors, any but militia and a life-guard. When the Hebrew army was about to engage an enemy, proclamation was made, that whoever had built a house, and not dedicated it; whoever had planted a vineyard, and not eaten of its fruit; whoever had betrothed a wife, and not married her; and whoever was cowardly and fearful, should return home. At the same time the priest blew with his trumpet, and encouraged the remaining troops to depend on the assistance of God, Deut. xx.

The Hebrews are represented as *God's host*. They were marshalled under him as their prince and general: sometimes he nominated their captains, and gave express orders for their method of war; and his priests, with sound of the sacred trumpets, gave the alarm to battle, Dan. viii. 10, 11. Josh. v. 14. Angels, ministers, upright professors, heavenly luminaries, locusts, Roman armies, and every creature in general, are represented as *God's armies*, because of their great number; their orderly subjection to him; and readiness to protect his interests and people; and to destroy his opposers: and he musters them; he directs their motions, and assigns them their work, Psal. ciii. 21. and lxviii. 12. Dan. iv. 35. Joel ii. 7, 25. Matth. xxii. 7. Angels, glorified saints, sun, moon, and stars, are, from their residence, called the *armies* or *hosts of heaven*, Luke ii. 13. Psal. xxxiii. 6; and even the Christians, that contribute to the ruin of Antichrist, are called the *armies which are in heaven*, as they pertain to the true church, and are directed and assisted of God, Rev. xix. 14.—The church and her true members are like an *army with banners*; for, having Christ as their head, and their spiritual armour put on, and rightly used, they are terrible to devils and wicked men, Song vi. 4, 10. The *two armies* in the church are hosts of divine persons and perfections, together with holy angels, protecting her true members; or armies of inward graces and lusts, warring with one another, Song vi. 13. The creatures which have their residence in heaven and earth, are called *their hosts*, for their number, and the order in which God had placed them, Gen. ii. 1. Psal. xxxiii. 6.

ARNOLDISTS, in church history, a sect so called from their leader Arnold of Brescia, who opened his invectives in the streets of Brescia, and told the populace that he was sent to reform abuses, to pull down the proud and exalt the humble.—He then pointed his declamations against the bishops, the clergy, the monks, and finally against the Roman pontiff himself. To the laity only he was indulgent. Churchmen, said he, who hold benefices, bishops who hold domains, and monks that have possessions, will all be damned. He and his party were too weak, howe-

ver, to stem the torrent. He and they were obliged to fly to Tuscany, where he was taken prisoner and conducted to Rome, condemned and executed, and his ashes thrown into the Tiber, lest the people should collect his remains and venerate them as the relics of a sainted martyr. *Ency.*

ARNON, a small river that rises in the mountains of Gilead, and runs along the north border of Moab, to the south-west, till it discharges itself into the Dead sea, Judg. xi. 18. Isa. xvi. 2. Numb. xxi. 13.

AROER, (1.) A city, partly on the north bank, and partly in an island of the river ARNON. Sihon the Amorite took it from the Moabites; Moses took it from him, and gave it to the tribe of Gad, who rebuilt it, Numb. xxxii. 34. When the Gadites were carried captive to Assyria, the Syrians seem to have taken possession of it; but were soon obliged to leave it to the Moabites, under whom, the Assyrians appear to have rendered it a desart, Isa. xvii. 2. It had the same fate from the Chaldeans, under Nebuchadnezzar, Jer. xlviii. 20. (2.) A city on the south of Judah, to whose inhabitants David sent part of the spoil which he took from the Amalekites, 1 Sam. xxx. 28. But, perhaps this may be the same with the former, the inhabitants of which may have been kind to David's parents, while they sojourned in the country of Moab. (3.) A city near Rabbah of the Ammonites, Josh. xiii. 25.

ARPAD, a city near Hamath in Syria. Some think it was the same as Arvad in Phœnicia; but it is more likely it was a different place, situated on the north-east of Bashan, and is the same as Arphas there placed by Josephus. It and its idols were destroyed by the Assyrians, 2 Kings xviii. 34. Isa. x. 9. and xxxvi. 19. and xxxvii. 13; and it was entirely ruined by the Chaldeans, Jer. xlix. 23; but seems afterward to have been rebuilt.

ARPHAXAD, the son of Shem, born about two years after the flood, and father of Shelah and others. After a life of 430 years he died, *A. M.* 2088, Gen. xi. 10—13. and x. 22. 1 Chron. i. 17. Luke iii. 17.

ARRAY; when this word respects clothing, it signifies garments, or the handsome manner of putting them on, 1 Pet. ii. 9. Esth. vi. 9. When it respects war, it denotes the proper arrangement of an army to defend themselves, and attack the enemy, 2 Sam. x. 9. The *terrors of God set themselves in array against* one, when they appear in great numbers, and ready to surround and destroy him, Job vi. 4. Nebuchadnezzar *arrayed himself as a shepherd with the land of Egypt*, when he covered it with his troops, easily conquered it, and loaded himself and army with the rich spoils of it, Jer. xliii. 12.

ARROGANCY; proud contempt of others, attended with boasting, and insulting speech or behaviour, 1 Sam. ii. 3. Prov. viii. 13.

ARROW, a missile weapon, slender, sharp pointed, barbed, and shot from a bow in hunting and war, 1 Sam. xx. 36. Divination by arrows was very common with the Chaldeans, Arabians, Scythians, &c. Undetermined whether to attack the Jews or Ammonites first, both of whose kings had laid schemes to shake off his yoke, Nebuchadnezzar divined by arrows, consulted his Teraphim, and looked into the livers of slain beasts, to collect thence what should be his route. In this divination, he probably wrote the names of the princes or places which he had a view to attack on different arrows; then shook the arrows together in a quiver. The prince or province whose name was on the arrow first drawn, was thought to be divinely marked as the first to be attacked, Ezek. xxi. 21. On all important occasions of marriage, war, journies, the Arabs divined by three arrows shook together in a sack. If that inscribed, *Command me Lord*,

was first drawn, they proceeded in their purpose; if that inscribed, *Forbid me Lord*, was drawn, they desisted at least for a whole year. If that on which nothing was written happened to be drawn, they drew a second time.

What tends quickly to pierce, pain, or destroy, is called *arrows*. The *arrows of God*, are the terrible apprehensions or impressions of his wrath, which wound, pain, and torment the conscience, Job vi. 4. Psal. xxxviii. 2. And his various judgments, thunder, lightning, tempests, famine, and every other distress, 2 Sam. xxii. 15. Ezek. v. 16. Hab. iii. 11. Lam. iii. 12; and his word and spiritual influence, which are sharp and powerful in piercing and turning the hearts of sinners, Psal. xlv. 5. The *arrows of wicked men*, are their malicious purposes, Psal. xi. 2; and their false, abusive, and slanderous words, Prov. xxv. 18. Jer. ix. 8. Psal. lxiv. 3; and their means of doing hurt to others, Psal. lvii. 4. Prov. xxvi. 18; all which are very piercing, and painful to endure; and may do hurt of a sudden. The *falling of the Turks' arrows out of their hand*, imports their being quite dispirited, and incapable to use their armour against the newly converted Jews, Ezek. xxxix. 3.

ARTAXERXES, Smerdis, Mardus, Sphendadates, Oropastes. Ahasuerus Cambyses, while he ravaged Egypt, left Patizithes the Magus to govern the Persian state.—Hearing that Cambyses had murdered his only brother Smerdis, Patizithes, considering how much his own brother Smerdis resembled the murdered prince, set him on the throne in Cambyses' absence; and gave out that he was the real brother of the king. Informed hereof, Cambyses marched homeward to dethrone him; but dying by the way, he begged his nobles to pull down Smerdis, who he affirmed was not his brother, but a Magian impostor. To clear the matter with certainty, Ostanes a nobleman, who knew that the ears of the Magus had been cut off by Cyrus or Cambyses, procured information by his own daughter, a concubine of Smerdis', that his ears were really a-wanting: he, Darius-Hystaspis, Gobrias, and four other princes, after binding themselves by an oath to slay the Magus, or perish in the attempt, rushed into the palace, and killed him and his brother.

During this impostor's short reign of five months, Bishlam, Mithredath, Tabeel, Rehum the chancellor, Shimshai, and their Samaritan tribes, wrote him a letter, bearing, that Jerusalem had been formerly a very powerful and rebellious city; and that if it was rebuilt, he might expect the Jews would quickly revolt, and deprive him of all his tribute, to the west of the Euphrates. His reply to this letter imported, that upon inspection of the ancient histories, he found it to be as they had suggested; and ordered them to stop the Jews rebuilding of either city or tempie, till they had further orders from him, Ezra iv. 7—24.

Artaxerxes-Longimanus was the youngest son of Xerxes, and grandson of Darius-Hystaspis. Artabanus, captain of the guards, intending to seize the Persian throne for himself, privately murdered Xerxes his father, and persuaded Artaxerxes, that Darius his elder brother had done it, and intended to murder him likewise. On this information, Artaxerxes flew directly to the apartment of his brother Darius, and with the assistance of Artabanus and the guards killed him on the spot. His second brother Hystaspis being in Scythia, Artabanus placed Artaxerxes on the throne, intending to pull him down at pleasure, and seize it himself: but his murder and treason coming to light, he was quickly punished with the loss of his life. His friends raised an army to revenge his death, but were totally crushed. After a war of two years, Hystaspis and his par-

ty were irrecoverably ruined: Artaxerxes then, to the joy of his subjects, applied himself to redress their disorders.

In the 7th year of his reign, in which perhaps he made Esther his queen, Esth. ii. 16; he authorised Ezra, with as many Jewish attendants as pleased, to return to Judea.—He allowed him to collect what money he could in Chaldea, for the use of the temple; he complimented him with a variety of sacred vessels; he ordered his collectors on the west of the Euphrates to pay to him, from the public revenue, 100 talents of silver, 100 measures of wheat, 800 gallons of wine, and as much oil, and whatever salt was necessary for the use of the temple; he exempted from tribute all the priests, Levites, and Nethinims; he authorised Ezra to promote the service of his God, and the welfare of his nation, to the utmost; and impowered him to fine, imprison, or kill, every one that dared to oppose the laws of God or the king, Ezra vii. In the 20th year of his reign, he, perhaps instigated by Esther, impowered Nehemiah to go and rebuild the city of Jerusalem, and ordered Asaph, the keeper of the royal forest, to allow him whatever timber he had use for, Neh. ii.

The Egyptians, weary of the Persian yoke, had revolted about the 5th year of his reign, and made Inarus, king of Lybia, their sovereign; and entered into a league with the Athenians. An army of 300,000, commanded by Achimenides, the brother or son of the king's mother, was sent to reduce them. Inarus and his allies defeated this powerful host, killed the general, and 100,000 of his troops.—The rest fled to Memphis, and there defended themselves for three years, till Megabysus and Artabasus, with another Persian army, relieved them; defeated the Egyptians, and reduced them to their wonted slavery; took Inarus, and many others of their chief men, prisoners. About the same time, the Athenians so terribly harrassed the Persian empire, that Artaxerxes was obliged to make peace with them, on these terms, That all the Greek cities of Asia should enjoy full liberty; that no Persian ships of war should enter the sea between the Euxine and the Pamphylian coast; nor any of their land-forces approach nearer the shore than three days journey; and that the Athenians should attack no place belonging to the Persians. After five years importunity, Artaxerxes gave up Inarus, and the other Egyptian princes to the will of his mother. To revenge the blood of Achimenides, she put them to a cruel death. Megabysus, who had taken them prisoners, and promised them safety, enraged hereat, retired to Syria, levied an army, to take revenge on the king and his mother.—Twice he routed the royal army of 200,000, and obliged Artaxerxes to pardon, and recall him to court.

ARTEMAS seems to have been a noted preacher. Paul intended to send him, or Tychicus, to Crete; probably to supply the place of Titus, while he came to visit the apostle at Nicopolis, Tit. iii. 12.

ART, skill in any particular business, as compounding of spices, engraving, &c. Exod. xxx. 25.

ARTIFICERS, persons skilful in handy-work; as smiths, weavers, &c. 1 Chron. xxix. 5.

ARTILLERY, armour, 1 Sam. xx. 40.

ARTOTYRITES, a Christian sect, in the primitive church, who celebrated the eucharist with bread and cheese, saying, that the first oblations of men were not only of the fruit of the earth, but of their flocks. It is derived from a Greek word signifying *bread*, and another word importing *cheese*. *Ency.*

ARVAD, Aradus, a city of Phœnicia, situated in a small island, southward of Tyre, and about a league from the continent. The Arvadites, descended of Canaan, built and peo-

pled it in the earliest ages after the flood. It was anciently famous for navigation and riches, and ordinarily shared in the fate of Tyre and Zidon. In Ezekiel's time, the Arvadites served as mariners in the Tyrian fleets, and as guards on their walls, Gen. x. 18. Ezek. xxvii. 8, 11. It is now called by the Turks Ruwadde; and though, by reason of the height of the island, it appears beautiful from the shore, yet, on the spot, it is very pitiful; having scarce any thing but a ruinous fort, and a few old cannon to defend it.

AS. (1.) Like, 1 Pet. iii. 8. (2.) While, Acts xx. 9. (3.) Because, John xv. 12. and xvii. 2.—As, imports, (1.) Likeness only in appearance, Matth. xxvi. 25. (2.) Sameness, John i. 14. Heb. xii. 7. (3.) Likeness in reality or quality, but not degree: thus saints are united to one another as really as Christ is to God; are perfect as God; righteous as Christ; and loved of him as he is loved of God, John xvii. 22. Matth. v. 48. 1 John iii. 7. John xv. 9. (4.) Likeness in both quality and degree, John v. 23.*

ASA succeeded his father Abijah on the throne of Judah, *A. M.* 3049, and reigned 41 years. He was educated by Maachah, the daughter of Abishalom, a noted idolater; but was pious himself. The first ten years of his reign he had no war, and applied himself to reform his kingdom. He did not destroy the high places, where his subjects, contrary to order, worshipped the true God; but he abolished the idols, and the altars, high places, and groves belonging to them; and commanded his subjects to worship only the true God. These abominable creatures, the Sodomites, he entirely extirpated. Meanwhile, he fortified the principal cities on his frontiers, took such care to train up his subjects in war, that he quickly had a militia of 300,000 Jews, armed with shields and spears, and 280,000 Benjamites, armed with shields and bows. He had scarce reigned 12 or 14 years, when ZERAH, king of ETHIOPIA, invaded Judea with a million of foot, and 300 scythed chariots. After prayer to God, Asa attacked them at Mareshah with an army vastly inferior, routed them, pursued them as far as Gerar, on the south-west of Canaan, smote the cities thereabout in alliance with them, and returned home laden with booty.

In gratitude to God, and obedience to his prophet Azariah, Asa applied himself further to reform his kingdom. He and his subjects engaged themselves by covenant to serve the Lord; and agreed, that it should be held, according to the law, a capital crime to worship an idol. He deprived his grandmother Maachah of what authority she held, because she was a worshipper, if not priestess, to some idol, perhaps a very obscene one. Her idol and its grove he trampled under foot, burnt with fire in the valley of Hinnom, and cast the ashes into the brook Kidron, to mingle with the filth of the city. The dedicated things of his father, with a great part of his late spoils, he devoted to the service of God; and having repaired the altar of burnt-offering, he sacrificed thereon 700 oxen, and 5000 sheep, of his Ethiopian booty.

The fame of his reformation, and the blessings attending it, encouraged vast numbers of the pious Israelites to transport themselves into his kingdom. To prevent the loss of his subjects, Baasha king of Israel, in the 16th year of Asa, and 36th

* As, in antiquity, a particular weight, consisting of 12 ounces; being the same with *libra*, or the Roman pound. *As* was also the name of a Roman coin, which was of different weights and different matter in different ages of the commonwealth.—*As* was also used to denote any integer or whole. Whence the English word *ace*.—Thus *as* signified the whole inheritance; whence *hæres ex asse*, the heir to the whole estate.

Ency. art. As.

from the *division* of the tribes, engaged in a war with Judah; took Ramah, and began to fortify it, as a means to prevent all communication between the two kingdoms. On this occasion, Asa digged a remarkable pit; but for what purpose, whether to hide himself, or rather to hide his wealth, or to entrap Baasha, we are not told, Jer. xli. 9. To thwart Baasha's designs, Asa took all the silver and gold he could find in his own exchequer, or in the temple, and sent it to Benhadad king of Syria; begging that he would break his league with Baasha, and enter into one with him. Instigated by the valuable present, and the hopes of extending his power, Benhadad fell upon the north parts of Baasha's kingdom, and took several cities thereof. Meanwhile, Asa from the south, retook Ramah, and carried off the materials prepared for its fortifications, and therewith fortified Geba, and western Mizpah.

Asa's distrust of the divine power and goodness, which had so lately rendered him victorious over a more formidable enemy, and his treacherous application for heathenish aid, highly displeased the Lord. By divine direction, Hanani the prophet, sharply reproved him; and assured him, that henceforth he should have wars. Instead of thankfully receiving the admonitions of God, he outrageously imprisoned the prophet, and oppressed such of his subjects, as, it seems, marked their displeasure with his conduct. He and Baasha continued thereafter in a state of war. In the last part of his life, he appears to have become extremely peevish; and in the 39th year of his reign he was seized with the gout, or some other ailment, in his feet. He rather applied to his physicians than to his God for relief. After two years illness he died. We are tempted to think, that the noisome smell of his corpse obliged them to fill his bed with odours and spices: nor can we say, whether his body was first burnt to ashes, and these only interred, 1 Kings xv. 2 Chron. xiv. xv. and xvi.

ASAHEL, the son of Zeruiah, and brother of Joab. He was one of David's thirty heroes, and was extremely swift of foot. At the battle of Gibeon he so obstinately pursued Abner, that he obliged that general to kill him. Joab, afterward resented this slaughter in the murder of Abner, 2 Sam. ii. 18, 19. and iii. 26, 27.

ASAPH. His ancestors, reckoning upwards, were Berachiah, Shimea, Michael, Baaseiah, Malchiah, Ethni, Zerah, Adaiah, Ethan, Zimmah, Shimei, Jahath, Gershom, Levi; his sons were Zaccur, Joseph, Nethaniah, and Asarelah. He was one of the three principal singers, and his children constituted the 3d, 1st, 5th, and 7th class of the temple musicians, 1 Chron. vi. 39—43. and xxv. 2, 9—14. It seems their station was on the south side of the brazen altar. The 50th, 73d, and ten following psalms are ascribed to Asaph; but it is certain he could not compose them all, as sundry of them relate to latter times. Perhaps their title means no more, but that they were chiefly sung by his posterity.

ASCEND, to rise higher in place or dignity; to go or climb upwards, Josh. vi. 5. God's essence being every where present, is incapable of motion; his *ascent* can therefore mean no more than the upward motion or departure of some visible token of his presence, Gen. xxxv. 12. Christ's *ascending to Jerusalem*, imports his going to a city high in honour and situation, Luke xix. 28. His *ascending into heaven*, while he continued in his debased estate, denotes his perfect knowledge of every heavenly thing; of all the perfections, mysteries, and purposes of God, John iii. 13. Every where else, his *ascension to heaven* signifies the passage of his human nature thither, forty days after his resurrection, Ephraim iv. 8. The *ascending and descending of angels* on Jacob's ladder,

or *on the Son of man*, import their earnest prying into the mystery of our Saviour's incarnation and Mediatorial work; and their active ministration to him and his people, Gen. xxviii. 12. John i. 51.* The Angel *ascending from the east*, having the seal of the living God, is Jesus Christ gradually exalting his name, and shewing glory from Judea in the east, to the western parts of the world; and by his Word and Spirit sealing his people up to the day of redemption, Rev. vii. 2. Some think it is Constantine, a professed Christian, ordering his governors every where to procure peace to the Christians. The *ascent of the smoke of the ceremonial sacrifices, and incense*, and the *ascent of the smoke of the incense before* GOD, *out of the angel's hand*, signify how savoury and acceptable the sacrifice, merit, and intercession of Christ is to his Father; and how effectual to procure his favour and blessings to us, Rev. viii. 4. To *ascend the hill of God*, is to turn our heart from the world, enter Christ's church, attend his ordinances, and enjoy special fellowship with him therein, Psal. xxiv. 3. The *ascent* of the Chaldean king to heaven, imported his advancing himself to supereminent power, honour, and greatness, Isa. xiv. 13.—The *ascent of the beast from the bottomless pit*, imports Antichrist's obtaining of great power and authority, by the contrivance and aid of Satan and his agents, Rev. xi. 7. Christ's revived WITNESSES *ascend to heaven in a cloud;* amid fearful confusions they shall, in a marvellous manner, constitute themselves into a glorious church-state, and therein enjoy great knowledge, purity, honour, safety, and fellowship with God, Rev. xi. 12.

ASCRIBE, to avow that a thing was done by, or belongs to one, 1 Sam. xviii. 8.

ASENATH, the daughter of Potipherah, and wife of JOSEPH. Some have imagined her the daughter of Potiphar; and that her discovering to her father her mother's wicked behaviour towards Joseph, endeared her to that young patriarch, Gen. xli. 45.

ASH, a well known tree, which grows quickly, and is of almost universal use where the wood can be kept dry. Its flower is of the apetalous kind; and its stamina have usually double heads; the pistil at last becomes a fruit of the figure of a tongue; and which contains a seed of the same figure. Tournefort mentions four kinds of ash. Of part of this wood the idolaters formed their idols, and baked their bread, and warmed themselves with the rest, Isa. xliv. 14.†

ASHAMED, filled or covered with SHAME. True *hope maketh not ashamed*, as it never will be disappointed of what good it expects; and has the love of God shed abroad in the heart as an earnest thereof, Rom. v. 5.

ASHDOD, or AZOTUS, a strong city of the south-east coast of the Mediterranean sea, about 25 miles, or, according to Diodorus 34 north of Gaza, 13 or 14 south of Ekron,

* The connexion between these texts is represented in this paraphrase: "Henceforth it will clearly appear to you by many infallible proofs, and particularly by the angels attending to pay their homage to me, and to minister for my sake to the faithful, who are my mystical body, that I am he who was represented to Jacob under the symbol of a ladder, and consequently that I am the true Mediator between God and men; the only medium of gracious communication between heaven and earth; the only way of God's mercy to sinners; and of their access to and acceptance with God."

† A slight infusion of the ash appears of a pale yellowish colour when viewed betwixt the eye and the light; but when looked down upon, or placed betwixt the eye and an opake object, appears blue.—Horses, cows, sheep and goats eat of the ash; but it spoils the milk of cows. *Encycl. art.* ASH.

and 34 west of Jerusalem. It was the property of the tribe of Judah, Josh. xv. 47; but the PHILISTINES either retained or retook it. Here stood the famous temple of DAGON. Here the captive ark of God was first brought, and broke to pieces that idol, and plagued the inhabitants, 1 Sam. v. 1—6. Uzziah demolished the walls of this place, and built some adjacent forts to command it, 2 Chron. xxvi. 6. Tartan the Assyrian general took it by force, and it seems put a strong garrison into it, who held out 29 years against the seige of Psammiticus king of Egypt, Isa. xx. 1. Nebuchadnezzar's troops took and terribly ravaged it. The forces of Alexander the Great did the same. Jonathan, the Jewish Maccabee, burnt it and the temple of Dagon to ashes; but it was rebuilt. Here Philip the evangelist early preached the gospel; and a Christian church continued till perhaps the ravage of the *Saracens*, Zeph. ii. 4. Zech. ix. 6. Acts viii. 4.

ASHER, the son of Jacob by Zilpha his maid, and father of one of the Hebrew tribes. His children were Jimnah, Ishua, Issui, and Beriah, of whom sprung the Jimnites, Jesuites, Beriites, and Serah their sister.—Forty and one thousand and five hundred of this tribe of war came out of Egypt, under the command of Pagiel the son of Ocran. Their spy, for searching the promised land, was Sethur the son of Michael; and their prince, for the division of it, was Ahihud the son of Shelomi, Gen. xlvi. 17. 1 Chron. vii. 30. to 40. Numb. xxvi. 44. and i. 13, 40. and xiii. 13. and xxxiv. 27. They increased in the wilderness to 53,400, Numb. xxvi. 47. Their inheritance fell by lot in the N. W. of Canaan, where the soil was extremely fertile, and the mines plentiful; but, through faintness and cowardice, they suffered the Canaanites to retain the cities of Zidon, Ahiab, Achzib, Helbon, Aphek, and Rehob, Gen. xlix. 20. Deut. xxxiii. 24, 25. Josh. xix. 24—31. Judg. i. 31, 32. This tribe was one of the six who echoed AMEN to the curses from mount EBAL. They tamely submitted to the oppression of Jabin king of Canaan; and some time after assisted Gideon in his pursuit of the Midianites; Judg. v. 17. and vii. 16, 23. Forty thousand of them, all expert warriors, attended at David's coronation to be king over Israel. Baanah the son of Hushai, was their deputy governor under Solomon; divers of them joined in Hezekiah's reformation, 1 Chron. xii. 36. 1 Kings iv. 16. 2 Chron. xxx. 11.

ASHES, the remains of burnt fuel, Lev. vi. 10. Man is compared to *dust and ashes*, to denote his meanness, insignificancy, vileness, and readiness to be easily blown from off the earth, Gen. xviii. 27. To be *covered with ashes*, to *eat ashes*, to *become ashes*, and to be *ashes under the soles of the feet*, is to be reduced to a poor, contemptible, distressed, and ruinous condition, Lam. iii. 16. Psal. cii. 9. Job xxx. 19. Mal. iv. 3. To *cast ashes on the head*, to *spread ashes under one*, or *wallow in dust and ashes*, imports great humiliation and grief, 2 Sam. xiii. 19. Isa. lviii. 5. and lxi. 3. Jer. vi. 26. Trusting in idols is called a *feeding on ashes*, to mark how vain, base, vile, shameful, and destructive it is, Isa. xliv. 20.*†

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* A lie of lustral or purifying water was made of the ashes of an heifer sacrificed upon the great day of atonement, with which the people were purified after touching a dead body, Numb. xix. 9.

† The ancient Persians had a sort of punishment for some great criminals, which consisted in executing them in ashes. The criminal was thrown headlong from a tower 50 cubits high, which was filled with ashes to a particular height, (2 Mac. xiii. 5, 6.) The motion which the criminal used to disengage himself from this place, plunged him still deeper into it, and this agitation was farther increased by a wheel which stirred the ashes continually about him till at last he was stifled.

Ency. art. ASHES.

ASHIMA, an idol of the Hamathite Samaritans. Whether it was the same with the *Ashemath* of Samaria by which the Israelites swore, Amos viii. 14; or the SHAMAIH, or heavens; or whether it was an idol shaped as a lion, and signifying the sun; or as a naked goat, or ape, we are absolutely uncertain, 2 Kings xvii. 30.

ASHKENAZ, the eldest son of GOMER. Probably the Ascantes, who dwelt about the Palus Mæotis; and the ancient Germans, if not also part of the Phrygians, were descended from him, Gen. x. 3. 1 Chron. i. 6.

ASHPENAZ, the governor of Nebuchadnezzar's eunuchs: he changed the name of Daniel and his three companions, into such as imported relation to the Chaldean idols. He was afraid to allow these Jews to live on pulse, least their leanness should discover it, and offend the king at him: but Melzar his inferior steward allowed them, Dan. i. 3—17.

ASHTAROTH, ASHTORETH, or ASTARTE, a famed goddess of the Zidonians. Her name, in the Syriac language, signifies *ewes whose teats are full of milk:* or it may come from ASHERA, *a grove; a blessed one.* It may be in the plural number, because the Phœnicians had sundry she-deities. The Phœnicians about Carthage reckoned Ashtaroth the same as Juno of the Romans: others will have her to have been the wife of Ham the father of the Canaanites. Lucian thinks, and I suppose very justly, that the moon, or queen of heaven, was worshipped under this name. Cicero calls her the 4th Venus of Syria. The Phœnician priests affirmed to Lucian, that she was Europa, the daughter of their king Agenor, whom Jupiter carried off by force; and who was deified by her father's subjects, to comfort him for his loss. Perhaps she is the Aestar or Eostre of the Saxons, from whom our term of Easter is derived; and not far different from the British goddess Andraste. She is variously represented; sometimes in a long, sometimes in a short habit; sometimes as holding a long stick with a cross at the top: sometimes she is crowned with rays; at other times with a bull's head, whose horns, according to Sanchoniatho, were emblems of the new moon. Her temple at Aphek in Lebanon was an horrible sink of the most bestial lewdness; because there, it was pretended, Venus had her first intercourse with her beloved Adonis, or TAMMUZ. She was probably worshipped by the Amorites in the days of Abraham; and gave name to Ashtaroth-karnaim, *i. e.* the Ashtaroth with two horns, Gen. xiv. 5. Soon after the death of Joshua, the Israelites began to adore her; and in all their relapses into idolatry, as under Jephthah, Eli, and Solomon, &c. she was one of their idols. Jezebel the wife of Ahab settled her worship in all the shocking abominations thereof among the ten tribes; and appointed four hundred priests for her service. Under Manasseh and Amon, she was with great pomp and care adored in Judah; and the women wrought hangings for her residence. The remnant of the Jews left with Gedaliah, obstinately clave to her worship; pretending, that their forsaking of it under Josiah had been the cause of all their subsequent disasters. Judg. ii. 13. and x. 6. 1 Kings xi. 5. and xviii. 19. 2 Kings xxiii. 4, 13. Jer. xliv.

ASHTAROTH-KARNAIM, a city belonging to the half-tribe of Manasseh, eastward of Jordan. It was about six miles from Edrei. Here Chedorlaomer smote the gigantic Rephaims: here was the residence of Og king of Bashan; Gen. xiv. 5. Deut. i. 4.—But the place is long ago dwindled into a petty village, called Karnion or Karnia.

ASHUR. (1.) The son of Shem, and father of the ASSYRIANS. (2.) Ashur sometimes denotes Assyria, Numb. xxiv. 22, 24. Hos. xiv. 3.—

When I consider that Eupolemus says, that David conquered the Assyrians in Galadene or Gilead; that Ishbosheth was made king over the Ashurites in Gilead; that Ashur was in the alliance with the Ammonites and Moabites against Jehoshaphat; that the Ashurim made benches of ivory to the Tyrians, 2 Sam. ii. 9. Psal. lxxxiii. 8. Ezek. xxvii. 6; I cannot but think a colony of Assyrians had settled in Arabia-Deserta, perhaps about the time of Cushanrishathaim.

ASIA. (1.) One of the four great divisions of the EARTH. (2.) Lesser Asia, Natolia, or the Levant, lying between the Hellespont and Euxine sea on the north, and the east end of the Mediterranean sea on the south. It was about 600 miles in length, and 320 in breadth, and contained the provinces of Mysia, Lydia, Ionia, and Caria on the west; on the east of these, Bithynia, Phrygia, Pisidia, Pamphylia, Lycia; eastward of these were Paphlagonia, Galatia, and Lycaonia; on the east of which were Pontus and Cappadocia. (3.) Proper Asia, which Attalus bequeathed to the Romans, and, which afterwards constituting one of their provinces, was called the proconsular Asia. It comprehended Phrygia, Mysia, Caria, and Lydia. ASIA is perhaps always used in this sense in the New Testament. Here the seven famed churches stood, Acts xvi. 6. Rev. i. 11. Here Paul, in his first journey northward, was divinely forbidden to preach the gospel; and here a great part of the professed Christians, by means of false apostles, conceived a dislike at him while he lay prisoner at Rome, Acts xvi. 6. 2 Tim. i. 15.

Lesser Asia, Lydia perhaps excepted, was originally peopled by the offspring of Japheth; and anciently parcelled out into a great many small sovereignties; the kingdoms of Troas, Lydia, Pontus, Cappadocia, and the Grecian states, were the most noted. They do not appear to have been reduced by the Assyrian or Chaldean conquerors; but, no doubt, part of the others were subject to the Lydians in their flourishing state. The Persians extended their power over the greater part of it, which made it a scene of disputes between them and the Greeks. About 330 years before our Saviour's birth, the Greeks under Alexander made themselves masters of the whole of it. It next fell under the Romans, and partly continued so, till the Saracens and Turks wrested it from the emperors of the east. For 300 years past it hath been wholly subject to the Ottoman Turks, by whose ravage and tyranny this once so glorious country is reduced to a comparative desart, noted for almost nothing but ancient ruins.

No doubt this country was one of those denominated in ancient predictions, *The isles of the sea*; and here Christianity was almost universally planted in the apostolic age: here, for a long time, were flourishing churches; and here the famed councils of Nice, Ephesus, Chalcedon, &c. were held. The ravages of the Arabians or Saracens began in the seventh, and continued in the three subsequent centuries; the conquests of the Seljukian Turks in the eleventh; and not long after the marches of the Croisades, and at last the enslaving power of the Ottoman Turks, rendered their church-state exceeding deplorable. At present, they have a number of bishops; but these in a very poor and wretched condition, Isa. xlii. 4, 10. Zeph. ii. 11.

ASIDE. (1.) To another part at some distance, 2 Kings iv. 4. Matth. vii. 33. (2.) From off one, John xiii. 4. Heb. xii. 1. (3.) Out of the proper way, or from the right course of obedience to God, and of promoting our own true happiness, Jer. xv. 5. Psal. xiv. 3.

ASK. (1.) To enquire, Gen. xxxii. 29. (2.) To demand, Gen. xxxiv. 10. (3.) To seek counsel, Isa. xxx. 2. (4.) To pray for, John xv. 7. (5.)

To accuse, Psal. xxxv. 10, 11.—Christ's *asking* of the Father, imports his willingness and desire to enjoy eternal life and glory in his manhood; and to a multitude of happy subjects under him, as King in Zion; and his pleading in our nature for favours to these, as the due reward of his obedience unto death, Psal. xxi. 4. and ii. 8. We *ask in Christ's name*, and *in faith*, when, by the help of his Spirit, and in a believing dependence on his person, righteousness, and intercession, we, in obedience to his command, plead for, and firmly expect, whatever he hath promised in his word, suited to our need, and capacity of enjoyment, John xiv. 13.—Jam. i. 6. We *ask amiss*, when we pray for what God has neither commanded nor promised; when we request any thing in an ignorant, careless, unbelieving manner; to seek it to answer some unworthy and sinful end, Jam. iv. 3. The nation that *asked not for* Christ, and were not called by his name, are the Gentiles, who, under the Old Testament, were destitute of the knowledge of Christ, void of desire after him, and made no profession of regard to him, Isa. lxv. 1. We *ask the beasts, fowls, fishes, and earth, that they may declare unto us*, when we earnestly observe how the divine power, wisdom, and goodness, are manifested in their creation, preservation and government, Job xii. 7, 8.

ASKELON, a capital city of the Philistines on the coast of the Mediterranean sea, about 16 miles north of Gaza, and 9 south of Ashdod, and about 40 west of Jerusalem. It was anciently famed for its fine wines, and other fruits; and for its temple and fish-pond, sacred to the goddess Derceto. It was the strongest city belonging to the Philistines; but, along with Gaza and Ekron, was wrested from them by the tribe of Judah: under some of the Judges the Philistines recovered it, Judg. i. 18. and xiv. 19. It was taken and plundered by the Assyrians; destroyed by the Chaldeans; rebuilt and taken by Alexander and the Greeks; and afterward by the Jewish Maccabees, Amos i. 8. Jer. xlvii. 5—7. Zech. ix. 5.—Here a Christian church was planted soon after our Saviour's ascension, and continued for sundry ages. Now, the place is scarce worthy of notice.

ASLEEP. (1.) Taking rest in natural SLEEP, John i. 5. (2.) Dead, Acts vii. 60. (3.) Careless, unconcerned, spiritually drowsy or dead, Song vii. 9.

ASNAPPAR, a famed prince, who, from different places, brought and settled the original Samaritans in the country of the ten tribes; but whether he was the same with Shalmanezer, or rather with Esarhaddon, or one of his noted generals, we are uncertain, Ezra iv. 10.

ASP, a small poisonous kind of serpent, whose bite gives a quick, but generally easy death,† as if in a sleep. There are reckoned three kinds of asps; the Chersea, Chelidonia, and Ptyas, the last of whose bite is judged the most fatal. Asps are said to kill by causing sleep, thirst, or loss of blood. Immediately after the bite, the sight becomes dim, the part swells, and a moderate pain is felt in the stomach. The bite is said to admit of no cure, but by the immediate cutting off the wounded part. What is meant by the asp, (ADDER) *stopping her ear at the voice of the charmer:* whether some asps be deaf, or stop their ears from hearing of hu-

† With the poison of the asp queen Cleopatra is said to have dispatched herself, and prevented the designs of Augustus, who intended to have carried her captive to adorn his triumphal entry into Rome. Lord Bacon makes the asp the least painful of all the instruments of death. He supposes it to have an affinity to opium, but to be less disagreeable in its operation.

The ancients had a plaster made of this terrible animal, of which they used against pains of the gout, indurations, &c.

Ency. art. ASP.

man voices; or whether diviners only persuaded the vulgar they did so, when unaffected by their charms, we know not. It is certain wicked men are compared to *asps* for their subtlety; their carnal nestling in the earth; their gradual, but effectual, murdering of themselves and others, with the cruel venom, bitter gall, and destructive poison of sin that is in them, and always ready to appear in their speech and behaviour; and for their obstinate refusal to regard the engaging voice of Jesus Christ in the gospel. Deut. xxxii. 33. Job xx. 14, 16. Psal. lviii. 4.*

ASPATICUM, (from the Greek importing, "I salute," in ecclesiastic writers,) a place, or apartment, adjoining to the ancient churches, wherein the bishop and presbyters sat, to receive the salutations of the persons who came to visit them, desire their blessing, or consult them on business.—This is also called *aspaticum diaconicum*, *receptorium*, *metatorium* or *mesatorium*, and *salutatorium*; in English, "greeting house."

Encycl.

ASS, an animal of the horse kind, with a long head, long ears and round body, covered with short coarse hair. Asses are generally of a pale dun-colour, with a black stroke along the back, and another across the shoulders, and a tail hairy only at the end. The eastern asses are bigger and more beautiful than ours; and on them did even great men, as Abraham, Moses, Abdon's, and David's family ride: and on them did the princes of Israel under PEKAH generously send back the Jewish captives that were unfit for travel. Nor had the captives in their return from Babylon almost any beasts of burden, besides 6720 asses, Gen. xxii. 3. Exod. iv. 20. Judges xii. 14. 2 Sam. xvi. 2. 2 Chron. xxviii. 17. Neh. vii. 69.—There are wild asses, that once were common in Canaan and Arabia, and are still so in Africa; they are extremely beautiful, transversely striped with white, brown, and some black; they live in desarts and mountains, and are exceeding swift, jealous of their liberty, libidinous, given to drinking, and usually seen in flocks, Job xi. 12. and xxxix. 5—8. Psal. civ. 11. Jer. xiv. 6. And to them the Ishmaelites are compared, to represent their perpetual freedom, and their lustful, restless, wild, and savage temper, Gen. xvi. 12. Heb. On the banks of the Euphrates were asses altogether white; and on such the Hebrew princes rode in the days of Deborah, Judg. v. 10.

Under the law asses were unclean, and their firstlings were to be redeemed with a lamb, or to have their necks broken; and are emblems of wicked men, stupid, impudent, inconstant, untameable, disposed to feed on vain imaginations; and who must be redeemed by the death of Jesus Christ, the Lamb of God, or perish for ever, Exod. xxxiv. 20. Isa. i. 3. Job xi. 12. Jer. ii. 24. Hos. viii. 9. Of old the ass was remarkably honoured, in being miraculously assisted of God to rebuke the madness of Balaam, in striking her when stopt by the fear of an angel: nor ought men to ridicule

* The text last quoted refers to an opinion, which prevailed very early and universally, of the efficacy of musical sounds in charming serpents; a thing which is represented by Shaw, Bruce and other travellers, who have been in the Levant, as not only possible but frequently seen. Whereas by musick or some other art, says Henry on the place, they had a way of charming serpents, so as either to destroy them, or at least disable them to do mischief; there was, according to vulgar tradition, a sort of adder or viper, that would lay one ear to the ground, and stop the other with her tail, so that she could not hear the voice of the inchantment, and so defeated the intention of it, and secured herself. The using of this comparison neither verifies the story, nor, if it were true, justifies the use of this inchantment; for it is only an allusion to the report of such a thing, to illustrate the obstinacy of sinners in a sinful way.

this story, till they demonstrate the incapacity of infinite power to make this animal speak; or the impropriety of rebuking a proud diviner by such a stupid and contemptible creature, Numb. xxii. 2 Pet. ii. 16. But the chief honour of the ass is, that, when it had become most contemptible, our adored Saviour thereon made his triumphant entry into Jerusalem, Zech. ix. 9. Matth. xxi. John xii. Both Jews and Christians were unjustly accused by the Heathen of worshipping an ass. But it is unworthy of our notice to observe the occasion of this reproach.*†

ASSAULT; to attack violently, Esth. viii. 11.

ASSEMBLE; to meet or gather together, Numb. x. 3. Zeph. iii. 8. An ASSEMBLY is a meeting of divers persons to worship God jointly; or to expede civil, or even wicked business, Isa. i. 13, Acts xix. 32, 39.—The *solemn assembly* of the Jews, was their meetings at their most noted festivals, sacrifices, or fasts, Isa. i. 13. and to be *sorrowful for it*, was to be grieved for the want of these public ordinances of God, observed in a regular manner, Zeph. iii. 18. The *general assembly of the first born*, is the harmonious and large meeting of both Jews and Gentiles in one christian church; and of all the redeemed in the heavenly state, Heb. xii. 23. *They shall come against* Aholibah *with an assembly*, with a great army, to destroy the Jewish nation, Ezek. xxiii. 24.

To ASSENT; to declare agreement in judgment and inclination with some others, Acts xxiv. 9.

ASSIGN; to set apart, or appoint for, Gen. xlvii. 22.

ASSOCIATE; to join together in fellowship or league, Isa. viii. 9. Dan. xi. 6.

ASSOS, a sea port in the north-west of Lesser Asia, south of Troas, and over against the isle Lesbos. It seems to have been built on a hill.—Near it were famed quarries of the Sarcophagus stone, which consumes dead bodies, except the teeth in forty days. Here Paul touched, in his fourth journey to Jerusalem; but we read of no Christian church in it till the 8th century, Acts xx. 13. 14.

ASSURE; (1.) To make certain; confirm, Lev. xxvii. 19. (2.) To embolden, 1 John iii. 19.

ASSURANCE; a certainty that renders one bold in adhering to what he has confirmed to him; as, (1.) An *assurance of life and property*, when these are secured by the solemn law of the land, or by the solemn disposition of the former proprietor, Deut. xxviii. 66. Isa. xxxii. 17. (2.) *Assurance* of evidence, is full evidence by miracles, and by the powerful operation of the Holy Ghost, Acts xvii. 31. (3.) *Assurance* of persuasion, which is opposite to doubting, as light is to darkness; and the more full the as-

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* From the worship of the golden calf by the people of Israel, the heathens took occasion to spread a gross fiction about the golden head of an ass being worshipped in the temple of Jerusalem. Tacit. Histor. lib. v. cap. 4.

† Notwithstanding the apparent indifference, sloth, and laziness of the ass, yet when under the influence of love he becomes perfectly furious. Pliny assures us, that when an experiment was made to discover the strength of maternal affection in a she-ass, she run through the flames in order to come to her colt.—The ass smells his master at a distance, searches the places and roads he used to frequent, and easily distinguishes him from the rest of mankind.—If you cover his eyes he will not move another step. Whatever be the pace he is going at, if you push him, he instantly stops.

The ass lives about 30 years—the female brings forth in the twelfth month, always one at a time; in seven days after her season returns again.

The Arabs, Tartars and Romans made use of their flesh, and gave it a preference to any other food. The ass is found in the dry and mountainous parts of Great Tartary, southern parts of India, in northern Africa, but Persia is their most usual place of retirement. *Ency. art.* EQUUS.

surance is, the more fully are doubts excluded. The *riches of the assurance of understanding*, import a solid well-grounded knowledge of divine things, immediately founded on God's infallible word, and confirmed by the correspondent influence of the Holy Ghost, Col. ii. 2. The *full assurance of faith*, is an abundant and undoubting persuasion of the truth of the whole word of God; particularly of the doctrines and promises of the gospel, with a peculiar application of the same to ourselves, Heb. x. 22. The *full assurance of hope*, is a firm expectation, that, without doubt, God will grant us the complete enjoyment of what future blessedness he hath promised, Heb. vi. 11.

ASSWAGE; to dry up; to abate, Gen. viii. 1. Job. xvi. 5, 6.

ASSYRIA, an ancient kingdom of Asia. It had Armenia on the north; Media and Persia on the east; Susiana, a province of Persia, on the south; and the river Tigris or Hiddekel on the west, into which run through Assyria, by a south-west course, the four small rivers Lycus, Capros, Gorgus, and Silla. The most noted cities of it were Nineveh, Resen, Calah, Bessara, Ctesiphon on the east bank of the Tigris; and Arbela and Artemias, &c. further east the country. It is now partly called Curdistan; and being so often the seat of war between potent emperors and nations, it has been generally on the decay for 2000 years, and is almost become a wilderness and desart.

This country had its name, and the inhabitants their original, from ASHUR. Offended with the tyrannic usurpation of Nimrod at Babel, he removed to the north-east, where he built Nineveh, Rehoboth, Calah, and Resen, on the banks of the Tigris, Gen. x. 11, 12. Bochart, indeed, and others, will have Nimrod to have gone to Assyria and built these cities. But the text is more naturally understood in the manner we have hinted. Besides, the prophet Micah represents the land of Nimrod as different from Assyria, Mic. v. 6; and Diodorus plainly suggests, that the Babylonians were a distinct kingdom when the Assyrians conquered them.

Ctesias, Diodorus, Trogus, Justin, &c. would have the Assyrian empire to have been prodigiously populous, just after the flood, and to have continued 1300 or 1400 years. Ctesias, from whom the rest had it, was famed in his own times as an arrant fabulist, and his accounts are evidently romantic. Herodotus, a far more ancient and honest historian, assigns but 520 years to the Assyrian empire; and Halicarnasseus maintains that it was at first of a very small extent; and we are convinced that it continued so till the age of Pul. In the time of Abraham, we find Chedorlaomer, and his three allies, possessing distinct kingdoms on the frontiers of Assyria, without the least mark of dependence on that empire, Gen. xiv. 1. In the time of the JUDGES, we hear of a powerful kingdom in Mesopotamia on the west of Assyria, Judg. iii. 8—11. Without the least opposition from an Assyrian empire, David and Solomon reigned over all the country on this side the Euphrates, 2 Sam. viii. 10. 1 Kings iv. 24. In our accounts of the Asian conquests of Shishak and Memnon, we hear of no opposition which they met with from Assyrian emperors. In the time of Jonah the prophet, about *A. M.* 3142, we hear of a king of Nineveh; but he is not called king of Assyria; and it seems his kingdom was so very small, that upon Jonah's alarm, they dreaded utter ruin within forty days from some of their neighbours. Homer, who lived about the same time, had heard of Bacchus or Shishak king of Egypt, and of Memnon king of Chusestan or Ethiopia; but nothing of a potent king of Assyria, though the last was much nearer him. None of the prophets mention the king of Assyria, till after the days of Pul.

Under Pul the Assyrian kingdom began to be powerful; and extended itself further under his successors Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon. It seems that Pul, or Tiglath-pileser, parted his kingdom at his death; and gave Babylonia to Nabonassar a younger son: but, as perhaps there was no great harmony between the two, Esarhaddon, by conquest, or for want of immediate heirs, re-annexed Babylon to Assyria. At this time, the Assyrian empire was in its greatest extent, comprehending Media, Persia, Chaldea, Mesopotamia, Syria, Palestine, and part of Arabia.

Under Saosduchinus and Chinaladan, the Assyrian empire gradually decayed: first the Medes on the east, and then the Babylonians on the south-west, revolted, and made war on the empire. Chinaladan was so terrified with the alliance between Astyages the Mede, and Nabopolassar the Chaldean, against him, that he desperately burnt his palace on himself. After his death the kingdom languished about 25 years more; and at last was utterly overturned, and Nineveh destroyed by Cyaxares the Mede, and Nebuchadnezzar the Chaldean, *A. M.* 3403. 2 Kings xv. to xix. 2 Chron. xxxi. xxxii. and xxxiii. 11. Isa. v. 26—30. viii. x. xxxiii. xxxvi. xxxvii, and xvii. 12—14. Nah. i. to iii. Zeph. iii. 13—15. Ezek. xxxi.

The great Usher, Rollin, and others, will have Nineveh to have been destroyed under one Sardanapul the son of Pul, by Arbaces the Mede, and Belesis the Chaldean. But how improbable is it, that the Assyrian empire should be then destroyed, and yet the very next Assyrian king be a more noted conqueror than ever Pul was? Besides, no ancient author mentions a double destruction of Nineveh; and the relations of its destruction, though by different authors, referred to different times, and placed under kings of a different name, are so similar, that we cannot but suppose they relate to the same event.

Assyria fell under the power of the Chaldeans; and from them it passed to the Persians. Here, at Arbela, the Greeks gave the finishing stroke to the Persian empire, Numb. xxiv. 24. It has since successively belonged to the Romans, Parthians, Persians, Saracens, Turks; and at present is an almost useless part of the Persian empire; famed, as far as I know, for almost nothing but the robberies of the Curds, who have, for many ages past inhabited its mountainous parts. In the early ages of Christianity, there was here a Christian church; but little more of that kind need be expected till the glorious Millennium, Isa. xix. 23—25.

ASTONIED, or ASTONISHED, in the Old Testament, generally imports to be filled with wonder, mingled with perplexity fear and trouble, Ezra ix. 3. In the New, it generally signifies to be filled with delightful wonder and amazement, Matth. ix. 28.

ASTRAY; away from one's proper place or path. When applied to moral conduct, it signifies to wander from one's proper path of duty and happiness, Psal. cxix. 176. Prov. v. 23.

ASTROLOGERS; such as by observation of the stars and sky, and calculations relative thereto, pretend to foretell future events; they were famous among the Heathens, chiefly at Babylon, Isa. xlvii. 13. Dan. i. 20. &c.

ATAD, was probably a noted Canaanite, and had a threshing-floor at ABEL-MIZRAIM.

ATHALIAH, the grand-daughter of OMRI, daughter of AHAB, and wife of Jehoram king of Judah. She was extremely wicked herself, and seduced her husband and son Ahaziah, to follow the idolatrous courses of her father, 2 Kings viii. 18, 26. 2 Chron. xxi. 6. 13. and xxii. 10. Informed that Jehu had slain her son, and 70 others of the royal family of Judah,

probably many of them her grandchildren, she assumed the government; and to secure it for herself, cut off all the remainder of the seed-royal, except Joash her infant-grandchild, who was carried off by his aunt, and hidden six years in some apartment belonging to the temple, during which time Athaliah governed the Jews and promoted the vilest idolatry with all her might.

In the seventh year, Jehoiada the high priest, engaging the leading men of the kinghom in his interest, produced the young prince in a public assembly, in the court of the temple; he caused the people to take an oath of fidelity to him; and engaged both them and their king to serve the Lord. Arming the Levites and other friends with weapons reposited in the temple, he appointed one part of them to guard the royal person; the rest to secure the gates of the sacred courts: next he brought forth the young prince, put the crown on his head, anointed him with oil, and by sound of trumpet, attended with the shouts of the populace, proclaimed him king. Alarmed with the noise, Athaliah ran to the temple to see what had happened: shocked with the sight of the king on his throne, she rent her cloaths, and cried, *Treason, treason.* At Jehoiada's orders, the guard directly carried her out of the courts, and slew her at the stable-gate of the palace, *A. M.* 3126, 2 Kings xi. 2 Chron. xxiii.

ATHENS, a celebrated city of Greece, about 35 miles eastward from Corinth, situate in a very delightful plain. It is said to have been built 1580 years before our Saviour's birth, though that probably carries its antiquity too high by some hundreds of years. The inhabitants were anciently famed for learning, wealth, and numerous conquests: they are said to have planted forty colonies in different parts of the world. They were governed by kings of the family of Cecrops, their Egyptian founder, for 17 generations, or 487 years.—They were governed about 472 years more by Archons, perpetual and annual, before they settled into a commonwealth, about *A. M.* 3412.—This city produced Solon, Socrates, Aristides and other famed philosophers; Demosthenes, and a vast number of other renowned orators; Miltiades, Cimon, Themistocles, Alcibiades, Phocion, and a great many other illustrious generals. The unhappiness was, that envy made it dangerous to excel where the populace had so much power. The terrible struggles of this state with the Persians, the Lacedemonians, and others, often brought it to the brink of ruin.—Twice the Persians burnt it to ashes; though in the end, they paid dear for their labour.

About *A. M.* 3668, the Athenians were subjected to the Macedonians by Alexander. About 87 years before Christ their city was taken by Sylla, and the most of the inhabitants put to the sword, and the place made subject to the Romans. In the 4th and 5th centuries of Christianity, it was pillaged by the Goths, and a great part of it reduced to ruins. Since 1455, it hath been almost perpetually under the slavery of the Turks: and at present hath about eight or ten thousand inhabitants: and is scarce noted for any thing but the wit of the people, and the numerous remains of antiquity.

Amidst all their pretences to learning the ancient Athenians were exceedingly given to the most vain curiosity, and the grossest idolatry.—Beside their regard to the Grecian gods which Hesiod and Varro reckon at 30,000, it seems they erected altars to the unknown gods, that they might be sure to fail in their duty to none. Here Paul preached the gospel, and disputed with their philosophers. But his success was small; his sensible remonstrance before the court of Areopagus at least in the place where it met, converted Diony-

sius, one of the judges. He, and a lady called Damaris, and some others, were the first-fruits of a Christian church, which hath continued to this day, three parts of the inhabitants being Christians, and have a bishop at their head, Acts xvii. 16—34. 1 Thess. iii. 1.

ATHIRST. (1.) Earnestly desirous of refreshful liquor to drink, Judg. xv. 18. (2.) Desirous of happiness, Rev. xxi. 6. and xxii. 17.

ATONEMENT, or PROPITIATION, a pacification of God's justice, by giving him a ransom to balance the offence done to him by sin. The Hebrew word rendered *atonement* signifies covering*; and intimates, that our offences are, by a proper atonement, covered from the avenging justice of God. The atonement made by the ceremonial offerings, did not really appease the divine justice for offences, but only secured against the impending temporal punishment; and typified the satisfaction of Jesus Christ, which sufficiently balances our most heinous crimes, Exod. xxix. 36. and on that account is called the *propitiation*, Rom. iii. 25. and v. 11. 1 John ii. 2.*

ATTAIN; (1.) To receive; get possession of; come to, Psal. cxxxix. 6. Ezek. xlvi. 7. Acts xxvii. 12. (2.) To be equal to, 2 Sam. xxiii. 19. To *attain righteousness*, is to get the obedience and death of Jesus Christ imputed to us; the imputation of which never fails to be attended with his grace implanted in our soul and with holiness in all manner of conversation, Rom. ix. 30. To *attain to good doctrine*, is to understand, embrace, and feel the power of it, 1 Tim. iv. 6. To attain *to the resurrection from the dead*, is to partake fully of the quickening, justifying, sanctifying, and comforting virtue of Christ's resurrection, and share the happiness bestowed on the saints at theirs, Philip. iii. 12.

ATTALIA, now Sattalia, a city of PAMPHYLIA, situate on a fair bay of the Mediterranean sea; or a city of Lycia; both of which were probably founded by Attalus king of Pergamus. Here Paul and Barnabas preached the gospel, about 16 or 17 years after our Saviour's death, Acts xiv. 25; but we read no more of its Christianity, save that the inhabitants had a bishop in the 5th and 6th centuries.

ATTEND; (1.) To hear with great care, Job xxxii. 12. (2.) To apply the mind earnestly to a thing, Acts xvi. 14. (3.) To wait upon one, as ready to hear or obey orders, Esth. iv. 5. God's *attention to our prayers*, imports his graciously regarding and accepting them for Christ's sake, and his speedy granting of what we request, Psal. xvii. 1. and cxxx. 2.

* "The Hebrew *caphar* is most frequently used to signify *redeeming, expiating* or *appeasing*, even by the intervention of some price. In Gen. xxxii. 20. a caphrah, *I will appease him with the present that goeth before me.* In 2 Sam. xxi. 3.—David said to the Gibeonites many of whom Saul had slain, *Wherewith, a capher, shall I make atonement?* Nor can this word be used with regard to sacrifices in any other sense. So the Septuagint translation renders *copher*, by *Lutron, a ransom*, as in Exod. xxi. 30. and xxx. 12. Numb. xxxv. 31, 32. and by *allagma* an *exchange* as in Isa. xliii. 3. Amos v. 12. So one of the principal solemnities of Israel was called *yom haciphurim, the day of the expiations.* Hence there is no ground to assert, with some, that the word has no other signification than that of *covering*. It is true, that the word is sometimes used to signify *daubing over* or *covering*. But it is also used by the Holy Spirit to signify the expiation made by a ransom, because thereby our sins are covered; God being appeased, forgives them and remembers them no more. From the same root is the name of the covering of the ark; signifying, that by the satisfaction of Jesus Christ our sins, or breaches of God's law, are so covered, that they shall never come into his sight for our condemnation. Thus, the covering of our sins is a necessary effect and consequence, but not the formal cause of expiation: our sins are not expiated, because they are covered; but they are therefore covered, because by the propitiatory sacrifice, they are expiated."

Turretine.

ATTIRE, cloathing, chiefly what is fine, splendid, and gay, Jer. ii. 32. *The attire of an harlot*, is that which, in its form or manner of putting on, tempts beholders to suspect the wearer unchaste, or is calculated to awaken improper thoughts or desires, Prov. vii. 10.

To AVAIL; to be for use, pleasure, profit, honour: thus neither circumcision nor uncircumcision, but a new creature, a new state of union with Christ, and likeness to him, *availeth any thing* towards the present or future happiness of our soul, Gal. vi. 15.

AUDIENCE, hearing, Genesis xxiii. 13.

AVEN, On, Bethshemish, or Heliopolis, *the city of the sun;* a city of Egypt, almost straight westward from the north point of the Red sea, and eastward from the Nile, about a day's journey south-east of the Egyptian Babylon, and the capital of a nome or county. Here were worshipped sundry images of the sun; and oxen were dedicated to him and the moon. Here, or at another city of the same name, a famed mirror was so placed as to enlighten a temple all the day long, with the solar rays which it collected and refracted. This city, standing at the entrance of Egypt from the east, was exposed to frequent disasters. Nebuchadnezzar's troops murdered most of the inhabitants able to bear arms, and brake the images to pieces. Probably Cambyses used it no better, Ezek. xxx. 17. Jer. xliii. 13.

2. Aven, a plain in Syria. It seems to be the same with that of Baal-beck, or valley of Baal, where was a magnificent temple dedicated to the sun; and is called the *valley of Lebanon*, Amos i. 5. Josh. xi. 17. It lies between Lebanon and Antilibanus, and is a part or the whole of Cœlo-Syria, one of the most pleasant and fertile spots in the earth.—About thirty miles north of Damascus stands Baal-beck, the ruins of whose temple is, to this day, the wonder of every beholder.

3. Bethel is called Aven, or Bethaven, because of the idolatry and other wickedness there committed, Hos. x. 8. and v. 8.

AVENGE; to punish an affront or injury, Lev. xix. 18. It is not the person punished, but he that received the injury, that is said to *be avenged*, Numb. xxxi. 2, 3. God has a sovereign, and magistrates a subordinate, power and right to avenge injuries, Psal. xciv. 1. He who prosecuted the man-slayer under the law, was called *the avenger of blood*, and had right to slay him, if he found him without the city of refuge. In such manner Jesus takes vengeance on all that injure his people, if they flee not to himself as their refuge, Josh. xx. 5, 9.

AUGMENT; to make greater, We *augment the fierce anger of the Lord*, by sinning more and more, and thus provoking him to increase our punishment, Numb. xxxii. 14.

AUGUSTUS Cæsar, the second emperor of Rome. He succeeded his uncle Julius, *A. M.* 3965. After being partner with Mark Antony, he defeated him at the battle of Actium, *A. M.* 3975, and assumed the sole sovereignty. No sooner had he established universal peace and order in his vast empire, than he appointed all his subjects, and the value of their property, to be enrolled in the public records, that he might perfectly know what subjects he had fit for war, or otherwise; and what tax might be reasonably imposed. He made three such enrolments: the second was begun about seven years before our Saviour's birth, and was not then finished, but was the occasion of his mother and supposed father's journey to Bethlehem, at the very instant of his nativity, Luke ii. 1—6; although no tax was drawn till sundry years after. To relate this emperor's wars with Brutus, Cassius, and other enemies of his uncle; his wars with

Antony, with the Spaniards, Rhetians, Parthians, and Arabs; to mention his friendship to Herod the Great, and to the Jews of Egypt and Cyrene; or his sorting of the Sybilline books, and destroying whatever he thought forged and corrupted, is scarce to our present purpose. His mild government made happy a great part of the known world, and almost extirpated the Romans' prejudice against absolute monarchy. But the whoredoms of his daughter Julia, and her children, and other family disorders, rendered his life a burden to himself. At last, after declaring TIBERIUS his successor, and tendering him a number of excellent instructions, he caused himself to be dressed as a stage-player, and then asked his friends, if he had acted his part well. He no sooner heard that he had, than he expired in the arms of Livia his beloved wife, in the 75th year of his age, 56th of his reign, and 15th after our Saviour's birth.

AVIM. See HIVITES.

AVITES, a tribe of the Samaritans, which came from Avah, or Ivah, which we suppose to have been somewhere on the north-west of Chaldea, and was destroyed by Sennacherib: they worshipped the idols Nibhaz and Jartak, 2 Kings xvii. 24, 31. Isa. xxxvii. 13.

AVOID; to shun; to keep far off; to withdraw from, Prov. iv. 15. 1 Sam. xviii. 11.

AVOUCH, solemnly to choose, and avow our interest in, Deut. xxvii. 17, 18.

AUSTERE, of a stern and dismaying countenance; churlish; greedy; cruel; hard; unreasonable, Luke xix. 21.

AUTHOR, the first inventor or maker of any thing. God is the *author of peace:* he requires it by his law; directs how to attain or maintain it: he promises it in his word, and bestows it by his Spirit, 1 Cor. xiv. 33. Christ is the *author of faith, life, and salvation:* he devised, he purchased, promises, offers, effects, maintains, and perfects our faith, life, and salvation, Heb. xii. 2. and v. 9. Acts iii. 15.

AUTHORITY. (1.) Power, RULE, dignity, Prov. xxix. 2. (2.) Majesty and efficacy, tending to awaken the conscience, and gain the heart, Matt. vii. 29. (3.) A warrant, order, or permission from a superior, Matth. xxi. 23. Acts ix. 14.

To AWAKE; (1.) To rouse one's self or another from natural sleep, Gen. xxviii. 16. 1 Kings xviii. 27.—(2.) To bestir one's self, Judg. v. 12. (3.) To raise, or arise from death natural or spiritual, John xi. 11. Job xiv. 12. God *awakes to the judgment he hath commanded*, when he openly and eminently displays his power and other perfections in punishing his enemies, and rescuing his people, Psal. vii. 6. His sword of justice *awaked*, when terribly displayed in full execution of the vengeance due to our sin, on Christ, Zech. xiii. 7.—Christ is *awaked before he please*, when any thing is done to disturb or interrupt his sensible fellowship with his people, Song ii. 7. and iii. 5. and viii. 4. The north wind *awakes, and blows on our garden*, when the Holy Ghost powerfully convinceth our conscience, and that of others in the church, Song iv. 16; but some understand it of the ceasing of trouble. We *awake* out of the snare of the devil, *awake because our salvation is near, awake that Christ may give us light, awake to righteousness*, when conscious of our danger and an approaching eternity, we shake off our spiritual sloth and unconcern, and with great earnestness study to know and receive Jesus Christ and his righteousness; and in his strength to follow holiness in all manner of conversation, 2 Tim. ii. † 26. Rom. xiii. 11. Eph. v. 14. 1 Cor. xv. 34.

AWARE, taking notice, Luke xi. 44.

AWAY, at a distance, 2 Chron. xxxv. 23. It signifies also detesta-

tion, and desire to have one cut off, John xix. 15. God could not *away with* the Jewish *new moons*, *sabbaths*, and *calling of assemblies*, when he disrelished, or detested, them on account of the wickedness of the observers, and the carnal, hypocritical, and wicked manner of observation, Isai. i. 13.

AWE, reverential impression of fear, Psal. xxxiii. 8. An awe of God's greatness, power, justice, holiness, and mercy, and of eternal things, deters and dissuades one from sinning, Psal. iv. 4.

AWL, a small boring instrument used by shoemakers and others, Exo. xxi. 6.

AXE, a sharp instrument for cutting or hewing of wood, Deut. xix. 5. —The Assyrians and Chaldeans are likened to *an axe;* by them God cut down, destroyed, and scattered the nations around, Isa. x. 15. Jer. l. 21. The *axe was laid to the root of the tree* with the Jews. In Christ's time the destructive judgments of God were ready to be executed on their church and state, if they did not speedily receive Christ, repent of their sin, and bring forth good works, Matth. iii. 10.

AZARIAH. See Ahaziah.

(2.) AZARIAH, or Uzziah king of Judah. At 16 years of age he succeeded his father Amaziah, *A. M.* 3194, and reigned 52 years: his mother's name was Jecholiah. His personal behaviour was right before God, but he neglected to demolish the high places, or to restrain the people from sacrificing therein. In the first part of his reign he was extremely successful: he terribly mauled the Philistines, brake down the walls of Gath, Jabneh and Ashdod, and built forts for himself in their country: he routed the Arabs of Gurbaal, and the Mehunims, both which, I suppose, dwelt on the south-west of Canaan; and spread his terror to the entrance of Egypt. The Ammonites, though at a considerable distance eastward, were glad to court his favour with presents. His army amounted to 310,000, of which, 2600 were valiant commanders; and Jeiel, Maaseiah, and Hananiah were chief generals. He built a vast many forts: he fortified his cities; and furnished his army with shields, spears, helmets, habergeons, bows and slings. He caused his artificers to make for him curious engines, to throw huge stones to a great distance, and to shoot arrows with uncommon force. Meanwhile, by his example, he encouraged every kind of husbandry. While the pious Zechariah continued his counsellor, Uzziah's conduct was regular: but, after his death, his prosperity rendering him proud, he rushed into the temple to burn incense. Azariah the high-priest boldly checked him, and told him, that his unhallowed attempt to burn incense should issue to his shame. While Uzziah stood enraged hereat, the leprosy began to appear in his forehead; the priests thrust him directly from the temple; nay, himself hasted to get out. He continued a leper till he died, dwelling in a separate house, and his son Jotham managed the affairs of the kingdom, 2 Kings xv. 2 Chron. xxvi. Josephus will have the great earthquake to have happened that moment in which Uzziah was struck with the leprosy: nothing can be more evidently false. The earthquake happened two years after Amos began to prophecy; and consequently, during the reign of Jeroboam, and in, or before, the 15th year of Uzziah, twelve years at least before Jotham was born, and about thirty before he was capable to govern the state; compare Amos i. 1. 2 Kings xiv. 23. and xv. 33.

(3.) Azariah, the son of Oded, a prophet, who, after the defeat of the Cushites, remonstrated to Asa the low state of religion, and that happiness was only to be expected in the way of serving God; and encouraged him to proceed farther in reforming the kingdom: his admonition was

obeyed, 2 Chron. xv.—JEHOSHAPHAT had two sons of this name; they and their brethren Jeheil, Zechariah, Michael, and Shephatiah were portioned out before their father's death; but soon after murdered by JEHORAM their elder brother, 2 Chron. xxi. 2—4, 13. We find four other princes of this name; two under Solomon, the one the son of Nathan the prophet, 1 Kings iv. 2, 5, 15.—Another, who, along with Berechiah, Jehizkiah, and Amasa the son of Hadlai, at the instigation of Oded the prophet, opposed the bringing of the Jewish captives taken from AHAZ into Samaria: they represented the guilt of the ten tribes to be already too great; and that the retaining of these captives of their brethren would add to it. They got such of them, as needed, to be cloathed and shod, and all of them sufficiently supplied with victuals; for such as were weak, they provided asses: and thus, in the most generous manner, carried them back to Jericho, 2 Chron. xxviii. 11—15. Another prince of this name, and son of Hoshaiah, along with Johanan the son of Kareah, accused Jeremiah of dissembling; and, contrary to the warning of God, went down into Egypt, and carried Jeremiah along with them, Jer. xliii. 2. We find six priests of this name, a son and a grandson of Zadok; which last is by some thought the same with Amaria the high-priest under Jehoshaphat, 1 Kings iv. 2. 1 Chron. vi. 9. 2 Chron. xix. 11; the third a grandson of the last mentioned; the next withstood UZZIAH in the manner related; the 5th was high-priest under Hezekiah; and the 6th under Josiah, 1 Chron. vi. 1—14. 2 Chron. xxxi. 10. There were others of this name after the captivity; one of whom attended Ezra from Babylon; another repaired part of the wall of Jerusalem, Under Nehemiah, Ezra vii. 3. Neh. iii. 23.

The frequency of this name, which signifies *the help of the Lord*, tempts me to think that the pious Hebrews lived much under a sense of their dependence on God, and the favours which he shewed them.

AZAZEL. Our version rightly renders it *the scape-goat* led to the wilderness on the great day of FAST of EXPIATION. Some think it denotes a horrid precipice, over which the goat was thrown headlong. Witsius, Cocceius, and others, will have it to signify Satan, to whom they say this goat was abandoned in the wilderness, as a type of Christ led by the Spirit into the desart, to be tempted of the devil; or led by Pilate and the Jews to have his heel bruised; his life taken without the gate, Lev. xvii. 10.

AZYMITES, in church-history. Christians who administer the eucharist with unleavened bread. The word is formed from the Greek, translated, *ferment*.—This appellation is given to the Latin by the Greek church, because the members of the former use fermented bread in the celebration of the eucharist. They also call the Armenians and Maronites by the same name, and for the same reason.

Ency.

B.

BAA

BAAL, which signifies *lord* or *husband*, did perhaps in the earliest ages signify the true God. It is certain that it was a very common name of the principal male-idols of the east, as Ashtaroth was a pretty common one for their female deities. The Moabites, Phœnicians, Assyrians, Chaldeans, and often the Hebrews, had their Baal; and which, from his place of worship, or supposed office, had often distinguishing epithets annexed; as Baal-berith, Baal-peor, Baal-zebub, &c. Often this name Baal was a part of the names of persons and cities, perhaps to signify, that the most of them were dedicated to his service. This the pious Hebrews sometimes turned into *Bosheth*, which signifies *shame*; thus Jerubbaal is turned into Jerubbesheth; Eshbaal into Ishbosheth; Meribaal into Mephibosheth, Judg. vi. 33. with 2 Sam. xi. 21. 1 Chron. viii. 32, 34. with 2 Sam. ii. 12. and ix. 6. This idol is sometimes represented as a female-deity, Rom. xi. 4. *Gr.* and, on the other hand, Ashtaroth is sometimes represented as a male. Baal is often named BAALIM in the plural, perhaps because there were many Baals, at least many images of him.

Who the first Baal was, whether the Chaldean Nimrod, or Belus, or the Tyrian Hercules, &c. is not so evident, as that the Phœnicians adored the sun under that name; though perhaps their idolatry described to us by profane writers is not the most ancient, but a more recent form introduced by the Assyrians. Every sort of abominations was committed on the festivals of this idol, and of Ashtaroth his mate. In his chamanim or temples, was kept a perpetual fire: altars were erected to him in groves, high places, and on the tops of houses, Jer. xxxii. 35. 2 Kings xvii. 16. and xxiii. 4—12. Hos. iv. 14.

BAA

The Moabites had begun their worship of Baal before the days of Moses; and the Hebrews began theirs in his time, Num. xxii. 41. Psal. cvi. 28. They relapsed into that idolatry after the death of Joshua; and under the judges Ehud, Gideon, and Jephthah, Judg. ii. 13. and iii. 7. and vi. 25. and x. 6. Samuel seems to have quite abolished the worship of this idol from Israel, 1 Sam. vii. 4. but Ahab and Jezebel, above 200 years afterward, re-imported it from Zidon, in all the abominations thereof: 450 priests were appointed to attend his service; and near as many for Ashtaroth. These priests of Baal were extremely disgraced at mount Carmel; their god appeared quite regardless of their cries, and slashing of their flesh, to move his pity. Nay, the impotence of their idol being discovered, they were, by Elijah's orders, apprehended and slain. Jehoram the son of Ahab did not worship Baal himself, but his subjects continued to do so. After his death, Jehu, pretending a superlative regard for Baal, convened his prophets and priests into his temple, and there put them all to the sword. Not long after Jehoiada abolished the worship of Baal from Judah; but Ahaz and Manasseh reintroduced it. Josiah reabolished it; but it was restored by his sons, 1 Kings xvi. 31. and xviii. 2 Kings iii. 1. and x. and xi. and xvii. 16. and xxi. 3. and xxiii. 3, 5. Jer. xix. 5.*

* "So prevailing was the propensity of the Israelites to every kind of idolatry, that there was hardly any neighbouring nation with which they had any intercourse, whose gods they did not worship. While they were but newly come out of Egypt, and before the wound, they had received on account of the affair of *the golden calf*, was healed, they were induced by the

BAALAH. (1.) Kirjath-Baal, or KIRJATH-JEARIM, Josh. xv. 9. (2.) BAALAH or BALAH, a city transferred from the tribe of Judah to the Simeonites, Josh. xv. 29. and xix. 3. These cities appear denominated from Baal, as well as the following.

BAALATH, a city of the tribe of Dan, Josh. xix. 44. Whether it was this, or Baalbeck at the head of the ABANA, that Solomon built we know not, 1 Kings ix. 18. See AVEN.

BAALATH-BEER, BAAL, a city of the Simeonites, probably on the south-west border. If it be the same as south Ramah, or Ramoth, David sent to the inhabitants part of the spoil which he took from the Amalekites, Josh. xix. 8. 1 Chron. iv. 33. 1 Sam. xxx. 27.

BAAL-BERITH, the idol worshipped in his temple at Shechem, and by the rest of the Israelites after the death of Gideon, Judg. viii. 33.—Perhaps it was the same as the Phœnician Berith or Beroe, the daughter of their Venus and Adonis; or rather it is Baal as the *guardian of covenants;* the same with the Horkios of the Greeks, and the Jupiter sponsor, or Fidius ultor, of the Romans.

BAAL-GAD, a city at the north-west foot of mount Hermon, in the valley of Lebanon, at the north-east point of the promised land; or perhaps a top of Hermon, Josh. xi. 7. and xii. 7.

BAAL-HANAN, the son of Achbor, and 7th king of the Edomites: his name, which signifies the *grace and pity of Baal*, inclines me to think that the worship of Baal had then prevailed among the Edomites, as well as the Canaanites, Gen. xxxvi. 38.

BAAL-HAZOR, a city near Ephraim, about 8 miles north-east of Jerusalem, between Bethel and Jericho. It is commonly thought to be the same as Hazor-hadattah, in the lot of Judah, Josh. xv. 25; but if so, its situation ought to be placed more to the south.—Here ABSALOM had his shearing-feast, and murdered his brother, 2 Sam. xiii. 23.

BAAL-HERMON, a part of mount Hermon, Judg. iii. 3.

BAALIS, king of the Ammonites: he sent Ishmael the son of Nethaniah to murder GEDALIAH, Nebuchadnezzar's deputy over the Jews, who were left in the land: but he paid dear for his conduct, when the Chaldeans soon after invaded his country, and reduced it to a desart, Jer. xl. 17.

BAAL-MEON, BETHBAAL-MEON, BEON. Perhaps SIHON took it from the Moabites: the Hebrews took it from him, and it was given to the Reubenites; but the Moabites recovered it; and at last it was destroyed by the Chaldeans, Numb. xxxii. 38. Ezek. xxv. 9. It however seems to have been rebuilt, and to have been a city in the time of the Maccabees.

BAAL-PEOR, an idol of the Moabites and Midianites. Some think him the same with Misraim or Osiris of the Egyptians, or with Priapus of the Greeks. It is said, that the filthiest rites were used in his worship, as discovering of nakedness, and emission of excrements before him; but perhaps all this is fable: and he had the name of *Peor* from the place of his temple, as Jupiter was called Olym-

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women of Moab to venture upon the abominable rites used in the worship of Baal-peor. After their settlement in the land of Canaan, *they served Baalim and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines*, Judges x. 6. There was, indeed, nothing ridiculous in the worship of *Astarte* or *Dagon;* nothing absurd in the service of *Baal-zebub*, nothing cruel or inhuman in the sacrifices of *Moloch*, or obscene in the worship of *Priapus* or *Miphlezet*, the idol which Maacha the mother of Asa made, 1 Kings xv. 13. Heb. which the Israelites were ashamed to borrow from the *Sidonians*, the *Ammonites*, the *Moabites*, the *Philistines* or *Phœnicians*.—Hence God compares Israel, his professing people, to a woman who is so abandoned that she not only admits, but invites the adulterous embraces of her neighbours, Jer. iii. 2. Ezek. xvi. 15, 25, 28, 29."

Witzius Egytiaca.

pius, from his being worshipped on mount Olympus. Some will have him the same with *Chemosh*, whom they suppose the sun, or the Comus, or Apollo Chomius, the god of drunkards; and for whom Solomon built an high place on mount Olivet, 1 Kings xi. 7; and who was carried off by the Chaldeans, Jer. xlviii. 7: but we see no reason to unite these idols. In the worship of this *dead* deity the Hebrews joined themselves, and did eat his sacrifices, and were punished with the death of 24,000, Num. xxv. Psal. cvi. 28.

BAAL-PERAZIM, a place in the valley of Rephaim, I suppose about three miles south-west from Jerusalem.—Here David routed the Philistines, 2 Sam. v. 20.

BAAL-TAMAR, a place near Gibeah. It seems the Canaanites had here worshipped Baal, *in a grove of palm-trees*. Here the other tribes almost utterly destroyed the Benjamites, Judg. xx. 33.

BAAL-ZEBUB, the idol god of Ekron. This name, signifying *lord of flies*, doth not seem to be given him in contempt, since AHAZIAH his adorer called him by it; but either because he was painted as a fly, though others say he was figured as a king on his throne, or because he was supposed to chase off the hurtful swarms of flies; and might be the same as the god Achor at Cyrene, who was reckoned a preserver from flies. As the prince of devils is in the New Testament called by this name BEELZEBUB, one is tempted to suspect he might be the Pluto, or god of hell, of the Greeks, 2 Kings i. Matth. xii. 24. and x. 25.*

BAAL-ZEPHON; whether this was an idol erected at the north point of the Read sea, to watch the frontier of Egypt, or if it was a fortified place, we know not, Exod. xiv. 2.

BAANAH and RECHAB, the sons of Rimmon of Beeroth, Benjamites. Being officers of the army to king Ishbosheth, they entered his house at noon; cut off his head as he slept, and carried it to David, expecting some valuable reward. After representing to them the horrid nature of this treacherous murder, he ordered their hands and feet to be cut off, and these or their bodies to be hanged over the pool at Hebron, 2 Sam. iv. David had a Netophathite hero of this name; and Solomon two noted governors; the one the son of Ahilud, David's secretary, and the other the son of Hushai, 2 Sam. xxiii. 29. 1 Kings iv. 12, 16.

BAASHA, the son of Ahijah, not the Shilonite, was commander in chief of the forces belonging to Nadab, the son of Jeroboam the son of Nebat. In *A. M.* 3051, he treacherously murdered his master and family, and usurped his crown. He continued in the idolatrous and other wicked courses of his predecessors on the throne. Jehu the son of Hanani, a prophet, was divinely ordered to tell him, that by the concurring, though not approving, providence of God, he had got the crown; but since he continued in the wicked ways of the family, which God had been provoked to deliver into his hand, he and his house should, by and by, be extirpated in like manner, and their unburied carcases given to the beasts to eat. Regardless of this heavenly warning, Baasha made war on ASA, and his kingdom of Judah; took Ramah, a place situated in a noted passage between their kingdoms, and

* As the gods of the Gentiles were devils, Psal. cvi. 37. 1 Cor. x. 20. it was natural to give the prince of them, that name which had, long amongst idolaters, been held in the greatest veneration. *Zabub* is, in the New Testament, changed into *Zebul*, for the greater ignominy of idolaters: for *Zebul* (which seems to be a Syriac word, being corrupted from the Hebrew word *gaital*,) signifies *dung*. The heathen idols are *Gilgulim*, dunghill deities.

Drusius.

W Kneass, sc.

TOWER OF BABEL.

Pub. by Zadok Cramer. Pittsburgh.

began to fortify it, that none of his pious subjects might transport themselves out of his dominions to enjoy the pure worship of God. An invasion of Benhadad and his Syrian troops from the north, diverted him from accomplishing his project; they smote Ijon, Dan, Abel-beth, Maachah, Cinneroth, and all the land of Naphtali. After some years war with Asa, Baasha died a natural death, and was buried in Tirzah his capital, and succeeded by Elah his son, 1 Kings xv. and xvi.

BABE, a young infant, Luke i. 41. Weak and insignificant persons are called *babes*, because of their ignorance, folly, frowardness, rashness, stupidity, Matth. xi. 25. Isa. iii. 4. Rom. ii. 20. In commendation, believers are called *babes*, because they live on the pure milk of gospel truth; and for their innocence, meekness, and humble sincerity in faith, love, profession, obedience, 1 Pet. ii. 2.—In dispraise, some saints are called *babes*, because of their weakness in spiritual knowledge, power, and experience; and for their stupidity, unteachableness, and readiness to be seduced by Satan, 1 Cor. iii. 1. Heb. v. 13.

BABEL. 1. A famous tower.—About the time of Peleg's birth, in *A. M.* 1758, and 102 years after the flood, or perhaps later, the whole race of mankind, having gradually removed to the south-west of Ararat, came to the plain of Shinar. Here, being all of one language and religion, they, perhaps at Nimrod's motion, agreed to erect a tower of prodigious extent and height. Their design was not to secure themselves against a second deluge; otherwise they had built their tower on a high mountain, not in a low valley; but to get themselves a famous character, and to prevent their dispersion to replenish the earth.—No quarries they knew of at hand, in that rich soil; they therefore burnt bricks for stone, and SLIME had they for mortar. Three years, it is said, they prepared their materials and 22 years they carried on their building. Their haughty and rebellious attempt displeased the Lord; wherefore he, by a miracle, confounded their language, that but few of them could understand one another. This effectually stopped the building, procured it the name of BABEL, or CONFUSION; and obliged the offspring of Noah to disperse themselves, and replenish the world. It is pretended, that the family of Shem did not concur in erecting this structure; but of this we have no certain evidence. What became of this tower we cannot determine; about 1700 years after its erection, Herodotus saw a structure at Babylon, consisting of 8 towers, raised one above another, and each 75 feet high; above the highest of which was built the temple of Belus, the way to which winded about on the outside, and was so broad that carts could have passed each other; but whether this was that mentioned by Moses, or one built on its foundation, we know not. Modern travellers, who pretend to have seen the ruins of this structure, differ so widely among themselves, with respect to the situation and description thereof, that we can hardly say that any of them have seen the genuine ruins of the famed tower.

2. BABEL, or BABYLON, the capital of Chaldea, was one of the most splendid cities that ever existed. Its form was an exact square built in a large plain; its circumference 480 furlongs or 60 miles, 15 on each side. The walls were in thickness 87 feet, in height 350; on which were built 316 towers, or, according to others, 250, three between each gate, and seven at each corner; at least where the adjacent morass reached not almost to the wall. These walls and towers were constructed of large bricks cemented with bitumen, a glutinous slime, which in that country issues out of the earth, and in a short time grows harder than the very bricks or

stones which it cements. Without the wall the city was surrounded by a ditch, filled with water, and lined with bricks on both sides. This behoved to be extremely deep and large, as the whole earth of which the bricks for building the walls were formed, was dug out of it. The gates were an hundred in all, 25 on each side, and all of them of solid brass. From these run 25 streets, crossing one another at right angles, each 150 feet wide, and 15 miles in length. A row of houses faced the wall on every side, with a street of 200 feet between them and it. Thus the whole city was divided into 676 squares, each whereof was four furlongs and an half on every side. All around these squares stood the houses fronting the streets, and the empty space within served for gardens, and other necessary purposes; but it doth not appear that all these squares were ever wholly built and inhabited; though, from Curtius' account of it, when Alexander was there, we cannot safely infer what part might be inhabited in its meridian lustre, before Cyrus took it.

A branch, if not the whole current of the Euphrates, running through the city from north to south, divided it into two parts. On each side of the river was a key and high wall of the same thickness with that of the city. In this, over against every street, were brazen gates, and from them a descent by steps to the river. A magnificent bridge, of a furlong or more in length and 30 feet wide, joined the two parts of the city in the middle. To lay its foundation and raise banks, they turned off the river westward into a prodigious lake which they had dug, of about 52 miles square, and 35, or, according to Megasthenes, 75 feet deep. To prevent the Euphrates from endamaging the city, when the melting of the Armenian snows swelled it into an yearly overflow of its banks, part of the current was then diverted into this lake, and afterward, on proper occasions, drawn forth to moisten the fields that lay below the level thereof. At the east end of this stately bridge stood the old palace, which took up four squares, and was about four miles in circumference.—Next to it stood the magnificent temple of the god Bel or Belus, on the top of the tower abovementioned, and which took up one square. The riches of this temple, we read of, amounted to above 94 millions of dollars. Its statues and vessels were all of massy gold. The statue of Jupiter Belus, probably that which Nebuchadnezzar erected in the plain of Dura, Dan. iii; was 40 feet high, and weighed 1000 Babylonian talents, or about 3 1-2 millions sterling; two other statues of female deities were not much inferior in magnitude or value. They had a golden table before them of 40 feet long, and 15 broad. Here Nebuchadnezzar deposited the sacred furniture of the Jewish temple, and a great part of his other precious spoils. At the west end of the bridge stood the new palace, which took up about nine squares, and was seven or eight miles in circumference. On the walls of these palaces, an infinity of animals were represented to the life; and you entered by magnificent gates of brass. A vault below the channel of the river afforded a secret communication betwixt the two palaces.

But nothing was more stupendous than the hanging gardens. To gratify his queen Amyite, with a resemblance of her native mountains of Media, or to have a commanding prospect of the whole city, Nebuchadnezzar built them in his new palace. They contained a square of 400 feet on each side, and consisted of terraces, one above another, carried up to the height of the walls of the city; the ascent from terrace to terrace being by steps ten feet wide. The whole pile consisted of substantial arches upon arches, and was strengthened with a surrounding wall of twenty-two feet thick. The floors on each terrace

were laid in this order: first, on the top of the arches was laid a bed or pavement of stones, each sixteen feet long, and four broad: over this, a layer of reed mixed with a great quantity of bitumen: over this, two courses of brick closely cemented with plaster: over all these, were thick sheets of lead; and on these, the earth or mould of the garden, so deep, as to give sufficient root to the largest trees, with a variety of other vegetables pleasing to the eye. Upon the uppermost terrace was a reservoir, supplied by a certain engine, with water from the river, and from whence the gardens on the other terraces were supplied with moisture.

Nimrod, the first king of Babylon, and perhaps in the world, is generally allowed to have founded this city. Belus, who by some is made cotemporary with SHAMGAR judge of Israel, and queen Semiramis, are said to have further enlarged and adorned it: but Nebuchadnezzar, or he and Nitocris his daughter-in-law, finished it, and made it one of the wonders of the world. The inhabitants of Babylon, and places adjacent, were excessively credulous, superstitious, lewd, and debauched; parents and husbands exposed to sale the chastity of their daughters and wives: their women scarce retained the least shadow of modesty; exposing themselves quite naked in companies.—They were bound, once in life, to prostitute themselves to strangers, in honour of the goddess Succoth-benoth. The other idols of the Babylonians were Bel, Nebo, Sheshach, Nergal, Merodach, and the Fire:—and hence the idolatry, so prevalent in every place, appears to have had its origin. The Babylonians pretended to great skill in astrology, soothsaying, and magic, Dan. ii. 2. and iv. 7. and v. 7. Isa. xlvii. 12. From hence this pretended science spread into Canaan, Isa. ii. 6. if not into Egypt. After the death of Nimrod, Amraphel the ally, if not the tributary, of Chedorlaomer, was king of Shinar, where Babylon stood. Long after reigned Belus, whom we take to be the same with Pul king of Assyria. He appears to have left Babylon to Baladan, Belesis, or Nabonassar his younger son; and hence his son Merodach, and other successors, enjoyed their dominion, with the connivance of the elder branch of that family, who reigned in Assyria, and extended their conquests.—Some however think, that Baladan was not the brother, but a revolter from Tiglath-pileser. About *A. M.* 3323, Esarhaddon king of Assyria, either for want of its male-heirs, or by force, seized on the kingdom of Babylon. After he and his posterity had retained it about sixty years, Nabopolassar, perhaps a descendant of Baladan, revolted, and set up for himself. He, along with Cyaxares the Mede, began the overthrow of the Assyrian empire, and his son Nebuchadnezzar completed it. This last carried the Babylonian empire to its summit of glory. His conquests extended from Media on the north-east, to Ethiopia beyond Egypt on the south-west, comprehending the kingdoms of Assyria, Persia, Syria, Phœnicia, Canaan, North Arabia, Idumea, Egypt, &c. Jer. xxv. xxvii. xlvi. xlvii. xlviii. xlix. After his death, the empire of Babylon began to dwindle into ruin. Evil-merodach his son succeeded him. Neriglissoror, a son-in-law of Nebuchadnezzar, murdered him; and he and his infant son Laboroschard reigned a few years: the last being murdered, Belshazzar, the grandson of Nebuchadnezzar by Evil-merodach, mounted the throne; under whom, after long war with the Medes and Persians, Babylon was artfully taken by Cyrus; terrible ravage and murder committed therein; and the whole royal family ignominiously cut off, *A. M.* 3468.

About 15 years after, the Babylonians, enraged that the royal residence was transferred to Shushan in

Persia, and for other grievances pretended or real, prepared to revolt: and after four years preparation avowed their rebellion. Darius Hystaspes king of Persia, with a mighty army marched to reduce them.—Trusting to their walls, they shut themselves up in their city, where they had amassed great stores of provision; and that this might not be consumed by useless mouths, they assembled their old people, their wives and children, and strangled every body unfit for arms, except one beloved wife and a maid for every family. After Darius had without success invested the city, almost two years, Zopyrus, one of his generals, cut off his own nose, mangled his face, pretending that all this had been done to him by Darius' orders, for speaking in favour of the Babylonians, he fled over to them, and was readily admitted: he so bitterly inveighed against the cruelty of Darius, that they made him captain of some troops, and at last governor of their city. This, on the first opportunity, he treacherously surrendered to his master; who, to reward his successful stratagem, loaded him with honour and wealth. Three thousand of the principal revolters were severely punished with impalement; the walls of the city reduced to one third or one fourth of the former height; and the brazen gates carried off. About 40 years after, Xerxes pillaged the temples, and destroyed the idols of Babylon. When Alexander was here, about *A. M.* 3672, Babylon was still large and wealthy, and he intended to restore it to its former splendor, and make it the seat of his empire: but soon after, Seleucus Nicator having drained about 500,000 persons from it, to people his new city of Seleucia 40 miles northward, it gradually dwindled into a desart. About *A. M.* 3870, one of the Parthian kings cruelly ravaged it, and demolished part of it. In Curtius' time it was reduced to a fourth part. The river Euphrates, changing its course, turned part of it into a fen, or standing pool of water. About the time of our Saviour's death, it was quite desolate; not 400 years after, it was an hunting park for the Persian kings. From the accounts of Rawolf, De la Valle, and Hanway, we are informed, that now, and for ages past, it is so desart, that it is hard to say where it stood; and that the place assigned for it is so haunted with venomous and other doleful creatures, that one dare scarce go near it, except during the two cold winter months, Isa. xiii. xiv. xxi. xlvi. and xlvii. Jer. l. and li.

3. Babylon, or Babylonia, was also the name of the country about this famed city; and sometimes also of Chaldea; Psal. cxxxvii. 1. Here Christianity was very early received by the Jews and others. Here the apostle Peter wrote one, if not both his epistles, to his dispersed brethren of Judah: here the Jews, since the destruction of their capital, have had famous synagogues, by one of the Rabbies of which their large Talmud was framed, Psal. lxxxvii. 4. 1 Pet. v. 13. This province contained the cities of Babylon, Vologesocerta, Borsippa, Idiccara, Coche, Sura, and Pombeditha.

4. Rome is called Babylon, to mark the idolatry, superstition, lewdness, abused wealth, and bloody persecution of the people of God, that take place in the Antichristian state, Rev. xiv. 8. xvi. xvii. and xviii.

BABYLONICS, babylonica, in ancient history, a fragment of the history of the world, ending at 267 years before Christ; and composed by Berosus, or Berossus, a priest of Babylon, about the time of Alexander.—Babylonics are sometimes also cited in ancient writers by the title of *Chaldaics*. The Babylonics were very consonant with scripture, as Josephus and the ancient Christian chronologers assure; whence the author is usually supposed to have consulted the Jewish writers. Berosus speaks

of an universal deluge, an ark, &c.—He reckons ten generations between the first man and the deluge; and marks the duration of the several generations by *saroi*, or periods of 223 lunar months; which, reduced to years, differ not much from the chronology of Moses.—The Babylonics consisted of three books, including the history of the ancient Babylonians, Medes, &c. But only a few imperfect extracts are now remaining of the work; preserved chiefly by Josephus and Syncellus, where all the passages of citations of ancient authors out of Berosus are collected with great exactness, Annius of Viterbo, to supply the loss, forged a complete Berosus out of his own head. The world has not thanked him for the imposture. *Enc.*

BABBLE; to utter a vast deal of senseless and unprofitable talk, Prov. xxiii. 29. Acts. xvii. 18. A *babbler is no better* than a serpent that bites, except it be enchanted. Unless restrained by fear or favour, he will do mischief to mens characters or interests, with the multitude of his unadvised words, Eccl. x. 11. *The vain babbling*, which ministers ought to shun, is all empty noise about words, sentiments, and customs, not allowed by Christ, nor calculated to the edification of men, 1 Tim. vi. 20.

BACA, a place on the way to Jerusalem; so called from the abundance of *mulberry trees*. The *valley of Baca*, may denote any valley abounding with these trees, through which the Hebrews, in their journey to their solemn feasts, had to travel; and where they digged wells to receive the rain for their refreshment: or it may denote the valley of Rephaim in particular, Psal. lxxxiv. 6.*

* Some render this passage, *Passing through the valley of weeping*, in which travellers were apt to be in distress for want of water: But no difficulties in any part of the way will deter the people of God from going to wait on him in his ordinances.

BACANTIBI, in ecclesiastical antiquity, wandering clerks, who strolled from church to church.—The word seems formed by corruption from *vacantivi*. *Ency.*

BACK, the hinder and strongest part of our body. God's *back parts*, denote the less glorious manifestations of his presence, Exod. xxxiii. 23. He casts our sins *behind his back*, when he fully forgives them, so as to place them no more in the light of his countenance, to punish them, Isa. xxxviii. 17. with Psal. xc. 8. Jer. xvi. 17. He *shews* men *the back and not the face*, when he disregards them, and refuseth to smile on, or shew favour to them, Jer. xviii. 17. Christ's giving his *back to the smiters, and his cheeks to them that plucked off the hair*, imports his ready and cheerful exposure of himself to suffering for our sake, Isa. l. 6. Men *turn the back*, when they flee from a field of battle, Jer. xlviii. 39. Their turning *their back* on God or his temple, their *looking back*, *going back*, *drawing back*, *turning back*, *sliding back* from him, imports their contempt of him; their gradual and often insensible revolt from the knowledge, love, profession, and practice of his truth, Jer. ii. 27. and xxxii. 33. Their *casting him*, or his *laws*, *behind their back*, imports their utmost contempt and abhorrence of both, Ezek. xxiii. 35. Neh. ix. 26. The church hath her *back plowed* on, when her members are cruelly oppressed and persecuted, Psal. cxxix. 3. The Jews, since their crucifixion of Christ, have their *back bowed down alway*: the strength of their nation, their government and great men are gone; and they are laden and grievously oppressed with slavery, oppression, and sorrow, Psal. lxix. 23. Rom. xi. 10.

BACK, or BACKWARD. In the metaphorical language *to go* or *turn back* or *backward*, denotes wilful rebellion, and active apostacy from God, Isa. i. 4. Jer. vii. 24. and xv. 6. To be *driven*, *turned*, or *fall backward*, imports

disappointment; and sudden, unexpected, and fearful destruction, Psal. xl. 14. and lxx. 2. Isa. xxviii. 13. and xliv. 25. To *turn judgment backward*, is violently to pervert good laws and their sanctions, in order to promote and maintain wickedness, Isa. lix. 14.

BACKBITE, to speak evil of one in his absence. The Hebrew word for it, signifies to go to and fro, to gather and spread calumny, Prov. xxv. 23. A *backbiter*, is an hater of God; is excluded from fellowship with him; and ought to be excommunicated from the church. What a scandal then for professed Christians that this sin is so common among them, Rom. i. 30. Psal. xv. 3.

BACKSLIDE, is gradually, voluntarily, and insensibly, to turn from the knowledge, faith, love, profession, and practice of God's truths, which we once solemnly avowed or attained, Jer. iii. 6—14. Hos. 4. 16. *Backslidings reprove one* and *he is filled with them*, when the punishment due to them is laid upon him till he is convinced of his guilt, or is terribly oppressed with the weight thereof, Jer. ii. 19. Prov. xiv. 14. *Backslidings are healed* when they are freely forgiven, and one is recovered from them to a course of holiness, Hos. xiv. 4. A *backslider in heart*, is one who, however secretly, allows himself in a deliberate course of revolting from God, Prov. xiv 14. To *be bent to backsliding*, is to be strongly set upon revolting from God, and disposed to take all opportunities of it, Hos. xi. 7.

BACULARES, a sect of Anabaptists, so called, as holding it unlawful to bear a sword, or any other arms, beside a staff. *Cyclo.*

BAD, evil, useless, disagreeable, hurtful, Matth. xxii. 10.

BADGER, a four-footed beast that burrows in the earth; perhaps it includes the Civet cat.—Some authors, perhaps from their mere fancy, describe a dog-badger; but that which is best known is the hog-badger or brock. Its body is short, its hair long and stiff as bristles, that on the back is greyish, that on the side yellowish, that on the legs black. Its legs are short, and have sharp claws on the two fore feet. Its face is triangular, as that of a fox, but oddly marked with white and black. Its eyes are small, and its teeth and snout like those of a dog. It feeds on small animals and roots of vegetables, and bites very hard. Its flesh is not disagreeable to eat, and is said to be a remedy for the sciatic, and the disorders of the kidneys. The hair is useful in pencils for painters and gilders; and the skins being an excellent though coarse preservative against rain, the uppermost covering of the sacred tabernacle consisted thereof; and might signify the outwardly mean appearance of Christ and his church, Exod. xxvi. 14. and xxxvi. 19. Badger skins were also used for shoes, Ezek. xvi. 10. But perhaps these skins, in both cases, pertained to an animal different from our badger;—and some render the Heb. Tahash, by *blue*, *purple*, or *scarlet*.

BAG, a sack or pouch, Deut. xxv. 13. 1 Sam. xvii. 40. Treasures of heavenly blessings that cannot be scattered, lost, or fade away, are called *bags that wax not old*, Luke xii. 33. Riches blasted by the curse of God, are *wages put into a bag with holes*; they profit not the owner, but are secretly, insensibly, and unexpectedly consumed, Hag. i. 6. God *seals and sews up mens' iniquity in a bag*, when he exactly remembers every act and circumstance thereof, in order to charge it on them, and punish them for it, Job xiv. 17.

BAGNOLIANS, or Bagnolanses, in church-history, a sect of heretics, who in reality were Manichees, though they somewhat disguised their errors. They rejected the Old Testament and part of the New; held the world to be eternal; and affirmed that God did not create the soul when he infused it into the body.

Ency.

BAHURIM, a city of the Benjamites, about a mile, or perhaps considerably more, to the north-east of Jerusalem. It is said to be the same as ALMON; but it is certain, that thus far Phaltiel attended his wife Michal in her return to David her first husband, 2 Sam. iii. 16. Here David passed in his flight just as the rebellious Absalom entered Jerusalem, and was grievously cursed by Shimei one of the inhabitants; and here Ahimaaz and Jonathan hid themselves in a well as they carried information to David, 2 Sam. xvi. 5. and xvii. 18.

BAJITH, a temple, or a city where there was a temple, in the country of MOAB, whither the king unsuccessfully went up to bewail the state of his nation, and supplicate his idol's assistance against the Assyrian invaders, Isa. xv. 2. It is possibly the same as BAAL-MEON.

BAKE. The baking of bread with human or cows dung, signified the firing of it with such dung burnt above, below, or at the side of it. Such a custom still remains in Barbary and Arabia, Ezek. iv. Ten women *baking the bread* of a nation *in one oven*, imports great scarcity of provisions, Lev. xxvi. 26. The *baker* of the Israelites, who *sleeped all night*, might signify their secure and indolent kings, who did not attend to the danger the state was then in, of being inflamed with contentions, and destroyed by the Assyrian invasion; and may represent Satan and mens lust, which, having inflamed the heart with temptation, restfully wait for its breaking forth into open wickedness on the very first occasion, Hos. vii. 6.

BALAAM, the son of Beor or Bosor, was a noted prophet or diviner of the city Pethor on the Euphrates. Observing the vast numbers of the Hebrew nation, as they passed his territories in their way to Canaan, and fearing they might fall on his country and forcibly wrest it from him, as they had done that of the Amorites, Balak the son of Zippor king of Moab, in conjunction with the princes of Midian, sent messengers to this famed enchanter, promising him a valuable reward, if he would come and curse the Hebrews; which they hoped would render them easy to be conquered. Readily the noble messengers executed their commission. Greedy of the unhallowed reward, Balaam earnestly desired to comply: but, for some divine impression on his mind, durst not give them an answer, till in the night God (he possibly meant the devil) should direct him; but that night the true God discharged him to curse the Israelites. Vexed herewith, he informed the messengers that he was divinely forbidden to go with them. Upon their return, Balak, supposing his messengers, presents, or promised reward, had not answered the taste of the enchanter, sent other princes more honourable, with very large presents, and promises of the highest advancement. To their message Balaam replied, that he could not, for a house full of gold and silver, go a whit beyond the commandment of the Lord. Fond to earn the wages of unrighteousness, he desired the messengers to tarry till he should consult whether the deity had changed his mind. In the night God appeared, and permitted him to go, if the messengers insisted; but assured him, that he behoved to curse or bless that people just as he should direct him.

Without waiting any further solicitation, Balaam next morning rose early, and rode off with the messengers. To punish his raging avarice, the Angel JEHOVAH placed himself in his way, with a drawn sword in his hand. The enchanter perceived not the Angel, but his ass did, and turned aside: Balaam beat her back again into the road. The angel removing into a place betwixt two vineyards, the ass, for fear, ran against the wall, and crushed her master's foot. The

Angel next posted himself in a still narrower passage: the ass fell down for fear, and durst not go forward.—Enraged herewith, the enchanter unmercifully beat her. Meanwhile the Lord miraculously qualified the ass to reprove him for his madness and cruelty, when he might easily have guessed that she had some uncommon reason for her conduct. Accustomed to converse with devils in form of beasts, or maddened with rage, Balaam, unaffrighted, talked with the ass. JEHOVAH immediately discovered himself with his drawn sword; rebuked him for his abuse of his beast; and assured him, that had it not been for her turning aside, he should have now perished in his wicked course. Balaam confessed his guilt, and unwillingly offered to return. He was permitted to proceed in his journey, provided he took heed to say nothing, but as God directed him.

Informed of his approach, Balak met him on the frontiers of his kingdom; and kindly blamed him for not coming on the first invitation. The enchanter excused himself, from the divine restraint he was under. Balak conducted him to Kirjath-huzoth his capital, and entertained him with a splendid feast. Next day he conducted him to an adjacent hill, sacred to the idol Baal, that he might thence view the Hebrew camp. To obtain the divine permission to curse them, Balaam desired seven altars to be reared; and a bullock and ram offered on each. His orders were directly obeyed. While Balak stood by his sacrifice, Balaam retired to meet with enchantments, or perhaps with serpents as instruments of divination.—He was divinely inspired with this unwelcome message, that in vain he had been brought from the east to curse the Israelites, whom God had not cursed; and that they should be the numerous and peculiar favourites of Heaven. In delivering this, he wished that his death and posterity might resemble that of Jacob.

Balak was heartily vexed, but hoped that a change of place, and alteration of prospect, might produce better luck. He carried Balaam to the top of Pisgah, where he saw but a part of the Hebrew camp. Seven altars being erected, and a bullock and a ram offered on each, he again retired to procure some enchantment against them. God met him, and ordered him back to tell Balak, that the unchangeable and Almighty JEHOVAH had blessed the Hebrews; had forgiven their iniquities; took delight in them; had by miracles brought them from Egypt; and would enable them, as lions, to devour the nations, and seize on their property. Offended herewith, Balak begged that he would at least refrain from blessing them. The enchanter assured him, that he was divinely constrained to act as he did.

Still intent to have Israel cursed, both agreed to make a third trial.—On the top of Peor seven other altars were reared, and a bullock and a ram offered on each. Determined by God, Balaam forbore to seek for enchantments, but turning his face to the Hebrew tents, he, after a haughty preface, extolled the comely order of their encampments; he foretold that they should become a flourishing and mighty nation, far superior to every foe; that such as blessed and favoured them, should be blessed; and such as cursed and hated them, should be cursed and ruined. Transported with rage, Balak charged him to get him home to his country, since, by adherence to divine suggestions, he had abused him, and deprived himself of honour and wealth. Balaam replied, that from the very first he had told his messengers that he could do nothing but as God permitted. He added, that in aftertimes an Hebrew prince should subdue the country of Moab; an Hebrew Messiah, marked in birth by a star, should subdue the world to the obedience of faith; that Idumea and Seir should be ruined,

while the Hebrews would do valiantly; that Amalek, however powerful at present, should, for their injuries to that people, perish for ever; that the Kenites, notwithstanding their advantageous habitation among rocks, should, after a variety of distresses, be carried captive to Assyria;—that the Greeks from Macedonia, and the Romans from Italy, should seize on Assyria and its conquests; and at last perish themselves.

Some have thought Balak, in his earnestness to have Israel cursed, asked Balaam, whether by offering thousands of rams, and ten thousand rivers of oil, or sacrificing his first-born, he might obtain his desire; and that he replied, the only way to find favour with God, was to do justly, and love mercy, and walk humbly with God: but that question and its answer, seem plainly to refer to the Jews and prophet Micah, chap. vi. 7, 8. It is certain, Balaam advised Balak to cause the finest women of his country to frequent the Hebrew camp, and entice that people to whoredom and idolatry, and thereby deprive them of the favour of God. This infernal suggestion, issued in the death of 1000 Hebrews by public execution, and 23,000 more by a plague. Not long after, God appointed Israel to resent these enticements on the Midianites: Balaam was killed in that war, and fell into the pit which he had digged for others, Numb. xxii. xxiii. xxiv. xxv. and xxxi. Deut. xxiii. 4, 5. Josh. xiii. 22. xxiv. 9. Neh. xiii. 2. Mic. vi. 5. Balaam is called a prophet, not merely because he pretended to foretell things by enchantments, but because God inspired him against his will, to foresee and declare a variety of future events, 2 Pet. iii. 5. Some false teachers of the apostolic age are compared to *Balaam*, as they, like him, loved the wages of unrighteousness, and taught the doctrine of whoredom and idolatry, Jude 11. Rev. ii. 14.

BALADAN. His name is compounded of the names of the idols Baal and Adan, or Adonis. He is the same with Belesis, Belessus, Nanybrus or Nabonassar, the first king of Babylon in Ptolemy's canon. According to Diodorus, he and Arbaces the Mede revolted from Sardanapalus king of Assyria, levied an army of 400,000, and therewith ruined Nineveh and the Assyrian empire. But we, with Sir Isaac Newton, believe him to have been the son of Pul king of Assyria, who had the kingdom of Babylon assigned to him for his portion: he was succeeded by his son Berodach; and his kingdom seems to have enjoyed peace with Assyria till the reign of Esarhaddon, Isa. xxxix. 1. 2 Kings xx. 12.

BALANCE, an instrument for weighing. To weigh with an unjust one, is *abomination* to the Lord, Prov. xi. 1. Men are *weighed in the balances*, when they are tried by the law, word, or judgments of God, and their goodness or badness clearly discovered, Dan. v. 27. Job xxxi. 6. Psal. lxii. 9. The *balances* in the hand of him that sat on the black horse appearing under the third seal, may denote the strict equity of divine providence; the famed equity of Severus, and other persecutors then living; and such scarcity of provision, temporal and spiritual, as obliged men to eat bread as by weight, Rev. vi. 5. The *balancings of the clouds*, is the manner in which they are poised and supported in the air, and formed for their proper purpose, Job xxxvii. 16.

BALÆNA, or WHALE, in zoology, a genus of the mammalia class, belonging to the order of cete. The characters of this genus are these: the balæna, in place of teeth, has a horny plate on the upper jaw, and a double fistula or pipe for throwing out water. See LEVIATHAN. *Linn.*

BALD, wanting HAIR on the fore or hind head, Lev. xiii. 40. *Baldness*, and *polling* or *cutting off the hair* imported mourning or terrible dis

tress, Isa. iii. 24. and xv. 2. and xxii. 12. Jer. xlvii. 5. and xlviii. 37. Ezek. vii. 18. and xxvii. 31. Amos viii. 10. Mic. i. 16. The children of Bethel's mocking Elisha, crying, *Go up, thou bald head*, implied contempt of his prophetic character, ridicule of his master's translation to heaven, and of God's providence toward his body; and so justly deserved their being torn to pieces, 2 Kings ii. 23. The Chaldeans besieged Tyre till their heads were made *bald* with wearing helmets, and their shoulders *peeled* with bearing burdens.

BALM, a precious, sweet-smelling, and medicinal rosin or gum, extracted from the balm-tree, which is cultivated in the manner of the vine, and grows in various places of Arabia the rocky: but that of Canaan near Engedi, and in Gilead, was reckoned the best. The Arabs sold of it to the Egyptians, and the Jews to the Tyrians, Gen. xxxvii. 25. Ezek. xxii. 17. It is very light when fresh, and swims above the water wherein it is dissolved. Its colour at first is whitish, and afterwards green; but when old, it becomes yellowish, and of a honey-colour. Its taste is very bitter, and it is of a binding quality. It is held useful in bringing forth dead births, preserving dead bodies, and healing venomous bites, and other dangerous wounds: but true and genuine balm is rarely found. The balm of Brazil and New Spain, and especially of Peru, is reckoned not much inferior to that of Gilead. Effectual deliverance from national distress is called *balm*, or *balm of Gilead*, Jer. li. 8. and viii. 22. and xlvi. 11. Blessed Jesus, are not thy blood and grace the choicest balm? Proceeding from the pierced, the wounded tree of life, how precious, sweet-smelling, and medicinal! How they heal the spiritual diseases of nations and churches! cure the envenomed bites of the old serpent! bring forth the dead in sin, to be children to God! and preserve his chosen from the unpardonable and final course of wickedness.

BAMAH, a high place, where the Jews shamelessly worshipped their idols, Ezek. xx. 29.

BAMOTH, a place in the borders of Moab: but whether a city near the river Arnon, and the same with Bamoth-baal, which was conquered from Sihon, and given to the Reubenites, we know not, Numb. xxi. 19, 20.—Josh. xiii. 7. Here the Hebrews had their 42d encampment; and perhaps the name *Bamoth*, imports no more, than some rising grounds in that chain of mountains north of the river Arnon.

BAND. (1.) A chain or cord, Luke viii. 29. Acts xvi. 26. (2.) A company of soldiers, cattle, locusts, &c. So called because connected in society or in what is similar to society, 2 Kings xxiv. Acts x. 1. Gen. xxxii. 10. Prov. xxx. 27. A body of Roman soldiers consisting of about 1000, Acts xxi. 31. and xxvii. 1.—(3.) Arguments, instances and influences of divine love, are called bands of a man, because in a way suited to our reasonable natures, they draw and engage us to follow and obey the Lord, Hos. xi. 4. (4.) Government and brotherhood in civil society, Zec. xi. 14. 7. (5.) The laws and government of the Lord Christ, Psal. ii. 3. (6.) Faith and love; by which the saints are united to Christ and to one another as members of the same body, Col. ii. 19. Ephes. iv. 16. (7.) Slavery, distress, fear, perplexity, are called bands; restraining mens liberty and rendering them uneasy, Lev. xxvi. 13. Ezek. xxxiv. 27. Isa. xxviii. 22. and lii. 2. and *to have no bands in death*, is to die without exquisite pain, and without fear and terror of future misery, Psal. lxxiii. 4. (8.) Sinful lusts and customs, or the heart of a whore, are *bands*; they weaken our inward strength, obstruct our holy obedience, and powerfully draw and constrain us to work wickedness; nor is it easy to get rid of them, Isa. lviii. 6. Eccl. vii. 26.—The *band of iron and brass*, securing

the root of Nebuchadnezzar's visionary tree, is the fixed purpose and almighty providence of God securing his kingdom to him after his madness, Daniel iv. 15, 23.

BANISHMENT, separation or exclusion from one's native country, Ezra vii. 26. God's *banished*, are poor outcast sinners, who for their crimes, are deprived of original happiness, and reduced to a most shameful, helpless, and destitute condition: or saints deprived of his sensible presence and comfort, and laid under temptation and affliction, 2 Sam. xiv. 14.

BANK. (1.) The side or brink of a river or sea, Gen. xli. 17. (2.) A mount or heap of earth thrown up in the siege of a city, to shoot from, or for defence to the besiegers, 2 Sam. xx. 15. (3.) A treasury for exchanging, receiving, or giving out, money on interest, Luke xix. 23.

BANNER, ENSIGN, STANDARD: colours borne in times of war, for assembling, directing, distinguishing, and encouraging the troops. In the wilderness, every tribe of Israel had its particular standard;—and they were again marshalled by three tribes a-piece, under the standards of Judah, Reuben, Ephraim, and Dan, Num. ii. God's *setting up an ensign* to the Assyrians, or others, imports his providential leading them forth to chastise his people, and punish his enemies, by war and ravage, Isa. v. 26. and xviii. 3. The setting up *standards* in a country, imports approaching war and ravage, Jer. xlvi. 21. and l. 2. Christ is a *standard*, or *ensign*;—preached to Jews and Gentiles, he is the great means of assembling them to himself, and distinguishing them from others; he directs and animates them to their spiritual journey, and their warfare with sin, Satan, and the world; and enables them to oppose corruption and error: and for the same reason he is called a *standard-bearer*, Isa. lix. 19. and xi. 10. and xlix. 22. and lxii. 12. Song v. 10. *Heb.* Christ's love is called a *banner*; when displayed, it excites and draws men to him; and directs, encourages, and protects them in their spiritual warfare, Song ii. 4. God *gives a banner to his people, to be displayed because of truth*, when he accomplishes his promise, signally protects and delivers them; or affords them a valiant army to conquer their foes. Or may it not import Christ the promised Messiah, as the great security of the Jewish nation, Psal. lx. 4. The destruction of Sennacherib's army was like the *fainting of a standard-bearer*: it was very sudden, and so universal among the commanders, that scarce one remained to bear the colours, Isa. x. 18. The Jews in these times were as an *ensign on a high hill*; they were reduced to a small number, and obliged to flee to mountains and hills for safety, Isai. xxx. 17.

BANQUET, a splendid feast, where is abundance of wine and fine eatables, Esth. v. 5. Amos vi. 7.—Christ's word, covenant, church, and intimate fellowship with him, are called the *banqueting house*, or *house of wine*; thereby the saints are largely refreshed, satisfied, strengthened, exhilarated, encouraged, and comforted, against all their fears and griefs, Song ii. 4.

BAPTISM, denotes washing in general, Mark vii. 8. *Gr.* but the washing of persons in token of dedication of God, is peculiarly so called. Possibly this rite commenced immediately after the flood. Jacob and his family washed themselves before they approached to God at Bethel, Gen. xxxv. 2. The Hebrews washed themselves before they entered into covenant with God at Sinai, Exod. xix. 14. Aaron and his sons washed themselves before their consecration to the priesthood, Exod. xxix. 4. After the Jews circumcised their proselytes, they washed them in water. In the ministry of John, baptism commenced a seal of the new covenant. His

baptism comprehended the whole substance of what afterward obtained, though it did not so clearly represent the Trinity of persons in the Godhead, and the actual incarnation of Christ. Nor is there any evidence that any baptized by John were rebaptized by the disciples of Christ. Our Saviour, and perhaps most of his apostles, had no other but the baptism of John.—Christ *baptized none* himself, that he might baptize none in his own name; that he might maintain his dignity as the sole Lord of the church, and baptizer with the Holy Ghost; and that the validity of baptism might appear not to depend on the worth of the administrator, but the authority of God; and perhaps for this last reason, Paul shunned baptizing as much as he could, John iv. 2. 1 Cor. i. 14. Before his death, Christ had empowered his apostles to baptize in Judea: after his resurrection, he empowered them to teach and disciple all nations, baptizing them in the name of the Father, Son, and Holy Ghost, John iii. 26. and iv. 1, 2. Matth. xxviii. 19. Paul's being sent *not to baptise*, imports no more but that the preaching of the gospel, and not baptizing, was his principal work, 1 Cor. i. 17.

Israel's baptism unto Moses in the pillar of *cloud and* Red *sea*, signified, that their dwelling under the cloud, and passing through the Red sea, represented and confirmed their obligation to follow Moses as a leader, and to receive, profess, and obey his laws, 1 Cor. x. 2. Our washing with water in the name of the Father, Son, and Holy Ghost, signifies and seals our spiritual union to Christ, and partaking of the benefits of the covenant of grace, through his blood and Spirit, *viz.* justification, adoption, regeneration, and resurrection to eternal life, and our engagement to be the Lord's. It is *baptism into Christ and his death*, as it signifies and seals our engrafting into him, and partaking of the benefits purchased by his death, Rom vi. 3. Gal. iii. 27. It is *baptism into one body*, as it signifies and seals our being members of Christ's one mystical body the church, 1 Cor. xii. 13. It is called *baptism for forgiveness*, and *washing away of sin*, as it solemnly represents and seals the remission of all their sins, to such as receive it in faith, Acts ii. 38. and xxii. 16.—And it is perhaps called the *washing* or *laver of regeneration*, as it represents and seals the change of our nature, Tit. iii. 5. It is the *baptism of repentance*, as therein we profess and engage to hate and mourn over our sin, and turn from it to God, Acts xiii. 24. and xix. 4. It is called *baptism for the dead*, because sometimes received in the view of an immediate death, natural or violent; and chiefly as it is a baptism into the faith and profession of Christ's being risen from the dead, and that we shall be in due time raised up in our order, 1 Cor. xv. 29. It is called *baptisms*, as it relates both to the outward and inward man; or as the outward signifies the inward baptism of the Holy Ghost, whereby our soul is really washed and regenerated; or *baptism* may there denote the ceremonial purifications, as emblematic of faith and repentance, Heb. vi. 1. *Baptism saves:* it is a means of salvation, when it is conscientiously received and improven, to lead men to apply the blood and resurrection of Jesus Christ, 1 Pet. iii. 21. but it doth not remove all corruption out of the soul, Gal. v. 17. Rom. vii. 14. nor does it effectually implant any principle of grace in the heart, Acts viii. 13, 23. nor does the receiving of baptism, but believing on Christ, secure our salvation, John iii. 16. nor the want of baptism, but of faith, expose to damnation, Mark xvi. 16. John iii. 18. None but ministers of the gospel have any warrant from Christ to baptize, Matth. xxviii. 19. 1 Cor. iv. 1. Nor have they any warrant to add, to the simple washing prescribed by him, exorcisms, crossing, oil, spittle, &c. No adult person is to be baptized, till he understand

the Christian faith, and solemnly profess his belief of, and obedience thereto, Matth. xxviii. 19. Acts viii. 37. Matth. iii. 6. Luke iii. 8. But those infants who are descended from one or both parents, members of Christ's mystical body, ought to be baptized. It is certain the children of believers are called holy, 1 Cor. vii. 14. and members of the kingdom of God, Mark x. 14. why then refuse them the seals? The promise of God's being their God, is as much to them as to the offspring of Abraham, who received circumcision on the 8th day, Acts ii. 39. with Gen. xvii. 7. The apostles baptized sundry whole families, without any exception, in which infants must be supposed, till the contrary be proven, Acts xvi. 15, 33. 1 Cor. i. 16. Nor indeed can we, without horrid guilt, imagine that the blessed Jesus came to straiten the privileges of the New Testament, and put Christians into a worse state than the Jews were under the Old, John x. 10. Nor, whatever Tertullian, and some others equally giddy in their notions, pretend, can any without the most shameless imposition alledge, that infant baptism was not commonly allowed in the primitive ages of Christianity, as well as ever since to this day: nor without allowing infant baptism, know we how to exempt the most, if not the whole of the Christian world for ages past, from the state of Heathens: they either had no baptism at all, or had it only from such as had none.

There is a twofold metaphoric baptism; (1.) The *baptism of the Holy Ghost and of fire*, which denotes not only the miraculous collation of the influences of the blessed Spirit, whereby the New Testament church was solemnly consecrated to the service of God; but chiefly his gracious influences, which, like fire, purify, soften, and enflame our heart with love to Jesus, and wash away our sin, and enable us to join ourselves to him and his people, Matth. iii. 11. 1 Cor. xii. 13. Col. ii. 12. Rom. vi. 4. (2.) The sufferings of Christ and his people are called *baptism*; they are means of purging away iniquity, and thereby Christ and his people solemnly dedicate themselves to the service of God, and avouch him to be their only Lord, Matth. xx. 22. Luke xii. 50.*

BAPTIST, one that baptizeth.—John the son of Zacharias is so called, because he first administered baptism as an ordinance of God, Matth. iii. 1. and his whole doctrine is called his baptism, Acts xviii. 25.

BAPTISTS, from a Greek word importing *I baptize*; a denomination of Christians, distinguished from other Christians by their particular opinions respecting the mode and the subjects of baptism.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion; for, say they, the Greek word translated *Baptism*, imports *I dip* or *plunge*; so that a command to baptize is a command to immerse. *Cyclo.*

BAR. (1.) That whereby a door is bolted and made fast, Neh. iii. 3, 6. (2.) A narrow cross-board or rafter, to fasten other boards to, Exod. xxvi. 26. (3.) A rock in the sea that runs across its bottom, Jon. ii. 6. (4.) The bank or shore of the sea, which as a bar shuts up its waves in their own place, Job. xxxviii. 10. (5.) Strong fortifications and powerful impediments are called *bars*, or *bars of iron*, Amos i. 5. Isa. xlv. 2.

BARABBAS, a notorious robber, guilty of sedition and murder. He happened to be imprisoned for his felony when Christ's process was carried on. As it had, for some time, been usual to release some prisoner

* By Synecdoche, *the baptism of John* is put for so much of the doctrine of Christ as John the Baptist taught his disciples, when he baptized them, Acts xviii. 25.

to the Jews at their passover-feast, Pilate put Jesus and Barabbas in the leet, that the Jews might choose one of them to be released. Contrary to his expectation and wish, they warmly begged the release of the noted malefactor, and the crucifixion of the blessed Jesus, Matth. xxvii. 17, 21. John xviii. 40. Mark xiv. 7—15.

BARAK. See DEBORAH.

BARBARIAN, a rude unlearned person, or whose speech we understand not, 1 Cor. xiv. 11. The Greeks called all besides themselves *Barbarous*, or *Barbarians*; because they reckoned their language coarse, and their manner of life rude and savage, Rom. i. 14. Acts xxviii. 2, 4. Col. iii. 11.

BARBED, having points like hooks, or prickles of thorn, Job. xli. 7.

BARE; (1.) Stripped; destitute of covering, Lev. xii. 45. or deprived of outward comforts, Jer. xlix. 10. (2.) Pure: mere; so *bare grain*, is grain of corn without any bud, straw, ear, or chaff, 1 Cor. xv. 37. To have the legs, thighs, heels, feet, head, or body, *bare* or *naked*, imports want of outward comforts, and mourning and grief on account thereof, Isa. xlvii. 2. and xx. 2. and xxxii. 11. Jer. xiii. 22. and Ezek. xvi. 7. But the arm being *bare*, *revealed*, or seen, denotes a great exertion of power, Isa. lii. 10. liii. 1. Psal. xcviii. 1. and lxxiv. 11.

BAR-JESUS. In the Arabic language, his name was Elymas or the sorcerer. He was a noted Jewish magician in the isle of Cyprus. When Sergius Paulus, the prudent deputy or proconsul of that place, under the Roman emperor, sent for Paul and Barnabas to hear from them the doctrines of Christianity, this sorcerer endeavoured to hinder the deputy's conversion. With holy indignation, Paul looked at him, pronounced him full of all subtilty and mischief; an enemy of all righteousness; an unceasing perverter of the right ways of the Lord: he foretold, that his opposition to the light of gospel-truths, should quickly be punished with the loss of his natural sight. The threatening immediately took effect, and the sorcerer was obliged to seek one to lead him by the way. The view of this miracle determined the deputy to an immediate embracement of the Christian faith; and it is likely, he conferred his name PAUL on the honoured instrument of his conversion, Acts xiii. 8—12.

BARJONA, a Syriac designation of PETER, importing that he was *the son of one Jona*, or Jonas, Matth. xvi. 17. John i. 42. and xxi. 15—17.

BARK; (1.) To yelp; make a noise as a dog. But ministers that, as *dumb dogs*, *cannot bark*, are such as have neither conscience nor courage to reprove mens sin, and publish the alarming truths of Christ, Isa. lvi. 10. (2.) To peel the bark or rind off a tree,* Joel i. 7.

BARLEY, a well known kind of the triandria dignynia class of plants: its calyx is a partial wrapper, composed of six leaves, and containing six flowers; the leaves are erect, linear, sharp-pointed, and two under each flower; it has no glume: the corolla consists of two valves; the

* Various uses are made of the bark of trees. The ancients wrote their books on bark, especially of the ash and lime-tree, not on the exterior, but on the inner and finer bark called *philyra*. Jesuit bark, is used in medicines. In the East Indies they prepare the bark of a certain tree so as to spin like hemp, with which they mix silk in some stuffs. The Japanese make their paper of the bark of a certain species of the mulberry-tree; the natives of the island of O-Taheite make a cloth of the bark of the mulberry, which is worn by the principal people; they also make a coarser cloth of the bark of the bread-fruit-tree, and another kind of the bark of the cocoa-tree. Of the bark too, of a tree which they call *poerou*, they manufacture excellent matting, a coarser kind to sleep upon, and a finer to wear in wet weather. Of the same bark they also make ropes and lines, from the thickness of an inch to the size of a pack thread. *Ency. art.* BARK.

outmost and largest of which terminates in a long awn or beard :—the stamina, are three hairy filaments shorter than the flower; the antheræ are oblong; the bud of the pistil is of a top-formed oval figure; the styles are two, reflex and hairy; the stigmata are similar; the corolla surrounds the seed, and keeps it from falling out; the seed is oblong, bellied, sharp-pointed, and marked lengthwise with a furrow.

In Palestine, the barley was sown about October, and reaped in the end of March, just after the passover. In Egypt, the barley-harvest was later; for when the hail fell there, a few days before the passover, the flax was ripe, and the barley in the ear, and the wheat only in the blade, Exod. ix. 30, 31, 32. Barley was anciently held a contemptible grain, proper only for servants, poor people, and beasts. In David's flight from Absalom, his friends brought him wheat, *barley-meal*, pease, beans, and pulse, 2 Sam. xvii. 28. Solomon had *barley* for his horses; and sent *barley*, along with wine, oil, and wheat, to his Tyrian servants, 1 Kings iv. 28. 2 Chron. ii. 15. One that came from Baal-shalisha presented Elisha with twenty loaves of *barley-meal*, and corn in the husk, 2 Kings iv. 42. Christ and his disciples seem to have lived on *barley-bread*, and with five loaves of it, and a few small fishes, he feasted above 5000 men, John vi. 9—14. The jealousy-offering was to be of *barley-meal*, without oil or frankincense, to signify the base condition of one who had given occasion to suspect her of unchastity, and that the offering merely called sin to remembrance, Numb. v. 15. Sometimes *barley* is put for a low contemptible reward or price. So the false prophets are charged with seducing God's people, for *handfuls of barley* and *morsels of bread*, Ezek. xiii. 19. Hosea bought his emblematic bride for fifteen pieces of silver, and an homer and half of *barley*, Hos. iii. 2.

BARN, a repository for grain, Prov. iii. 10. The blessing or filling one's *barns*, or his enlarging them, imports great plenty and prosperity, Deut. xxviii. †8. Luke xii. 18. Breaking them down, imports great scarcity and want, Joel i. 17.

BARNABAS; his ancestors were Levites, and had retired to Cyprus, perhaps to shun the ravages of the Syrians, Romans, or others in Judea. Here he was born, and was at first called Joses; but after his conversion to the Christian faith, was called BARNABAS, *the son of prophecy*, from his eminent gifts and foresight of future things; or, *the son of consolation*;—because his large estate, and affectionate preaching, much comforted the primitive believers, Acts iv. 36, 37. That he was one of the 70 disciples of our Saviour, or was educated by Gamaliel along with Paul, we have no certain evidence; but it was he who introduced Paul to the Christians of Jerusalem, and assured them of his conversion, Acts ix. 26, 27. He was sent to order the affairs of the church newly planted at Antioch in Syria; and finding the work too heavy for him, he went to Tarsus, and engaged Paul to be his assistant: some time after, he and Paul carried a large contribution from Antioch to their famished brethren of Judea, Acts xi. 22—30. Not long after, he and Paul were divinely appointed to leave Antioch, and plant new churches among the Gentiles.—After three years, they returned to Antioch. In their second journey into Lesser Asia, Barnabas, at Lystra, was taken for JUPITER, probably because of the comeliness of his person, and his grave deportment.—Some time after, he and Paul were appointed delegates from the Syrian church to the synod at Jerusalem; and were therein appointed to carry the decrees to the Gentile churches; at Antioch, Barnabas was led into dissimulation by Peter. In their return to Lesser Asia, he and Paul

having had a sharp contest about taking Mark, Barnabas' nephew, along with them, they separated; and Barnabas and Mark went to Cyprus, Acts xiii. xiv. and xv. Gal. ii. 13. What became of him afterward, whether he preached in Italy, and was stoned to death at Salamis near Athens, as some pretend, we know not.

A spurious gospel and letter are ascribed to him.*

BARNABITES, a religious order, founded in the 16th century by three Italian gentlemen, who had been advised by a famous preacher of those days to read carefully the epistles of St. Paul. Hence they were called *clerks of St. Paul;* and *Barnabites*, because they performed their first exercise in a church of St. Barnabas at Milan. Their habit is black; and their office is to instruct, catechise, and serve in mission. *Ency.*

BARREN, without proper issue or fruit, Gen. xi. 30. 2 Kings ii. 19, 21. Professors are *barren*, when they want those gracious qualities and exercises which God's law and providence do call for at their hand, 2 Pet. i. 8. Luke xiii. 6—9. Song iv. 2. Jude 12. The Gentile nations under the Old Testament, or rather the church during Christ's public ministry, are called *barren;* because so few converts, or good works, were brought forth among them, to the glory of God, Isa. liv. 1. Gal. iv. 27.†

BARSABAS. (1.) Joseph Justus, was perhaps one of Christ's 70 disciples: it is certain, he was an eyewitness of Christ's public work of the ministry. He stood candidate along with MATTHIAS for the apostleship, instead of Judas, but was not chosen of God, Acts i. 21—26. (2.) BARSABAS Judas. He was a member of the synod at Jerusalem; and was sent along with Paul, Barnabas, and Silas, to publish the decrees thereof among the Gentile churches. After preaching a while at Antioch, he returned to Jerusalem, Acts xv. 22—34.

BARTHOLOMEW, one of our Lord's twelve apostles. As John never mentions Bartholomew but Nathanael; and the other evangelists, never Nathanael but Bartholomew; as John classes Philip and Nathanael, as the others do Philip and Bartholomew; as Nathanael is mentioned with the other apostles, that met with their risen Saviour at the sea of Tiberias; as Bartholomew is not a proper name, but only signifies one to be *the son of Tolmai;* as Peter is called BARJONA, we suppose Bartholomew and Nathanael one and the same person. Informed by Philip concerning our Saviour as the true Messias, Nathanael doubted, how any good thing could come out of a place so notoriously wicked as Nazareth. Philip desired him to satisfy himself concerning Jesus' excellency, by conversing with him: he complied. On sight

* In this Gospel of St. Barnabas the apostle, the history of Jesus Christ is related in a manner very different from the account given us by the four Evangelists. The Mahometans have this gospel in Arabic, and it corresponds very well with those traditions which Mahomet followed in his Koran. It was, probably, a forgery of some nominal Christians; and afterwards altered and interpolated by the Mahometans, the better to serve their purpose.

An apocryphal work is also ascribed to St. Barnabas, called *St. Barnabas' Epistle*, which is frequently cited by St. Clement of Alexandria, and Origen.—It was first published in Greek, from a copy of father Hugh Menard a Benedictine monk. An ancient version of it was found in a manuscript of the abbey of Coebey, near a thousand years old. Vossius published it in the year 1656, together with the epistles of St. Ignatius.

The Christians hold a festival, called *St. Barnabas'-day*, celebrated on the 11th of June. *Ency.*

† Fruitfulness was looked upon to be so great a blessing among the Jews, because of the promises of the increase of their nation; and of the Messiah who, according the flesh, was to come of them; that it was a great reproach among them to be barren.

of him, Jesus declared him *an Israelite indeed*, without allowed fraud and dissimulation. Nathanael asked, how he knew him? Jesus replied, that he knew what had passed under a certain fig-tree, whither he retired to his most secret devotion. Struck with this discovery of his omniscience, Nathanael, all in raptures, acknowledged him the Son of God, and the promised Messiah, or king of Israel. Jesus assured him, that his ready faith should be quickly rewarded with further proof of his Messiahship; he should see the angels of God attend on, and serve him, as their high and sovereign Lord.—Some time after, he was sent along with Philip to preach and work miracles in the land of Israel; and with the other apostles, had repeated visits from his risen Redeemer, John i. 45—51. and xx. and xxi. Matth. x. 3. Mark iii. 13. Luke vi. 14.

After teaching about 18 years at Jerusalem, he is said to have preached to the East Indians, and committed to them the *gospel according to Matthew*. Thence, it is said, he travelled to Lycaonia; and at last, by the Albanians on the Caspian sea, was flayed alive, and crucified with his head downwards. A spurious gospel is ascribed to him.*

BARTHOLOMITES, a religious order founded at Genoa in the year 1307; but the monks leading very irregular lives, the order was suppressed by pope Innocent X. in 1650, and their effects were confiscated.—In the church of the monastry of this order at Genoa is preserved the image which it is pretended Christ sent to king Abgarus. See ABGARUS.

Ency.

BARTIMEUS, *son of Timeus*, a blind man who sat begging by the way-side, as Jesus passed with a great multitude from Jericho to Jerusalem. Informed that Jesus was among this crowd, he cried out, 'Jesus, thou son of David, have mercy on me!' Jesus stopped, and ordered him to be brought near. It was done. Jesus asked him, What he desired at his hand? He begged the recovery of his sight.—Jesus bade him go his way, his faith had saved him. Immediately he received his sight, and followed his divine Physician, Mark x. 46—52.—Matthew mentions two blind men cured on this occasion, chap. xx. 30—34; but as Bartimeus was most noted, or expressed the greatest earnestness and strongest faith, Mark mentions him, and omits the other.—Luke relates the cure of another blind man, performed by Christ in his going to Jericho, Luke xviii. 35—43.—*How fast, how cheerfully, would our Redeemer heal our spiritual maladies, if employed!*

BARUCH, a Jewish prince, son of Neriah, grandson of Maaseiah, and brother of Seraiah one of Zedekiah's courtiers, attached himself to the prophet Jeremiah, and was sometimes his secretary or scribe. When king Jehoiakim had imprisoned that prophet, Baruch, according to the direction of God, wrote his prophecies from his mouth, and read them to the people, as they were assembled at some extraordinary fast. The courtiers informed hereof by Michaiah one of his hearers, sent for him, and he read them again in their hearing. Affected with what they had heard, the courtiers advised Baruch and Jeremiah to hide themselves; for they behoved to lay the matter before the king. Having laid up the writing in the chamber of Elishama the scribe, they waited on the king and informed him of its contents.—

* There is mention made of a Gospel of St. Bartholomew, in the preface to Origen's Homilies on St. Luke, and in the preface to St. Jerome's Commentary on St Matthew: but it is generally looked upon as spurious, and is placed by pope Gelasius among the apocryphal books.

St. Bartholomew's-day, a festival of the Christian church, celebrated on the 24th of August. *Ency.*

By his order, Jehudi fetched and read it before him and his princes.—Scarce were four or five pages read, when Jehoiakim in a rage, and contrary to the intercession of several princes, took it, cut it to pieces, and cast it into the fire. He gave orders to apprehend Jeremiah and Baruch; but they could not be found. Soon after, Baruch wrote another copy, more enlarged, at the mouth of the prophet. Baruch having lost all probable access to honour and wealth, and being in danger of his life, was extremely dejected. Inspired of God, Jeremiah chid him for his ambition after great things, when the ruin of Judah was at hand; and assured him of divine protection in every case, Jer. xxxvi. and xlv.

In the 10th year of Zedekiah, Baruch, by Jeremiah's direction, carried his charter of the field of Hanameel, and put it in an earthen vessel, that it might remain safe, till after the captivity. After Jerusalem was taken, Nebuzaradan allowed Jeremiah and Baruch to remain in Judea with Gedaliah.—After the murder of that good deputy, Johanan and other principal men, falsely blamed Baruch for enviously exciting Jeremiah to forbid their going to Egypt; and carried them both to that country. Whether Baruch, after the death of Jeremiah, removed from Egypt to Babylon, we know not. An APOCRYPHAL book is falsely ascribed to him, Jer. xxxii. 12—16. and xliii. 3, 6.

BARUCH, the son of Zabbai, under the direction of Nehemiah, earnestly repaired a part of the wall of Jerusalem. Perhaps too, he sealed the covenant of reformation, and was the father of Maaseiah, Neh. iii. 20. and x. 6. and xi. 5.

BARULES, in church-history, certain heretics, who held, that the Son of God had only a phantom of a body; that souls were created before the world, and that they lived all at one time. *Ency.*

BARZILLAI. (1.) A Simeonite of Meholah, and father to Adriel the husband of Merab, the daughter of Saul, 2 Sam. xxi. 8. 1 Sam. xviii. 19. (2.) A Gileadite of Rogelim, who plentifully supplied David and his small host with provisions, as they lay at Mahanaim, during the usurpation of Absalom. On David's return to his capital, and to take possession of his royal dignity, Barzillai attended him to the passage of Jordan. David insisted that he should go and dwell with him at Jerusalem. Barzillai pleaded his old age and unfitness for the court. His excuse was sustained, and king David dismissed him home with the kindest embraces; but, with his allowance, retained Chimham his son at court, 2 Sam. xvii. 27—29. and xix. 31, 40. (3.) A priest descended from the daughter of the former Barzillai, and head of a number of priests who returned from the Babylonian captivity, Neh. vii. 63.

BASE, a foundation or settle for pillars, or the like, to stand on. The *bases* of the altar, and lavers, might represent the perfections and purposes of God, whereby Christ is set up for our Surety and purification; or the dispensation of the gospel, that lifts up and bears his name before the Gentiles, 1 Kings vii. 27. Ezra iii. 3. The visionary ephah, and woman in it, being *established on her own base*, in the land of Shinar, may signify, that the judgments of God should, in a just and proper manner, fall, and, from age to age, rest on Chaldea, where his people had been abused, and himself so dishonoured; or rather, that the wicked Jews, in their present dispersion, should not be favourably supported by the promises and kindness of God, but for a multitude of ages be fixed in misery, and loaded with due punishment, Zech. v. 11.

BASE; mean, contemptible; of the vile and rascal sort, Job xxx. 8. Acts xvii. 5. Many of God's chosen are so in their outward condition, or be-

fore conversion, 1 Cor. i. 28. Paul was represented by the false teachers as such to those that saw him, 2 Cor. x. 1. Since the time of Ezekiel, Egypt has been a *base kingdom*, and *the basest of all kingdoms;* being almost always subject to the most grievous oppression, under the Chaldeans, Persians, Greeks, Romans, Saracens, Turks, and even Mamluke slaves, Ezek. xxix. 14, 15.—Zech. x. 11.

BASHAN, or BATANEA, one of the most fruitful countries in the world, lying eastward of Jordan and the sea of Tiberias, northward of the river Jabbok, westward of the mountains of Gilead, and south of Hermon and the kingdom of Geshuri. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks. Moses took it from Og, and gave it to the half-tribe of Manasseh, Numb. xxxii. Josh. xvii. 1. 1 Chron. ii. 21—23. Deut. xxxii. 14. Amos iv. 1. Ezek. xxvii. 6. *Bashan* and *Carmel* are used to represent fertile countries, or the flourishing condition of a nation or church, Nah. i. 4. Jer. l. 19. Mic. vii. 14. God's *bringing his people from Bashan hill* on the east, and *the depths of the sea* on the west, imports his recovering the Jews from their captivity and dispersion, into which they were driven by the Assyrians, and Chaldeans, and others, on the east, and by the Romans and others on the west; and his redeeming his chosen from distress on every hand, Psalm lxviii. 22. The Jews *lifting up the voice in Bashan*, imported their mourning, as the Chaldeans made their noisy march through that country to ruin their kingdom, Jerem. xxii. 20.*

BASKET, a light vessel for carrying victuals, or the like, Exod. xxix. 23. In a *basket*, Paul was let down over the wall of Damascus, that he might flee for his life, 2 Cor. xi. 33. In *baskets*, the noblemen of Samaria sent 70 heads of Ahab's children to Jehu at Jezreel, 2 Kings x. 7. The three *baskets* seen by the Egyptian baker in his dream, represented three days of life, Gen. xl. 16, 18. Basket is put for the provision in it, Deut. xxviii. 5, 17. When our Saviour feasted 5000 with five loaves, there remained twelve *baskets full* of fragments: when he fed four thousand with seven loaves, there remained seven *baskets* full. On both occasions, much more bread was left than was at the beginning, as a reward to the disciples for their liberality, Matth. xiv. 20. and xv. 37.

BASON, a small vessel for holding water, or other liquids, to wash or sprinkle with, John xiii. 5. The ceremonial *basons*, which received the blood of sacrifices, or holy water for washing, might represent the ordinances of the gospel, that bring near to us the blood and Spirit of Christ, in their cleansing and sanctifying virtue, Exod. xii. 22. and xxiv. 6. 1 Kings vii. 40.

BASTARD, a child begotten out of a state of marriage. Perhaps the bastards, excluded from rule in the congregation of Israel, were such as

* Psal. lxviii. 15, 16. *The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan. Why leap ye, ye high hills?* When the divine name, in scripture, is added to a substantive, it expresses some extraordinary property: So the cedars of Lebanon are called, *trees of the Lord*, Psal. civ. 16. In like manner, the Psalmist here admits that Bashan was *a hill of God;* that is, great and remarkable for its height. Bashan, however, and all other high hills were not to be compared with Zion, *the hill in which God desireth to dwell.* Therefore it was to be regarded by other hills, not as an object of contempt or envy, but rather of reverence and admiration. Some have observed that the Hebrew word rendered *leap* is used in the Arabic for *observing* and *laying snares.* The church of God, which was typified by Zion, has many enemies that regard her with pride, envy and hatred,

had an accursed Canaanite for father or mother, Deut. xxiii. 2. Jephthah, a bastard of extraordinary character, was deliverer and judge of Israel, Judg. xi. The *bastard that dwelt in Ashdod*, might be Alexander the Great, whom his mother declared such; or rather, any foreigners who had no right to the place, Zech. ix. 6. *Bastards*, or *mother's children*, in the family of God, are those who, in respect of external profession, have the church for their mother, but were never savingly adopted and begotten of God, Heb. xii. 8. Song i. 6.

BAT, (called also by us *lapwing*, and *fittermouse*, by the Latins *vespertilio*,) a four-footed beast of the ravenous kind. In its upper jaw it has six fore-teeth, acute and distant from each other: in the lower, six acute but contiguous. It has eight tusks, two above and two below, on each side. Every foot has five toes, and these of the fore-feet are connected with a membrane, and expand into a sort of wings. This animal has often been ranked with birds: but it has the mouth of a quadruped, not the beak of a bird; it is covered with hair, not feathers; it produces its young alive, not from eggs; and in general much resembles a mouse. [And in reality, it only appears to be a bird by its flying.] The female has two paps, and brings forth two young ones at a birth: while these are incapable to provide for themselves, she flies about with them clinging to her paps, and sometimes hangs them on a wall. During the winter, bats cover themselves with their wings, and hang asleep in dry caves or old buildings. During the summer, they hide themselves in the day, and flutter about in the evening, catching moths, and other insects. Some bats have tails, and others have none: they can hardly be tamed, but feed on insects, oil, cheese, tallow, &c. Some bats in China are said to be as large as pullets, and some in Golconda larger than hens, and are eaten by the inhabitants. The large bats in Brazil, Madagascar, and Maldives, fasten upon persons whom they find sleeping with any member uncovered, suck their blood, and leave them bleeding to death.—Bats being unclean under the law, might represent persons fearful, unbelieving, ignorant, and hypocritically wicked.—But some render the word *Hatalaph*, a *swallow*, Lev. xi. 19. Deut. xiv. 19.

BATH, a measure for liquids, the same as the ephah for corn; it contained almost 1748 solid inches, was equal to above 17 Scotch pints, or three pecks, three pints, and some more than 12 inches of the Winchester measure; or seven gallons, four and above an half-pint English wine measure. Some think there was a common and sacred *bath*; the last containing a third more than the former; because in one place Solomon's brazen sea is said to contain 3000 *baths*, and in another 2000; but without supposing this, that vessel might ordinarily hold 2000, and at a stretch, when filled to the brim, hold 3000: or its foot might contain the third thousand, 1 Kings vii. 26. 2 Chron. iv. 5.

BATHE; to steep in water or other moisture, Lev. xv. 5. God's *sword is bathed in heaven*, when his judgments are prepared for a terrible infliction, as swords are hardened for slaughter: being steeped in liquor, Isa. xxxiv. 5.

BATHSHEBA, or BATHSHUA, the daughter of Eliam or Ammiel, perhaps grand daughter of Ahithophel and wife of Uriah the Hittite. While her husband was employed in the siege of RABBAH, she happened to bathe herself, it seems, in her garden; David espied her from the top of his adjacent palace; and being informed who she was, sent for her, and lay with her. Falling with child, she informed king David thereof, that he might devise how to conceal their guilt. He sent directly for Uriah as if he had intended to learn the affairs of the siege; but the real design was

to give him an opportunity of being with his wife, and so be reputed the father of the child. Uriah came, and after a few trifling questions concerning the state and progress of the army, David ordered him home to his house, and sent a collation from his own table after him. Determined by Providence, and his own continence and bravery, Uriah thought it below him to riot in pleasure, while his fellow-soldiers encamped in the field; and so slept with the guards at the palace-gate. Informed hereof, David next day called him to his table, and to inflame his appetite, made him drink heartily, and then ordered him home. Uriah again slept with the guards, and excused himself to the king, by alledging that it was improper for him to enjoy the embraces of his wife, while Joab and the army, nay the ark of God, were encamped in the open field. Vexed with this disappointment, David sent him back to the army, with a letter, directing Joab how to accomplish his murder. Bathsheba quickly hearing of her husband's death, and having mourned in the ordinary manner, David sent for, and married her. The child begotten in adultery was scarce born when it sickened, and, notwithstanding David's repentance and fasting, died, as had been threatened by Nathan in the name of the Lord.—Bathsheba was, however, honoured to bear David other four sons, one Solomon, another Nathan, both ancestors of Jesus Christ, 2 Sam. xi. and xii. 1 Chron. iii. 5.—Matth. i. 6. Luke iii. 31.

Bathsheba, it seems, was extremely careful in the education of her children, particularly of Solomon, concerning whom many promises had been made: the last chap. of Proverbs perhaps contains part of her instructions, Prov. iv. 3. and xxxi. David having promised to her, that Solomon her son should be his successor, a warm remonstrance from her and Nathan the prophet prevented Adonijah, and procured the coronation of Solomon. When by Adonijah's instigation she petitioned for his being allowed to marry Abishag his father's concubine, Solomon, however honourably he received her, did, with no small spirit, and with marks of displeasure, reject her petition, 1 Kings i. and ii. 13—25.

BATTLE, a warlike contest, or engagement, Deut. xx. 3. The Jewish wars are called the *battles of the Lord*, because fought by his people against his enemies; and he often expressly directed, and gave signal victory therein, 1 Sam. xviii. 17. 2 Chron. xxxii. 8. To *turn the battle to the gate*, is to fight valiantly, and drive back the enemy who hath got as it were into the heart of the city, Isa. xxviii. 6. The *battle is not to the strong*, is not always gained by the most powerful, Eccl. ix. 11. The Lord fought with Sennacherib's army *in battles of shaking*: by the shaking of his hand, an easy display of power, he cut them off with a terrible and alarming destruction, Isa. xxx. 32. and xxxvii. 36. *Battle-axe*, a heavy axe to cut down trees, houses, &c. in the way of an army; or to hew down whatever stood in the way of victory.—The Chaldeans are called God's *battle-axe, and weapons of war*; by them he destroyed the nations around, Jer. li. 20. *Battle-bow*, either a bow to shoot with in war, or an army of archers and excellent warriors, Zech. ix. 10. and x. 4.*

BATTLEMENT, a wall around the top of flat roofed houses, as those

**The battles of the Lord*, were between the church and her enemies all along under the Old Testament dispensation; and also under the New, when the Captain of her salvation, having erected his standard at Jerusalem, and having collected many soldiers to it there, rode forth before them, conquering and to conquer. His apostles were the leaders of his bands, and good soldiers of Jesus Christ they have proved. Sore has been the conflict, and *the battle of the great day of God Almighty* will compleat it, Revel. xvi. 14.

of the Jews and some other eastern nations generally were, to prevent falling from them, or to fight from with an enemy; or it may signify the towers, walls, and fortifications of cities, Jer. v. 10. Whatever Jew had not a *Battlement* on his roof, was held guilty of the death of him who fell from it, Deut. xxi. 8.

BATTER; to beat down, 2 Sam. xx. 15.

BAY; (1.) A reddish colour, inclining to chesnut; but some render AMUTZTZIM, a strong, starling-coloured; speckled with black and white, Zech. vi. 3. (2.) BAY-TREE, is of that kind of plants which have nine stamina, and one style in the flower. It has no calyx, but the corolla consists of six hollow, erect, and oval pointed petals. Its fruit is a drupe of an oval-pointed figure; the seed is a single oval-pointed nut, and its kernel of the same shape. This tree propagates by seed, in most countries which are moderately warm. It spreads wide and hath a most beautiful flourish. Unless the winter be severe, it retains its verdure, but quickly grows old, and decays. Tournefort mentions five kinds of it. Wicked men are likened to it; their power and influence is often extensive; their victories, honour, and prosperity, make a glorious appearance; but how soon are matters changed, and they reduced to wretchedness and contempt! Psal. xxxvii. 35, 36.*

BDELLIUM, a gum or rosin, somewhat resembling myrrh. It is found in single drops of a very irregular size, some of which are as big as a hazle-nut. Its colour is dusky, and its taste bitterish; it powerfully softens and cleanses when it is new and fresh. There was plenty of it near the river Pison, Gen. ii. 12. and the manna resembled it in colour, Numb. xi. 7. After all, the learned exceedingly disagree about the nature of *bdellium*, and the manner of its production; nor do we know if the modern be the same with the ancient.—Some will have BEDOLAH in scripture, to signify a precious stone, fine crystal, or steel; and the great Bochart contends that it denotes *pearls*, plenty of which are fished not far from the mouth of the Pison in the Persian gulf.

BE; AM, IS, ARE; (1.) To exist; have a being, Rom. iv. 17. (2.) To exist in and of one's self, independently of all others. Hence God's name, I AM THAT I AM, or I WILL BE THAT I WILL BE, denotes his eternal, independent, self-existence; and his free, unchangeable, liberal, and everlasting communication of his goodness, Exod. iii. 14. (3.) To be made; become, Jer. xxxii. 38. (4.) To be openly manifested; appear to be, Rom. xiv. 9. Matth. v. 45. Luke vi. 35. John xii. 36. (5.) To be set apart to, Judg. xi. 31. To *be the Lord's* or *for him*, is to be espoused to his Son, dedicated to his service, aim at his glory, and obey his commandments, Hos. iii. 3. Zech. ix. 7. The Lord's *being with us*, or *for us*, imports his favouring us with his love, assisting us by his power, and satisfying us with his goodness, Judg. vi. 14. Rom. viii. 31. 1 Chron. xxii. 16. (6.) To be reputed; judged; esteemed, 1 Cor. vii. 14. (7.) To be highly esteemed among men; and hence what is contemned is represented as *not being*, 1 Cor. i. 28. (8.) To be like unto; so Christ is called a rose and lily, Song ii. 1. John xv. 1. (9.) To represent; signify: thus circumcision is called God's covenant, because a sign and seal of it, Gen. xvii. 10; the paschal lamb—the passover, because a sign to commemorate the angel's passing over the houses of the Hebrews, Exod. xii. 11. and xiii. 9; the kine and

* The word here rendered *Bay*, is translated *Cedar* in the Septuagint and Vulgate; and *Laurel* in the High Dutch, French, and in the versions of Diodati and Ainsworth.

ears of corn in Pharaoh's dream, were—years of plenty and famine, *i. e.* they signified them, Gen. xli. 26, 27; so the Sabbath was the covenant of the Lord, Exod. xxxi. 13, 16; the rock which supplied the Hebrews with water was Christ, 1 Cor. x. 4; the candlesticks, churches, and stars, ministers, Rev. i. 20. Baptism is the washing away of sins, Acts xxii. 16; the bread and wine in the Lord's supper are Christ's body and blood, because they signified these things, Matth. xxvi. 27. 1 Cor. x. 16, 17.—(10.) To comprehend and bring forth. Thus, to be carnally minded is *death:* it implies our lying under the power of spiritual death, and brings forth eternal death, Rom. viii. 6. To do to others as we wish they would do to us, is the law and the prophets, it comprehends whatever duty to man is required by them, Matth. vii. 12. (11.) Ought to be: so marriage is honourable in all; that is, ought to be so, Heb. xiii. 4. Ministers ARE the *salt of the earth*, the *light of the world;* that is, ought to be so, Matt. v. 13, 14.

God IS, WAS, and IS TO COME. He is absolutely eternal and unchangeable, Rev. i. 4, 8. God IS *all and in all* in the eternal state: the full enjoyment of him shall render the man Christ and all his people fully happy in the highest degree: this enjoyment shall supersede the necessity and use of all outward enjoyments, and all instituted ordinances, 1 Cor. xv. 28. Christ *is all and in all* to his people. He is the all of their hope, confidence, esteem, and comforts:—he is all in every privilege of acceptance, preservation, sanctification, and security for eternal life: he is the all in every operation of the Holy Ghost, here, and in that fullness of joy at God's right hand for evermore, Col. iii. 11.—BE *ye as I am, for I am as ye are:* have the same affection for me, as I have for you; embrace the same sentiments of justification as I now have, for I once had the same as you, Gal. iv. 12. The Romish beast WAS, and IS NOT, and YET IS. It WAS, when the Romans had for many ages a large and flourishing empire: it WAS NOT, when the emperors ceased to be Heathen, and became Christian; or when the Goths destroyed the empire: and YET IS, continues to exercise much the same power, idolatry, and cruelty, under the Pope and his agents, Rev. xvii. 11.

BEACON, a long piece of wood, erected on a rising ground or top of an hill, to give warning of the approach of an enemy; or on a place of danger, to warn passengers to avoid it. The Jews were like a beacon and ensign on a hill, when the judgments of God had rendered them few in number, and laid on them such alarming distress, as loudly warned others to avoid the like sins, Isaiah xxx. 17.

BEAM, a large and strong plank of wood, such as those on which weavers roll their webs in the loom, 1 Sam. xvii. 7; or which are used to support the walls, roof, or galleries of a house, 2 Kings vi. 2. The foundations of the earth are called God's *beams*, because of the strength, stability, and duration he gives them, Psal. civ. 3. Christ's word, promises, ordinances, are called *beams* and *rafters* of his and his people's *house:* they support, establish, and adorn his church; and by means thereof, we have union and fellowship with him, and with one another, Song i. 17.—Scandalous and more heinous crimes are called *beams in the eye:* they greatly hurt; and unless the conscience be seared, terribly torment it, and hinder men to see the light of life, or to discern good from evil, Matth. vii. 3.

BEAR; (1.) To carry, Jer. xvii. 21. 2 Chron. ii. 18. (2.) To bring forth, Gen. xviii. 13. James iii. 12. Song iv. 2. (3.) To uphold, Isai. xlvi. 4. Psalm lxxv. 3. (4.) To undergo the fatigue of ruling, Deut. i. 9. (5.) To endure; suffer, 2 Cor. xi. 1.

Rev. ii. 2. To *bear witness*, is to declare our testimony concerning a point, Deut. v. 20. To *bear tribute*, is quietly to pay it, 2 Kings xviii. 14. —To *bear the infirmities of the weak, bear one another's burdens*, is to assist them under distress, sympathize with their weakness, avoid offending them in points of indifference, avoid condemning or despising them for their inadvertent slips, Rom. xv. 1. Gal. vi. 2. To *bear sin*, is to be charged with it in law, and suffer the punishment due to it, Numbers v. 31. and xiv. 34. 1 Peter ii. 24; but childrens' *bearing the iniquities* or *whoredoms* of their fathers, imports their being punished on account of them, Numbers xiv. 33. Ezekiel xxiii. 35. The priests, and the scape-goat, *bearing* the *iniquities* of the Israelites, imports the typical imputation of them to them, and their enduring labour and travail ceremonially to expiate them, as they were figures of Jesus Christ, on whom the Lord laid the iniquities of his chosen people, that he might make real and full satisfaction for them, Exod. xxviii. 38, 43. Rev. ii. 22. God's *bearing and carrying* his people, imports his care of them; his supporting, assisting, protecting, and comforting them, by his providence, power, and grace, Deut. vi. 11. Isa. xlvi. 4.

BEAR, a four-footed beast of prey. —It is a large unsightly animal; in some places about the size of a mastiff; in others as large as a small heifer. It is covered with a thick shaggy fur, so as to appear like a shapeless lump. Bears are mostly of a black brownish colour; but in cold countries some of them are found white. Their skull is thin, but firm, and a great deal of brain in it; whence perhaps they are so sagacious. Their eyes are small; their fore-teeth are six on every side, and longer than the rest. They have no tail, but a lengthened os coccygis. Their feet are so formed, that, in walking, they always tread on their heel: they have five toes on each, but the biggest answer to the smallest in the human hands and feet. Their claws are very hooked and strong, proper for climbing. It is said, when they are littered, they are no bigger than mice, and are without eyes and hair. Their dams go with them about 30 days, and generally bring forth five at a time.—Bears feed on fruits, honey, bees, and flesh; and are very ravenous, resentful, subtle, and skillful in climbing trees; extremely kind to their young; and rage and roar dreadfully when they are taken from them. During the winter they hide themselves and sleep, the males about forty days, and the females about four months; at the end of which the males are exceeding fat. Bears are found in most countries where there are woods: they were common in Palestine. David had one to attack, as he attended his father's flock: two she-bears tore to pieces forty-two of the children of Bethel, who had mocked Elisha the prophet, 1 Sam. xvii. 34. 2 Kings ii. 23, 24.

God compares himself to a *bear bereaved of her whelps*, to mark his wrathful, unrelenting, and destructive judgments against his enemies, Hosea xiii. 8. Lam. iii. 10. Angry men are likened to *bears robbed of their young*; their reason is weakened and disturbed; they are disposed to tear the characters, properties, and persons of such as they are disgusted with, 2 Sam. xvii. 8. Prov. xvii. 12. Wicked men, chiefly tyrannic rulers, are likened to *bears*, because of their malice, revenge, fierceness, terribleness, and murderous influence, Prov. xxviii. 15. Isa. xi. 7. Desperate grief and sorrow is likened to the *roaring of bears*, Isai. lix. 11. The Persian monarchy is figured as a *bear raising up itself on one side, having three ribs between its teeth*, and *invited to devour much flesh*: less active and glorious than the lion-like empire of the Chaldeans, but no less cruel and bloody, it raised up itself on the

east of the Chaldean. Invited by the providence of God, by the Hyrcanians, by Cyaxares the Mede, and Gobrias a noble Chaldean deserter, Cyrus, with no small craft, courage, labour, and bloodshed, destroyed the empire of Chaldea, and added to that conquest the wealthy and potent kingdoms of Lydia on the north, and of Egypt on the south, Dan. vii. 5.—Antichrist is said to have *the feet of a bear*; he and his agents are qualified to climb to the highest in their ambition; his supporters and emissaries are active and unwearied in his service, and hold fast, and tear whatever they can, Rev. xiii. 2.*

BEARD. In various countries, different parts of the beard have been cultivated. The ancient Hebrews wore a beard on the chin, but not the upper lip; and were divinely forbid to cut off the angles and extremities of their beard, in the manner of the Heathens, Egyptians, or others, who wore only a tuft of hair on the chin. The modern Jews cherish a fillet of hair, all along from their ear, and the whole of it on their chin. Mens *shaving their own heads and beards*; or *clipping* or *plucking the hair thereof*; or *neglecting to trim the hair of the beard*, was expressive of great mourning and grief, Isa. xv. 2. Jer. xli. 5. and xlviii. 37. Ezra ix. 3. 2 Samuel xix. 24. To *shave* the whole or half of the *beard* to one, was accounted the most horrid insult and contempt, 2 Sam. x. 4, 5. With the Lacedemonians, the punishment of fugitives from the field of battle was to have their *beard half shaved*. With some Indians, the *shaving of the beard* was the highest punishment. How terribly Aureng-zeb the emperor of the Moguls, in the seventeenth century, revenged the shaving of his ambassador's *beard*, on the Sophi of Persia, is no secret: nor how exceedingly the Turks think themselves affronted, if one threatens to shave their beard. God's *shaving* a people's *head*, *beard*, or the *hair* of their feet, imports his easy cutting off, in vast numbers, their principal men and the common people, and exposing them to the utmost ignominy, for the purg-

* This creature is observed to bear some analogy to man; as having hair on both eye-lids, which no other brute has.—The flesh of the bear was much esteemed among the ancients; even at this day, the paw of a *bear* salted and smoked, is served up at the tables of princes.—*Bear's flesh*, is reckoned one of the greatest rarities among the Chinese; insomuch that, as Du Halde informs us, the emperor will send fifty or an hundred leagues into Tartary, to procure them for a great entertainment.—*Bear's grease* is esteemed by some a sovereign remedy against cold disorders, especially rheumatics.

There is a species of the bear called the *Ant-eater*, because his food is *ants*, which he eats by thrusting his long tongue into nests, and drawing it back into his mouth when covered with them. This species of the bear have no teeth; have feet formed not for climbing, but walking; and have eight abdominal paps.—Of this kind of bears, there are two species, one of them covered with hair, the other with scales.

The *Sea-bear*, which inhabit the islands in the seas between Kamschatka and America, swim at the rate of seven miles an hour—are difficult to be killed, and sometimes when wounded will seize on the boat, bear it away with impetuosity, and sometimes sink it. The length of a large one is eight feet, the greatest circumference five feet, and near the tail 20 inches; the weight 800lb. These bring generally one at a time, and never more than two.

The *Polar* or *White-bear*, grows to a great size; its skin is sometimes 13 feet long: They inhabit the coldest regions, being unknown, except on the shores of Hudson's-bay, Greenland, and Spitsbergen. In summer their residence is on the islands of ice; in winter, under the snow and bodies of ice; they swim with great agility, feed on fish, seals, carcases of whales, and human bodies; and are so fond of human blood, that they will attack companies of armed men, and even board small vessels. On land they live on birds and their eggs. They bring two young at a time, and are extremely fond of each other.

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ing of them from their sinful leprosy, Isaiah vii. 20.

BEAST, a living creature, devoid of rational consciousness, appointed for the service of man, and the ornamenting of the universe. Beasts possess sagacity in very different degrees. Oysters, and some other shellfishes, have but a small sensation.—Some animals have a far sharper sensation than men. Horses, dogs, beavers, foxes, ants, bees, apes, especially the satyric ourang outang, have surprising sagacity, or approaches toward reason. It is not however the want of speech, that hinders them from reasoning, as some pretend.—Parrots can easily enough be taught to speak, but not to reason, perform operations of arithmetic, &c. In some climates, beasts, as well as men, are more dull and insagacious than in others. The difference between us and these animals is, We have immortal souls capable of religion, capable of knowing and enjoying God, and of acting by supernatural and eternal views; all their knowledge, designs, and cares, are confined to temporal happiness, the preservation of their bodies, and propagation of their species; and all die with their bodies. They have sense, imagination, passions, and memory: we have also understanding and reason.—Yet, as to actual knowledge and exercise, how like to beasts have most men made themselves!

Beasts may be distinguished into cattle, fishes, fowls, creeping things: to which may be reduced insects, and animalcules. On the fifth day of the creation, God formed out of the waters, or mingled mud, fishes and fowls. On the sixth, he formed of dust, cattle and creeping things. To begin the exercise of man's lordship over the creatures, God assembled the fowls and beasts of the earth, both wild and tame, to the number of perhaps about 300 kinds, before Adam, that he might impose names on them, Gen. i. 20—24. and ii. 19, 20. Probably it was not till after the flood, that men were allowed to eat the flesh of beasts. We read of herbs and fruits assigned to Adam for his food, but no where of flesh, Gen. i. 29, 30. The grant of their flesh to Noah and his posterity, is conceived in such terms, as inclines one to think it was quite new: and even then, men were forbidden to eat them with the blood mixed with the flesh, Gen. ix. 3. Beasts which had killed a person, or had been used in buggery, were divinely appointed to death, Exod. xxi. 28. Lev. xx. 15. As beasts are the property of sinful men, they are subjected to much distress on account of his sin: the most part of land animals perished by the flood; the cattle of Hebrew cities apostatising to idolatry, as well as of the Amalekites, were to be entirely cut off: and in instances innumerable, God threatens and distresses beasts, as well as men, Genesis vi. 17. and vii. 21. Deut. xiii. 15. 1 Sam. xv. 3. Ezek. xiv. 13—21. Zeph. i. 5. Hos. iv. 3. How far the sufferings of the innocent animals may be balanced, when at last the creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God, we know not, Rom. viii. 20—22. God entered into a covenant with Noah, extending to the beasts of the field, that a general flood should no more destroy them, Genesis ix. 10. He enjoins, that they partake of the rest of his Sabbath, Exod. xx. 10. and xxiii. 12. He warns against every semblance of cruelty to them, Exod. xxiii. 5, 19. Deut. xxii. 6, 7. Prov. xii. 10. Partly from regard to the cattle, he spared Nineveh, Jon. iv. 11. As sometimes he makes beasts his instruments to punish guilty nations, the Egyptians, Israelites, and others; so he makes a covenant of peace with them in behalf of his people, Exodus viii. x. Ezek. xiv. and xxxiv. 25. Hosea ii. 18. No beasts naturally speak. It was Satan in the serpent that spoke to Eve. It was by a mira-

cle that Balaam's ass rebuked his master, Gen. iii. 1—14. Numb. xxii. 28—30. The ancient Egyptians and others, it seems, imagined beasts superior to men, and therefore worshipped not a few of them; and sundry of them are still worshipped in Africa, &c. The doctrine of human souls departed, entering into beasts, was common through all the east; nor were the Jews in the days of our Saviour free of it. An article of the French Encyclopedie pretends to prove, that beasts are inhabited by devils, who render them mischievous.

Under the law, beasts were classed into three divisions. (1.) Some were *most pure*. These were such as were most profitable to men, easy to be had, fit to represent our Redeemer, and so allowed to be sacrificed; they were oxen, sheep, goats, turtles, pigeons: none were allowed to eat the fat of any of these, even though they were not sacrificed. And these perhaps were all that were reckoned clean at Noah's entrance into the ark, Lev. i. and xxii. 18, 19. and xxvii. 3. Gen. vii. 8. and viii. 20. (2.) Some were *simply clean*, and might be eaten as common food, but not sacrificed. This kind included a variety of such four-footed beasts, as both chewed the cud and divided the hoof; a variety of fowls, and all fishes that had fins and scales; together with four sorts of the locust kind of insects; but if any of these died of their own accord, or had been torn, and so perhaps touched by an unclean beast, they became unclean, Levit. xi. 3, 9, 22. Deut. xiv. 4—6, 9, 20. Exod. xxii. 31. (3.) The rest of the animals were *unclean*, particularly such as were ravenous, unsocial, nightly, &c. as the eagle, ossifrage, ospray, vulture, kite, raven, owls, night-hawks, cuckow, cormorant, swan, pelican, stork, heron, lapwing, and bat. And among creeping things, the weasel, mouse, tortoise, ferret, chameleon, lizard, snail, and the mole, Lev. xi. Deut. xiv.—Were not the animals of the first class, chiefly figures of Jesus, our meek, ready, and all-profitable Redeemer and sacrifice? Were not these of the second, emblems of the saints, who live on wholesome food, meditate on God's word, essay to render every one his due, are children of the light, and have fellowship with Christ and his people; and covered with his righteousness, do by faith and love swim against the tides of corruption? Were not these of the third class, emblems of wicked men, heathens, superstitious, covetous, cruel, self-seekers, sensual, not having the Spirit? Thus by God's fixing the point of the uncleanness of animals, he at once dissuaded the Hebrews from the idolatry of Egypt; restrained them from hurtful food; marked them out his peculiar people; signified their duty to avoid wicked persons and courses, similar to the bad qualities of the prohibited animals, Acts x. 12. and xi. 6. We have but a very imperfect knowledge of the Hebrew names of many animals mentioned in scripture, though, no doubt, the ancient Jews understood them:—and from what we know, the wisdom of Adam, in naming them so agreeable to their nature, plainly appears.—No commentator has handled this point with equal sagacity and learning, as the great Bochart in his Hierozoicon; and yet it would not be safe to trust implicitly to this incomparable guide. *Beasts of the earth* sometimes denote ravenous beasts, Jer. xv. 3. Wild beasts of the desart and island, or *Tziim* and *Iyim*, are wild cats, and a kind of wolves that make a terrible howling, Isa. xiii. 21, 22. Jer. l. 39.

Ministers are called *beasts*, Rev. iv. v. and vi. but the word ought every where to be rendered *living creatures*, as in Ezek. i. Saints call themselves *beasts* because of their sinful vileness, ignorance, stupidity, unruliness, carnality, Prov. xxx. 3. Psal. lxxiii. 22. Men in general are called *beasts*, for their carnality, earthliness, igno-

rance, unteachableness, contention, hurtfulness to one another, Eccl. iii. 18. And the mildest animals, as oxen, cows, calves, sheep, lambs, doves, are emblems of the saints; while lions, bears, wolves, serpents, are made emblems of the outrageously wicked, Isa. xi. 6, 7, 8. The most powerful animals, as eagles, lions, bullocks, hegoats, rams, leviathan, &c. are made emblems of kings and others, powerful and wealthy. The subjects of the kings of Assyria, Chaldea, and Egypt, are represented as *beasts lodged under the shadow* of their protection, as animals under a tree, Ezek. xxxi. 6. Dan. iv. 14. Wicked men are called *beasts*, for their unreasonableness, earthly mindedness, neglect of eternal things, and rage against God and his people, 1 Cor. xv. 32. 2 Pet. ii. 12. The Gentiles and others, are called *beasts of the field*, because of their distance from God; their want of fellowship with his people; their bloody, malicious, and murderous principles, Isa. xliii. 20. The Chaldean, Persian, Grecian, Roman, and Antichristian empires, are likened to *beasts*; because, by methods carnal, cruel, and unjust, they were erected and maintained, Dan. vii. 11. and viii. 4. Rev. xii. xiii. and xvii. The two *beasts* which represent Antichrist may, the one represent his civil, and the other his ecclesiastical power; or the one his Papal, and the other his Monastical powers, Rev. xiii. 1, 11. The *scarlet-coloured* beast, that carries the Romish Antichrist, is the bloody empire of Rome, parted among persecuting princes enslaved to Popery, Rev. xvii. 3. The *beasts* that devour Antichrist's slaughtered troops, are not only these literally so called, but the Protestants who seize on their spoil, Rev. xix. 17—23. The Hebrews' passage through the Red sea and wilderness, is likened to *a beast going down into*, or *along a valley*: it was easy and safe, under the protecting influence of God, Isa. lxiii. 14.

BEAT; (1.) To smite; strike, Deut. xxv. 3. (2.) To bruise; bray, Numb. xi. 8. (3.) To thresh, Ruth. ii. 17. Isa. xxviii. 27. (4.) To change; turn one thing into another, Isa. ii. 4. Joel iii. 10. (5.) To overcome in battle, 2 Kings xiii. 25. (6.) To batter; demolish, Judges viii. 17.

BEAUTY; (1.) Comeliness; fineness of appearance, 2 Sam. xiv. 25. but in Dan. x. 8. it may signify *vigour, strength*. (2.) A chief person or city, which is comely, and adds an air of glory to its fellows; so Saul and Jonathan were the *beauty* of Israel, Babylon the *beauty of the Chaldees*, Jerusalem and the temple the *beauty of Israel*, 2 Sam. i. 19. Isa. xiii. 19. Lam. ii. 1. (3.) Splendor; glory; dignity, Lam. i. 6. The *beauty of the Lord*, is the shining forth of his excellencies in Christ, and in his word and works, Psal. xxvii. 4. (4.) Comfort and joy, Isa. lxi. 3. God is called the *beauty of holiness*; his holiness and moral purity infinitely surpass that of angels and men, and is the bright ornament of his nature, 2 Chron. xx. 21. The *beauty of the Lord is on* his people, when he displays his glory, grants them his presence and honouring favours, imputes Jesus' righteousness to them, and renders them holy in heart and life, Psal. xc. 17. To worship the Lord in the *beauties of holiness*, is to worship him in Christ his holy One, who affords the fullest display of his purity: in the beautiful and sacred temple or ordinances; and in the exercise of holiness in heart and life, 1 Chron. xvi. 29. Psal. xxix. 2. and xcvi. 9. and cx. 3. The *perfect beauty* of the Hebrew state, was their excellent order of government, their peace, prosperity, and wealth, with the truth, holiness, and benevolent tendency of their religion, Ezek. xvi. 14. Zech. xi. 7. The *beauty of God's ornament set in majesty*, was the magnificent temple of Jerusalem, Ezek. vii. 20. Isa. lxiv. 11. Jer. vi. 12. Psal. xlviii. 2. and l. 2. Lam. ii. 1. The *glorious beauty on the head of the fat*

valleys, was the fruitful crops, the wealth and prosperity of the ten tribes, chiefly of Samaria, which stood on a hill adjacent to fat valleys, Isaiah xxviii. 4.

BEAUTIFUL, having much comeliness; Gen. xxix. 17. Christ the Branch of the Lord is *beautiful and glorious*. In his person, office, and work, brightly shine forth, to his people's wonder and satisfaction, all the glorious excellencies of God, Isa. iv. 2. The saints are a *beautiful flock; beautiful as Tirzah, comely as Jerusalem:* they are adorned with Jesus' righteousness and grace, and with an holy conversation; and the church is adorned with divine ordinances, influences, and holy persons, Jer. xiii. 20. Song i. 5. and vi. 4. The *beautiful garments* of the church, and God's *comeliness* put on her, are the glory, wealth, comfort, and ordinances he bestowed on the Jews: the ordinances he gives his church in every age; and his righteousness imputed and his grace imparted to the saints together with their holy conversation, and spiritual comfort, Isa. lii. 1. Ezek. xvi. 14. The *feet* of the church are *beautiful with shoes*, when ministers, with great zeal and purity, faithfully preach the gospel, and spread abroad the knowledge of Christ; and when church-members have their *affections* and *conversation* well ordered, and powerfully influenced by gospel principles and motives, Song vii. 1. The feet of ministers are *beautiful:* their labour and diligence in publishing salvation to men through Jesus Christ, is very agreeable and comely; their message ought to be much more acceptable than the news of the Assyrian ruin, or of the deliverance from Babylon, were to the ancient Jews, Nah. i. 15. Isa. lii. 7. Rom. x. 15.

BEAUTIFY; to render comely.—God *beautifies the meek with salvation;* his cloathing them with the righteousness, grace, and glorious redemption, privileges, honours, and comforts of his Son, renders them comely before God, angels, and men, Psal. cxlix. 4.

BECKON; to give a sign with the hand, Luke i. 22.

BECOME; (1.) To be made; to grow, Gen. iii. 22. (2.) To suit; agree with, Psal. xciii. 5. Phil. i. 27. Tim. ii. 10.

BED. (1.) A place to sleep or rest on, 2 Sam. iv. 5. (2.) A small piece of ground raised for flowers or plants, Song vi. 2. The *bed undefiled*, is the lawful use of the married state, Heb. xiii. 4. The *bed too short* to stretch one's seslf on, and the *covering too narrow* to wrap one's self in, are the Jews carnal schemes of alliance with the Egyptians, and the like, that could procure them no solid rest, no complete safety; and the carnal and self-righteous methods which sinners use to obtain happiness, and that can yield no real comfort, ease, or safety to their soul, Isa. xxviii. 20. Sore distress is called *a bed;* therein men are confined amidst disquiet and uneasiness, and rendered inactive, Rev. ii. 22. The grave, chiefly of the righteous, is called *a bed;* there our bodies continue at ease, and insensibly pass the time, Isa. lvii. 2. The saints' affliction, or rather their frames of spiritual sloth and security, are *their bed*. How inactive and useless are they in this case! how void of vigorous concern! how often their mind filled with unsubstantial fancies! Song iii. 1. Christ's *bed*, wherein he refreshes his people, and renders them vigorous and fruitful in good works, is his church, his word, his covenant, his ordinances, and special fellowship with him:—it is *green*, comely, refreshful, and ever productive of saints, saving influences, good works, and glorious rewards. Threescore *valiant men* about it, are divine perfections, ministering angels, and faithful church-rulers, Song i. 16. and iii. 7, 8. Christ's *cheeks*, his word wherein his beauty is seen, his displays of his presence, his humbled state, are as a *bed of spices;* there we

see every delightful, unwasting, and soul-refreshing, and perfuming grace beautifully connected, Song v. 13.—Christ's church and people are as a *bed of spices*. In the church, what blessed variety of delightful ordinances and saints! in every saint, what variety of delightful graces! and how great the pleasure Jesus takes in them all! Song ii. 6. As anciently persons sat or lay on beds at their feasts, the Jews *lying on beds of ivory, and stretching themselves on couches*, imported luxury and carnal ease, Amos vi. 4. Their *enlarging of their bed*, signifies the increase of their spiritual whoredom or idolatry, and their sinful leagues with the nations around, Isa. lvii. 8.

BEDAN, a deliverer or judge of the Hebrews, 1 Sam. xii. 11. 1 Chron. vii. 17. but who he was is not agreed. Some will have him Barak; others Samson, who was Ben-dan, a *son of Dan*. Perhaps he was rather Jair, and called Bedan, after his great ancestor the great-grand-son of MACHIR.

BEE, a small insect bred from a worm, and very remarkable for skill and industry in gathering honey and wax from flowers. Bees have four wings; they have their tail pointed with a sting, through which they emit a poisonous juice; and which being hooked, is often left in the wound.—There are eight or nine kinds of wild bees that lodge in woods and fields; but the common bee has most attracted the consideration of mankind: their sagacity in collecting and bearing their honey and wax, in forming their combs, in distributing their labours, and in punishing the idlers, and in following the directing hiss of their leaders, is quite astonishing.—They seldom hurt any with their stings, till once they are provoked.—Among these common bees are observable, (1.) The *queen-mother*, who is somewhat longer and redder than the rest. She deposits eggs into the combs, and so brings forth a new swarm, perhaps to the number of ten or twenty thousand in a year. There is but one, two, or three queens in a hive. (2.) The *drones*, which lurk about the combs, doing little or nothing, and often suffer death as a reward of their laziness. (3.) The *labouring* bees, which collect the wax and honey, and rear the combs; and which are by far the most numerous. Assyria, Canaan, &c. were exceedingly noted for the multitude of bees; which animals were legally unclean, though their honey was not, Lev. xi. 23.

The armies of the Amorites, Assyrians, and David's enemies, are likened to *bees*. How vast their numbers! how readily they followed the hiss, the call of divine providence! how hastily they marched! and how grievously they distressed the objects of their hatred! Deut. i. 44. Isa. vii. 18. Psal. cxviii. 12. Might not the swarm of bees, which, contrary to nature, took up their residence in the carcase of Samson's slain lion, figure out the saints resting in, and feeding on Jesus' bloody victory over Satan, the roaring lion? Judg. xiv. 8.*

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* Naturalists have taken much pains to give us a correct idea of the history of this interesting insect; many of them, differing as to the manner in which they propagate their species. Some affirm the queen-bee to be self-prolific, and that the drones bear no part in the business of propagation.—Many of the ancients as well as moderns, have supposed that the eggs of the female bee are not impregnated with the male sperm, while in the body of the creature, but that they are deposited un-impregnated in the cells; and that the male afterwards ejects the male sperm on them as they lie in the cells, in the same manner as the generation of fishes is supposed to be performed by the males impregnating the spawn after it is cast out by the females.—This method of impregnation has been lately established beyond all contradiction, by the observations of Mr. Debraw of Cambridge.

It has been generally supposed that the queen-bee is the only female contained in the hive; and that the working bees are

BEER, a city 12 miles northward of Jerusalem, on the way to Shechem. Here Jotham the son of Gideon concealed himself from ABIMELECH, Judg. ix. 21.

BEER, or BEER-ELIM, a place in the country of Moab. As the name signifies *the well of the princes*, it was probably hereabouts that the Hebrew princes digged the well to supply their thirsty tribes; and here the howling of the distressed Moabites was heard, during the Assyrian invasion, Numb. xxi. 18. Isa. xv. 8.

BEER-LAHAI-ROI, *the well of him that liveth and seeth me;* a well between Kadesh and Shur, south of Canaan, so called by HAGAR, because there the living God appeared to, and provided for, her and her son, Gen. xvi. 13.

BEEROTH. (1.) A city of the Gibeonites, given to the tribe of Benjamin, and where the two murderers of Ishbosheth were born, Josh. ix. 17. 2 Sam. iv. 2. The inhabitants of this place, or of some place near Abel-beth-maachah, are called Berites, 2 Sam. xx. 14. (2.) BEEROTH of the children of Jaakan, or Benejaakan, or the wells of the children of Jaakan, the 28th encampment of the Hebrews in the Arabian desart, a little to the northward of Ezion-geber. It seems they marched from Mosera or Moseroth to this place, and then again southward to Mosera, Numb. xxxiii. 31, 32. Deut. x. 6.

BEER-SHEBA, *the well of the oath*, or *of seven;* a place so called, because here Abraham *swore a covenant* with Abimelech king of Gerar, and gave *seven* ewe-lambs as a ratification thereof. In the adjacent wilderness of Arabia, Hagar wandered, Gen. xxi. 14. At Beer-sheba, Abraham planted a grove for his retired devotion: here, he and the patriarchs Isaac and Jacob dwelt. From hence, Jacob took his journey into Egypt, Genesis xxi. 14—33. and xxii. 19. xxviii. 10. and xlvi. 1. Here a city was afterwards built, which fell to the lot of the Simeonites, Josh. xix. 2.—It stood about 20 miles south-west from Hebron, and 42 from Jerusalem; and was on the southern border of the Israelites, as Dan was on the

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neutral, or of neither sex. But the observations of Mr. Schirach, which are confirmed by others of Mr. Debraw, go to prove, that all the working or common bees are females in disguise; and the queen-bee lays two kinds of egg, viz. those which are to produce the drones, and those from which the working bees are to proceed: and from any one or more of these, one or more queens may be produced; so that every worm of the latter or common kind, which has been hatched about three days, is capable, under certain circumstances, of becoming the queen, or mother of a hive. Mr. Schirach supposes that the worm, designed by the community, to be a queen, or mother, owes its metamorphosis into a queen, partly to the extraordinary size of its cell, and its peculiar position in it; but principally to a certain appropriate nourishment found there, and carefully administered to it by the working bees while it was in the worm state.

It is computed that the ovaria of a queen-bee contains more than 5000 eggs at one time; and therefore it is not difficult to conceive that a queen-bee may produce 10,000 or 12,000 bees, or even more, in the space of two months.

We may consider a hive of bees as a well peopled city, in which are commonly found from 15,000 to 18,000 inhabitants. This city in itself is a monarchy; composed of a *queen;* of males, which are the *drones;* and of *working bees*, which have been supposed and called neuters. Their combs, which are of pure wax, serve as the magazine of stores, and for their nursing places of their young offspring. And such is the great influence of the monarch of this city, that, if, by any accident or otherwise, the queen-bee dies, the whole hive cease working, consume their own honey, fly about from hive to hive, at unusual hours, and pine away if not soon supplied with another sovereign.—It is also remarked, that, in case of an engagement between two swarms, as soon as the queen of either gets slayed in battle, the two swarms immediately unite, and all become the subjects of the surviving sovereign.

Ency.

northern. Between the two were computed 156 or 160 Roman miles, 2 Sam. xvii. 11. and xxiv. 2. 1 Kings iv. 25. Judg. xx. 1.

BEETLE, a kind of insects extremely numerous, and distinguishable into more than 20 different sorts: but as common beetles are not eatable, nor have they legs to leap withal, the Hebrew word CHARGOL, which denotes an eatable animal, must either denote a kind of locust, or cockchafer; which, as they are great devourers of provision, are not unwholesome food, Lev. xi. 22.

BEEVES; oxen, cows, Numb. xxxi. 28.

BEFORE; (1.) In sight of, Gen. xliii. 14. (2.) Free to one's view and choice, Gen. xx. 15. (3.) Rather than, 2 Sam. vi. 21. (4.) At, Rev. iii. 9. (5.) Without commission from, John x. 8. (6.) Sooner than; first in order of time, place, dignity, Isa. xliii. 13. Josh. viii. 10. John i. 15, 27.—(7.) On the east side, as that was before him who looked to the rising sun, and the west was *behind*, Isa. ix. 12.—To be *before God*, is to enjoy his favour, and the smiles of his providence, Psal. xxxi. 22. To *come before him*, is to come to his temple and ordinances, and worship him, and have familiar fellowship with him, Psal. c. 2. and lxv. 4. and xlii. 2.—To *walk before him*, is to behave as under his eye; depending on his strength, and aiming at his glory, as our chief end, Gen. xvii. 1. To sin *before him*, is to do it in his view, and with a bold and open contempt of him, Gen. xiii. 13. Isa. iii. 9. To *have other gods before him*, is to have them in his sight, and in opposition to him, Exod. xx. 3. To *set the Lord before us*, is to make him the object of our trust, the pattern of our conduct; and to intend his glory, and consider him as our witness and judge in all we do, Psal. xvi. 1—8.

BEFORE-HAND; before the time come, Mark xiii. 11. Some mens sins and good works are *open* and *manifest before-hand*, before they have opportunity of entrance into office in the church, and so it is easy to know whether to chuse or refuse them; and some mens sins or good works *follow after*, are not known till they be in office, 1 Tim. v. 24, 25. *Before time*, in former times, Josh. xx. 5.

BEG; to ask alms, or free favours. David, in his time, never saw the children of any godly man *begging* for want: and had the divine laws been observed, it is likely few or no Hebrews had ever been beggars, Psal. xxxvii. 25. Deut. xv. 4, 7; but their disobedience introduced poverty; and many, particularly in the time of Christ, were beggars. A little before his death, he cured three near Jericho, Matth. xx. 30—34. Luke xviii. 35—43. as he had before cured one at the pool of Bethesda, John v. 1—13. Peter and John cured a lame one at the gate of the temple, Acts iii.

BEGET; (1.) To bring into existence, or form from animal seed; thus fathers beget their children, Gen. v. 3. Matth. i. (2.) To produce; so God begets the rain and dew, Job xxxviii. 28. God the Father *begat* his divine Son, our Lord Jesus Christ, by an eternal, necessary, and natural generation, which imports no production of essence or personality, no posteriority, inferiority, or dependence in the Son: but the manner hereof is conceivable only to infinite wisdom, and it is presumptuous in any to pretend to investigate or explain it, Psalm ii. 7. God *begets* us spiritually, when he powerfully applies the seed of his word to our heart, and thereby forms spiritual life, gracious qualities, principles, or habits, and dispositions, in our nature, 1 Peter i. 3, 23. Ministers spiritually *beget* others, when, by earnest prayer, serious preaching, and other endeavours, they become means of their spiritual regeneration, and change of heart, 1 Cor. iv. 15. Gal. iv. 19.

BEGIN; (1.) To be at first, Luke xxi. 28. (2.) To give first rise to, Neh. xi. 17.

BEGINNING, denotes, (1.) The first part of time in general, Gen. i. 1.—(2.) The first part of a particular period: as of the year; of the duration of the state or kingdom of the Hebrews, Exod. xii. 2. Isaiah i. 26. (3.) The first actor, or the cause of a thing, Numb. x. 10. Micah i. 13. (4.) That which is most excellent, Prov. i. 7. and ix. 10. *From the beginning*, is, (1.) From eternity, before any creature was made, 2 Thess. ii. 13. Prov. viii. 23. (2.) From the very first part of time, 1 John iii. 8. (3.) From the beginning of a particular period; as of Christ's public ministry, John viii. 25. Christ is called the *beginning*, and *the beginning of the creation of God:* he is from eternity, and gave being to time and every creature, Rev. i. 8. and iii. 14. Col. i. 18.

BEGUARDS, or BEGHARDS, religious of the third order of St. Francis in Flanders. They were established at Antwerp in the year 1228, and took St. Begghe for their patroness, whence they had their name. From their first institution they employed themselves in making linen cloth, each supporting himself by his own labour, and united only by the bonds of charity, without having any particular rule. *Ency.*

BEGUINES, a religious sect who were established first at Liege, and afterwards at Neville, in 1207; they spread over Flanders, and from thence into Germany. Some of these religious fell into extravagant errors, persuading themselves that it was possible, in the present life, to arrive at the highest perfection, even to impeccability, and a clear view of God; in short, to so eminent a degree of contemplation, that there was no necessity, after this, either to observe the fasts of the church, or submit to the direction and laws of mortal men. There is scarce a town in the Low Countries, in which there is not a society of Beguines. Their vow is, "I. N. promise to be obedient and chaste as long as I continue in this Beguinage." *Ency.*

BEHALF; to do or speak in one's behalf, is to do it for his honour or advantage, Exod. xxvii. 21; or upon one's account; for his sake, Phil. i. 29.

BEHAVE; to carry or conduct one's self, and order actions, Psalm ci. 2. Mens *behaviour*, is either holy, just, wise, blameless; or strange, proud, uncomely, unseemly; valiant, &c. 1 Thess. ii. 10. 1 Cor. vii. 36.

BEHEAD; to cut off the head, Matth. xiv. 10. It is put for the suffering of death in general, Revel. xx. 4.

BEHEMOTH, one of the most noted four-footed beasts. To convince Job of his insignificancy before him, God requires him to consider this animal. He represents it as made together with him, or near to his abode; as harmlessly feeding on the grass of mountains, lying among lotice-trees, willows, reeds, and fens; as extremely fierce and courageous, indifferent though a river should burst forth upon him; as having a tail or trunk strong as a cedar-tree, or able to rend one; as having his strength in his loins, and in the warped sinews of his belly; as having the sinews of his thighs or stones wrapt together; as having bones strong as bars of iron, and pipes of brass, Job xl. 15—24. It seems agreed, that this animal is either the elephant or the river-horse.

At full growth, an ELEPHANT is from 17 to 20 feet high, with a belly reaching almost to the ground. Its head is large, and of an ovated figure, growing smaller towards the mouth. It has no fore-teeth, but its two upper tusks are very long, and are our ivory: the two often weigh between three and four hundred pound weight. In each jaw it has four grinders, of scarce less surprising bigness, or

structure, each composed as of several teeth joined together. Its eyes are small in proportion, but its ears are large, and full of membranes.—Its nose, trunk, or proboscis, will extend from one to five feet, or more: with this, which consists of firm flesh, with three orders of fibres, it fetches its food to its mouth, and violently tosses whatever it takes for an opposer. It has two paps on its breast. Its legs are exceedingly thick, and each foot has five toes, but so joined, and covered with a common skin, that their distinction is scarce discernible, except towards the end, where they are pointed with claws or nails. Its tail is short and small. Its whole body is covered with a warted skin, exceeding strong and thick, and almost of the colour of a mouse, with a few long and stiff hairs growing at equal distances. The longevity, strength, sagacity, docility, fidelity, prudence, agility, and even modesty of this animal, are highly extolled.—It is very gentle and harmless if unprovoked; but if provoked, it tears with its teeth, and tosses with its trunk, and even oversets trees, houses, and walls; and one blow of it will kill a horse. When elephants fight with one another, they push with their teeth, as bulls do with their horns. Anciently they were commonly used in war; and it is said, towers of wood, containing above 30 warriors, were built on their backs; but we doubt if above four or five could fight from off them. This animal now breeds in Asia and Africa; but perhaps it was anciently a native of Russia in Europe. Wild elephants are caught by frighting them with fire and noise, till, running away, they fall into deep ditches, covered with hurdles and a little earth; or by means of a female barricadoed in some narrow place.

The river-horse, or HIPPOPOTAMUS, is another singular four-footed beast, resembling partly the buffalo, or wild bull, and partly the bear. It is larger than the buffalo. Its length from head to tail is about 13 feet; its circumference about the waist as much; its thickness four feet and an half. As it is usually very fat, its belly is flattish. Its head is very large in proportion; its mouth can open to the width of a foot; its eyes are small, its ears small and thin; its upper jaws are moveable; in the lower jaw it has two tusks about a foot long, and somewhat crooked; it has four grinders on each side of its mouth; its teeth are hard as flint, and will give fire with steel. Its legs resemble those of a bear, are about three feet round, and three feet and an half in length; each foot has a black hoof, divided into four claws, at the end. Its tail is very thick and short, tapering away to the end, and cannot be twisted.—Its skin is black, hard, and tough, and without hair, except whiskers at the nose. This animal is found about the rivers Nile, Niger, and others, in Africa, &c. As it is not formed for swimming, it walks in the bottom of the river, and thence comes to feed on rice, herbs, and roots, of the adjacent shores and hills; and often lies among the reeds and bushes on the banks. The sea-horse of Russia and Greenland, which leaves the sea, and feeds on the adjacent mountains, seems to be a kind of river-horse.*

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* Whether the *Mammoth*, whose enormous remains are found in various parts of the United States and Siberia, be the same species of animal with the *Behemoth*, naturalists are at a loss to determine.—Doctor Hunter, a learned English naturalist, however, "on an accurate comparison of these bones with those of other animals, determined that they must have belonged to a large non-descript animal of the carnivorous kind, somewhat resembling the hippopotamus, and elephant, yet essentially different from both."

Mr. Peale has already completed two skeletons of the Mammoth; the one he sent to Europe, the other he has in his museum at Philadelphia; these bones he found principally in the state of New York, in the neighbourhood of New Windsor,

BEHIND; (1.) After; at one's back, 2 Sam. iii. 16. (2.) Backward, Judg. xx. 40. (3.) Inferior to, 2 Cor. xi. 5. (4.) Done, or attained already, Phil. iii. 13. (5.) Remaining to be undergone or done, Col. i. 24. (6.) Out of one's notice or charge, Neh. ix. 26. Isai. xxxviii. 17. (7.) Near to; on the other side of, Isaiah xxx. 21. Song ii. 9. (8.) On the west side, Isa. ix. 12.

BEHOLD, imports excitement; attention; wonder; joy; certainty; suddenness, Isa. vii. 14. John i. 29.

" in two distinct situations," says he, " and unmixed with bones of any other individual whatever." The skeleton in Philadelphia is " 11 feet in height over the shoulders; 15 feet from the chin to the rump; 31 feet from the point of the tusks to the end of the tail, following the curve; longest rib, without cartilage, 4 feet 7 inches; length of the tusks, defencers or horns, 10 feet 7 inches; weight of one grinder, 4lb. 10oz. the whole skeleton weighs about 1000 pounds."

The bones of these skeletons are small, however, when compared with some others lately found at the Big-Bone-Lick, on the the Ohio, in the state of Kentucky; of which the following account is by *Doctor Goforth* of Cincinnati, Ohio, one of the discoverers:

" A large number of teeth weighing from 5 to 10lb. each; the thigh-bone entire, weighing 31lb. one horn weighing 100lb. and one other 150lb. the first 21 inches in circumference, the second 23 inches, in length 10 feet 6 inches; the upper-jaw, with a part of the head, ribs, back-bone, and a number of other bones of this stupendous animal."

These bones were brought up the Ohio in 1804, and deposited in Pittsburgh. Among this collection were " the bones of one paw, which, when put together, says a gentleman acquainted with anatomy, measured 5 feet 2 inches, including the talon or nail; about one-fourth of a thigh-bone weighing 28lb." The same gentleman is of opinion that " the back-bone would measure about 60 feet when put together; and that the animal must have been about 26 feet in height when alive."—This may or may not be extravagant—nor can it be elucidated till we are better acquainted with the history of this monster of all animal creation. *God made man, also made he beast.*—Our ideas of creation are limited in proportion to what we know of it.

Among these bones were teeth, equally large, both of the *graminivorous* as well as of the *carnivorous* animal; and others supposed to be of the *Rhinoceros*. These bones were found 11 feet below the surface, in " a ground strongly impregnated with salt." Those discovered by Mr. Peale in N. York state, " were found in a morass."

What the *American* naturalist has lost in these bones, as a stupendous monument of natural curiosity, the *European* has gained. They were removed from Pittsburgh in the spring of 1806, by a gentleman who intends exhibiting them to the principal courts on the continent of Europe.

Another recent discovery in the history of the Mammoth, has been communicated to the world by the learned Bishop Madison.—This important fact in *Zoology*, is taken from the 2d number of the *Amoenitates Graphicæ*:

" Facts, says Mr. Madison, summon the discordant opinions of philosophers before an unerring tribunal, from which there can be no appeal. The question, whether the Mammoth was a *carnivorous* or *herbivorous* animal, has long divided naturalists; ingenuity, supported by analogy, afforded specious arguments for either opinion. One fact, which the bosom of nature had concealed, but which human industry has recently brought to light, has removed every doubt. In digging a well, in a place which afforded indications of marine salt, a passage was made through the contents of the stomach of that vast animal. The novelty of the substances, thus found, excited attention. They were carefully examined, and seem to be half masticated reeds, and twigs of trees with grass; whilst the bones of the Mammoth which were dug up at the same time, and which lay contiguous to these substances, evinced that they had been the contents of that animal. These contents are in a state of entire preservation: have been seen by hundreds, and were found together with the bones, resting upon a lime-stone rock, about five and a half feet under ground, in the county of Wythe, in Virginia. A part of the contents, with the whole skeleton, are to be forwarded to Wm. and Mary College."

" *September 23d, 1805*"

Whether this animal still liveth is doubtful—that it should be extinct is extraordinary—for " we have as much assurance, that no race of animals will any more cease while the earth remaineth, than *seed-time and harvest, cold and heat, summer and winter, day and night.*"

Matth. xxi. 5. Rev. xvi. 15. Luke xxiv. 39. To *behold*, is, (1.) To look on; see, Gen. xxxi. 51. (2.) To consider; know; care for, Lam. i. 12. John xix. 5, 26, 27. God *beheld* not *iniquity in Jacob, nor perverseness in Israel:* though his omniscient eye discerns sin in his people on earth, he observes it not as an angry judge, wrathfully to punish them for it.—But the word may be rendered, He hath not *beheld injury against Jacob, nor vexation against Israel;* that is, he will not suffer them to be hurt, Numb. xxiii. 21. To *behold* Christ, is, with wonder and attention, to know, believe in, and receive him, Isa. lxv. 1.

BEHOVE; to be necessary, just, and becoming. As it *became* God, for the honour of his nature, counsels, word, and work, to expose Christ to suffering; so it *behoved* Christ to suffer, and be in all things like unto his brethren of mankind, that he might display his Father's perfections, fulfil his purposes, promises, and types, destroy the works of the devil, and sympathize with, and save us, Heb. ii. 10, 17.

BEKAH, half a SHEKEL, Exodus xxxviii. 26.

BEL, the Chaldean idol Baal.—Whether, under this name, they worshipped Nimrod, their first Baal or *lord*, or Pul king of Assyria, or some other monarch, the sun, or all in one, we know not. When Cyrus and Darius took Babylon, this idol and his monstrous image was ruined, and brought into absolute contempt, Isa. xlvi. 1. Jer. l. 2. and li. 44.

BELIAL, a name given to Satan, representing him *without yoke, profit*, or *ascent*. To mark persons most worthless, wicked, and unruly; or things most horrid and abominable, they are called children, men, or things of Belial, 2 Cor. vi. 14. 2 Sam. xx. 1. and xxii. 6. and xxiii. 1 Sam. ii. 12. and xxv. 17. and xxx. 22. and i. 16. Deut. xiii. 13.

BELIEVE; (1.) To be persuaded of, and give credit to a report, Gen. xlv. 26. (2.) To give a bare assent to gospel-truth, at least such assent as implies no reception of Christ into the heart, Acts viii. 13. (3.) Heartily to receive and rest upon Jesus Christ alone for salvation, as offered by God to us in the gospel, John iii. 15, 16. Acts xvi. 31. It is this that unites us with Christ, and actually interests us in his finished righteousness and full salvation; and for thus acting are the saints called BELIEVERS, 1 Tim. v. 12. (4.) To depend on God for the fulfilment of some particular promise and grant of deliverance, Psal. xxvii. 13. 2 Chron. xx. 20. (5.) Sometimes it denotes a firm persuasion, whether grounded on report or other certain evidence, Jam. ii. 19.—*If he had answered my voice, yet would I not believe;* while such trouble continues on me, I could never be persuaded that he regarded me or my prayers, Job ix. 16.

BELCH. *They belch out with their mouth;* they with great vehemence utter reviling, malicious, and wicked words, as a fountain bubbleth up its water, Psal. lix. 7.

BELL. The lower border of the high PRIEST's blue robe was hung round alternately with bells and pomegranates. The sound of these informed the Jews of his passing by, and of his living in the sanctuary, and was a kind of a typical intercession with God for his preservation; but he had not on this robe when he entered the holy of holies. Might not these bells signify the intercession and gospel-administration of our Redeemer, which are connected with and dependant on his robe of righteousness, and by their powerful and pleasant sound manifest his continuance in life, and his state of high favour with God? Exod. xxviii. 33, 35.—Bells were anciently hung to the necks of horses. *The horse bells*, being inscribed *Holiness to the Lord*, may import, that in the apostolic and millennial period, men in trading and

warring with horses did, or shall, eye the glory of God, and study holiness in all manner of conversation, or devote their horses to his service, Zech. xiv. 20.

BELLOW; to cry and make a threatening noise as bulls; but the word rather signifies, to neigh as horses for wantonness, Jer. l. 11.

BELLOWS, a well known wind-instrument for blowing of fires in iron-works, smiths' forges, &c. *The bellows are burnt; the lead is consumed of the fire; the founder melteth in vain:* the lungs and labour of the prophets, and the judgments of God, are as it were wasted to no purpose, as wickedness and wicked persons are not purged away from church or state, Jer. vi. 29.

BELLY. (1.) That part of animal bodies which contains the entrails; or the entrails themselves, Matth. xv. 17. Rev. x. 9, 10. (2.) The womb, Jer. i. 5. (3.) The heart or soul, which is deep, hidden, and hard to be searched, Prov. xviii. 8. and xx. 30. and xxii. † 18. Mens *belly prepares deceit*, when their heart deviseth how to speak or act it, Job xiii. 35. Christ's *belly*, or *bowels, as bright ivory overlaid with sapphires*, is his pure, constant, and durable compassion and sympathy, Song v. 14. The church's *belly, as a heap of wheat set about with lillies*, is her divine ordinances, whereby vast numbers are begotten to God, and nourished till their glorious birth at death or the last day, Song vii. 2. The *brazen belly and thighs* of Nebuchadnezzar's visionary image, signified the valiantly erected and bulky empire of the brass-armed Greeks, under Alexander, quickly filled with disorder, and after several contentions, formed into the two powerful kingdoms of Egypt on the south, and Syria on the north, Dan. ii. 32. and xi. The *belly*, which multitudes serve and make their god, is carnal lusts, and sensual pleasures, which render them beastly, and daily crave new satisfaction, Rom. xvi. 18. Phil. iii. 19. The inhabitants of Crete are called *slow bellies*, for their gluttony, drunkenness, sloth, and idleness, Tit. i. 12. Jonah calls the belly of the whale, the *belly of hell;* because of his great darkness, perplexity, and disquiet of mind therein, Jon. ii. 2.

BELONG; a person or thing is said *to belong* to one, as he is the cause, author, proprietor, dispenser, or end thereof, Gen. xl. 8. Lev. xxvii. 24. Dan. ix. 9. Luke xix. 42.

BELOVED; much valued, desired, and delighted in, Deut. xxi. 15. Christ is the *beloved* of God; God infinitely esteems, loves, and delights in him, as his Son, and mediatorial servant, Matt. iii. 17. He is the *beloved* of saints; is highly esteemed, desired, praised, and delighted in, with their whole heart, mind, and strength, Song iv. 16. Saints are the *beloved* of God and Christ; and the church a *beloved* city. In infinite love to them, God devised their salvation; Jesus laid down his life, and intercedes for them; and all the divine persons concur to save and delight in them, Song v. 1. Rev. xx. 9.

BELIE; to give one the lie. To *belie* the Lord, is falsely to ascribe our prosperity or distress to some other principal cause rather than God, Jer. v. 12. Prov. xxx. 9.

BELSHAZZAR, NABONEDUS, or LABYNITUS, the son of Evil-merodach and Nitocris, and the grand-son of Nebuchadnezzar, and king of Babylon he was a most worthless and inactive wretch; but his famed mother exerted herself exceedingly for the support of the kingdom. About the 17th year of his reign, *A. M.* 3466, and just when Cyrus the famed conqueror laid siege to his capital, Belshazzar, probably on a festival sacred to the idol Sheshach, made a splendid feast for a thousand of his lords.—Heated with wine, he ordered the sacred vessels, taken from the temple of God at Jerusalem, to be brought: in these, he, his wives, concubines, and lords, drunk in an intemperate and idolatrous manner, singing songs

in honour of their idols. An angel's forming the appearance of an hand, and writing the king's condemnation on the wall, checked their mirth, and filled them with terror. Belshazzar was struck into such a panic, that the joints of his thighs loosed, and he trembled exceedingly. None present could either read or explain the writing. The magicians, astrologers and others famed for wisdom, were called; and a scarlet suit of apparel, a golden chain for his neck, and the office of third ruler in the kingdom, was the reward promised to him who should read and interpret it. Ignorant of the characters, or struck with a panic, none of them could pretend to read or interpret the writing. The sagacious Nitocris, hearing of the perplexity of her son and his courtiers, desired that Daniel, who, it seems, had been long a stranger to the court, should be sent for; who, she hoped, would read and interpret it. He was immediately brought, and the reward offered him, which he modestly refused. After a faithful reproof of the King for his idolatry, and ungrateful abuse of the sacred vessels of the Jewish temple, he read the writing, which was *Mene, tekel upharsin;* MENE, said he to the king, imports, that God hath numbered the days of thy royalty, and is just finishing it: TEKEL, thou art weighed in the balances of God's purpose and law, and art found wanting in goodness, and suddenly to be cut off: PHERES, thy kingdom is divided, wrested from thee, and given to the Medes and Persians. Daniel immediately received the promised reward; and it seems the king and his courtiers returned to their cups. Cyrus the general of the Persian troops, and his uncle Darius the Mede, had already beseiged Babylon two years without success. Foreseeing this feast, he diverted the Euphrates from its channel. That very night he marched his troops along the channel: the brazen gates on the river being left open by the drunken Chaldeans, they rushed in, and filled the city with terrible bloodshed and confusion. Gobrias and Gadata, two Babylonian deserters, with some choice Persian warriors, rushed into the palace, killed the guards, plunged their swords into the bowels of king Belshazzar and his nobles, whilst they were scarce awaked from their sleep and drunkenness.—It seems the king's corpse had not so much as a decent burial.

Christian historians sufficiently agree, that by the Persians, Medes, and Armenians, Babylon was taken, and the empire translated to the Medes, and thence to the Persians.—All agree, that after Belshazzar no Chaldean reigned at Babylon; but as Herodotus relates the affair so differently from scripture, they are not agreed that Belshazzar was Nabonedus, or whether he was Nebuchadnezzar's grandson. Scaliger will have him the infant Laboroschard, the son of Neriglissar by Nebuchadnezzar's daughter. Marsham will have him Evil-merodach. But it is certain, that God promised the service of the nations to Nebuchadnezzar, and his *son*, and *son's son*. It is plain, therefore, Belshazzar could not be Evil-merodach, who was but the son of Nebuchadnezzar. Nor could he be Laboroschard, who was but Nebuchadnezzar's daughter's son, and besides, reigned but a few months, and died an infant; whereas Belshazzar reigned several years, and had wives and concubines, Jer. l. and li. Isa. xiii. and xiv. Dan. v. and viii. 1.

BEMOAN; to mourn over, Jer. xv. 5.

BENAIAH, the son of Jehoiada, was one of David's valiant men, and captain of his guards. He killed the two famed Ariels of Moab. He killed a lion that had slipped into a pit in the time of snow. Armed with a staff, he attacked an Egyptian champion armed with a spear, plucked his spear out of his hand, and slew him therewith. Having adhered to Solomon

against Adonijáh, and assisted at his coronation, he was made general instead of Joab; and by Solomon's orders, put Joab and Adonijah to death, 2 Sam. xxiii. 20. 1 Kings i. and ii.

BENCHES, seats in ships for the rowers. The Tyrians had some of ivory, Ezek. xxvii. 6.

BEND; to bow; to yield or stoop. To bend a bow, is to bow it by drawing the string, that the arrow may fly off with great force, Jer. l. 14. God's *bending Judah for himself*, and filling the bow with Ephraim, is his enabling them to defeat the Syro-grecian forces in the time of the Maccabees, Zech. ix. 13. The vine, the royal family of Judah, *bent her roots towards* the king of Egypt, when king Zedekiah entered into a covenant with, and depended on him for assistance against the king of Babylon, Ezek. xvii. 7. The Gentiles *come bending* to the church, when, in the apostolic or after ages, they join themselves members, with great readiness, affection, and humility, Isa. lx. 14.—To *be bent to backsliding*, is to be earnestly set upon it, Hos. xi. 7.

BENEATH, under, or lower than some other thing: so earth is below the heavens in respect of place; slaves and servants are *beneath* their masters in power and dignity, Isa. li. 6. Deut. xxviii. 13. Men, especially if wicked, are *from beneath:* they are sprung of the earth, their bodies live on it, and their affections sadly cleave to it, and they are children of hell, John viii. 23.

BENEDICITE, among ecclesiastical writers, an appellation given to the song of the three children in the fiery furnace, on account of its beginning with the word *benedicite*.—The use of this song in Christian worship is very ancient, it appearing to have been sung in all the churches as early as St. Chrysostom's time.

Ency.

BENEFACTORS, such as do much good to others. Rulers, as Ptolemy Euergetes king of Egypt, are often so called, when they scarce deserve the name; but their office requires them to be such, Luke xxii. 25.

BENEFIT; (1.) The gifts and favours of God, 2 Chron. xxxii. 25. (2.) The favours and useful deeds of men one to another, 2 Cor. i. 15. Philem. 14. Salvation from sin and misery, to holiness and happiness, is called *the benefit;* it is the greatest display of God's favour to us, and comprehends all kindness, 1 Tim. vi. 2. *To benefit*, is to do good to one, Jer. xviii. 10.

BENEVOLENCE, kindly affection; the sober use of the marriage-bed, 1 Cor. vii. 3.

BENHADAD, the son of Tabrimon, and king of Syria. Instigated by Asa's presents, he broke his league with BAASHA king of Israel, and ravaged the northern parts of his kingdom. In the reign of Omri, or Ahab, he made streets, market-places, or rather citadels, for himself in Samaria, 1 Kings xv. 18. and xx. 34.

2. BENHADAD, the son and successor of the former, was a still more terrible scourge to the kingdom of Israel. In the reign of AHAB he ravaged the country, laid siege to Samaria the capital, insolently claimed his wives, children, and wealth, and every thing valuable in the city. The Israelites rejected his absurd conditions, and were miraculously enabled with a few troops to rout his powerful army. Remembering that God gave the law from a mountain, and had his temple on another, his servants persuaded him that the Hebrew God was only *God of the hills;* and that if they had fought them in a plain, they should certainly have gained the victory.—This stupid fancy he readily believed; and displacing his 32 tributary kings from their place in his army, he filled it with captains, which he hoped to be more skilful or trusty in war, and next year returned to make a full conquest of the kingdom of Israel. To chastise his wickedness, God, by an handful of Israelites,

gave him a terrible defeat. An hundred thousand of his forces were slain on the spot. An earthquake tumbled the wall of Aphek upon 27,000 more, and crushed them to death. Reduced to the brink of despair, Benhadad, by his servants' advice, threw himself on Ahab's mercy. The insolent blasphemer had not only his life granted him, but liberty to return to his kingdom on the easiest terms. Contrary even to these, he detained Ramoth-gilead, a city of Israel, in his hands: and when Ahab attempted to wrest it from him, he most ungratefully ordered his troops to aim their strokes chiefly at him, who, by a sinful excess of pity, had so lately given him his life and kingdom, 1 Kings xx. and xxii.

Soon after, he made war on Jehoram, Ahab's successor, and carried off a number of Hebrew captives.—Informed by one of these, that an Hebrew prophet could cure Naaman his general of his leprosy, he sent him to king Jehoram for that effect. The general had scarce returned home, cured of his loathsome disease, when Benhadad poured his ravaging troops into the kingdom of Israel, chiefly aiming to cut off Jehoram himself.—Informed that Elisha revealed his designs to Jehoram, he sent a party to apprehend the prophet. At Elisha's request, God smote them with a partial blindness, and he led them to Samaria, where king Jehoram would have killed them; but, advised by Elisha, gave them a refreshment, and dismissed them in safety. Terrified at Elisha's power, or moved with Jehoram's generosity, Benhadad for about four years withdrew his plundering bands. At last he invaded the country, and besieged Samaria, till the famine was excessive. The head of an ass was sold for almost 45 dollars: and about 3 gills of doves' dung, or coarse pulse, gave almost 3 dolls. women did eat their own infants.—Elisha foretold, that next day a bushel of fine flour, and two bushels of barley, would be sold for about 55 cents. That very night the Lord terrified the Syrian host; they imagined they heard a terrible noise, and concluded that Jehoram had hired a prodigious army of Egyptians, Hittites, and others, to swallow them up. In great consternation they fled from their camp, leaving it furnished as it was: by the way they flung off their garments, and cast from them what they had taken with them. Four lepers, whom hunger had forced to cast themselves on the Syrian mercy, finding the camp deserted, informed king Jehoram thereof. After some precautions taken to try whether the Syrians had really fled, the Hebrews plundered the camp, and the plenty answered the prophet's prediction, 2 Kings v. vi. and vii. Next year Benhadad sickened; and being informed that Elisha was somewhere near to Damascus, he sent Hazael his general to him, with a present of forty camels' load of the most precious things of Syria, to enquire if he should recover. Elisha replied, that there was nothing mortal in his distemper; but, however, he should certainly die.—Hazael informed his master, that the prophet foretold his recovery: but to prevent it, took a thick cloth, dipped it in water, and spread it on his master's face, and so stifled him to death, and seized on his throne, 2 Kings viii.

3. Benhadad, the son of Hazael, was also king of Syria. Under him that kingdom was reduced to the brink of ruin. Jehoash and Jeroboam kings of Israel, did beat his troops in a variety of pitched battles, and forced him to restore to the Israelites whatever his predecessors had seized, 2 Kings xii. 3. and xiii. 25. and xiv. 25.

BENJAMIN, the youngest son of Jacob and Rachel, born *A. M.* 2272. His mother, dying in childbed, called him Benoni, *the son of my sorrow*; but, unwilling to have his name a constant memorial of his beloved Rachel's death, Jacob called

him BENJAMIN, *the son of the right hand.* He married young; and was scarce 32 years of age when he had ten sons, Belah, Becher, Ashbel, Gera, Naaman, Eli or Ahiram, Rosh, Muppim or Shupham, Huppim or Hupham, and Ard, five of whom died childless, Genesis xxxv. 16—18. and xlvi. 21. When a famine obliged Jacob to send his other ten sons to Egypt for corn, he kept Benjamin at home with himself, reckoning him the only surviving child of his beloved wife. Joseph ordered them to bring him down with them at their return, or they should be held for spies.—With no small reluctance, Jacob was at last persuaded to let him go. To try his brethren's affection to him, Joseph, after giving him superior honours at his feast, soon brought him into great appearance of danger, by the silver cup being found in his sack, as if stolen by him. He soon after gave him five suits of apparel, and about 156 dollars in money. In his last benediction, Jacob foretold, that this tribe should, in the beginning and end of the Jewish state, be remarkable for valour and ravage; and Moses, that it should have safe residence just by the temple of God, Gen. xliii. to xlv. and xlix. 27. Deut. xxxiii. 12. When this tribe came out of Egypt, it consisted of five families, the Belaites, Ashbelites, Ahiramites, Shuphamites, and Huphamites; their chief prince was Abidan the son of Gideoni: the number of their armed men under him was 35,400. In the wilderness they increased to 45,600. They marched in the camp of Ephraim, and pitched their tents behind the tabernacle.—Their spy to search the promised land, was Palti the son of Raphu; their prince to divide it, was Elidad the son of Chiston. Their inheritance lay to the north, and north-east of the lot of Judah, Numbers xxvi. 38—41. and i. 11, 36, 37. and ii. 18—22. and xiii. 9. and xxiv. 21. Josh. xviii.—Not long after the death of Joshua, this tribe patronised the lewd wretches of Gibeon, and drew a war upon themselves. They were then famed warriors, especially in using the bow.—Twice they, with 25,000, defeated about 360,000 of the other tribes, and slew 40,000. In the third battle they were defeated; and except 600, who fled to the rock Rimmon, their whole tribe was cut off. The extirpation of this tribe exceedingly grieved their brethren, as soon as they had leisure to think: they therefore, from the virgins of Jabesh-gilead and of Shiloh, procured wives to the 600 that remained, Judg. xx. and xxi. It was perhaps scarce 60 years after, when EHUD, one of this tribe, judged Israel, and delivered them from the Moabites. Saul and Ishbosheth, the first kings of Israel, were of this tribe. About 20 of the most valiant of this tribe came over to David before Saul's death, 1 Chron. xii. 2—7; and 3000 more soon after the death of Ishbosheth, 1 Chron. xii. 1—7, 29. When David numbered them a little before his death, there were of the Belaites 22,034 warriors; of the Becherites 20,200; of the Jediaelites 17,200, besides others, 1 Chron. vii. 6—12. The captain of their 24,000 trained bands, was Abiezer the Anetothite; and their chief prince was Jaasiel the son of ABNER, 1 Chron. xxvii. 12, 21. When the other ten tribes revolted to Jeroboam, the Benjamites clave to Judah, and the house of David; and all along shared in the religion and fate of that tribe. Under Jehoshaphat, their militia amounted to 380,000.—After the captivity, a vast number of them dwelt at Jerusalem, 2 Chron. xi. and xvii. and 1 Chron. viii. and ix. But the great honour of this tribe was the apostle Paul, who, in the morning of his life, ravened as a persecutor; and in the latter part, converted multitudes to Christ, Phil. iii. 5. Gen. xlix. 27.

BERA, king of Sodom, had his country terribly ravaged by CHEDORLAOMER and his allies. When Abram

defeated the conquerors, and recovered the spoil, Bera offered him the whole booty, the persons excepted; but Abram refused any part of it, lest it should be said, that not JEHOVAH, but the king of Sodom, had made him rich, Gen. xiv.

BERACHAH. See VALLEY, and JEHOSHAPHAT.

BEREA, a city of Macedonia: it was a little distant from Pella, where Alexander was born. Here Paul preached with great success; and his hearers were exceeding careful to compare what they heard with the scriptures of the Old Testament.—Sopater, one of them, attended him to Asia, Acts xvii. 10—13. and xx. 4.

BEREAVE; to cause to want, Deut. xxxii. 25.

BERENGARIANISM, a name given by ecclesiastical writers to the opinion of those who deny the truth and reality of the body and blood of Christ in the eucharist. *Ency.*

BERITH. See BAAL-BERITH.

BERNICE, the daughter of Agrippa the Great. She was first betrothed to Mark, the son of ALEXANDER, governor of the Jews at Alexandria.—She next married her own uncle, Herod king of Chalcis. After his death, she married Polemon king of Pontus, on condition of his being circumcised. She quickly after abandoned him, and returned to Agrippa her brother, with whom, it is supposed, she lived in habitual incest. They both appeared with great pomp, to hear Paul's defence at Cæsarea, Acts xxv. 13, 23. and xxvi.

BERODACH. See MERODACH.

BEROTH, BEROTHAH, or CHUN, a city of Syria, conquered by David; perhaps it was Berytus in Phœnicia, 2 Sam. viii. 8. 1 Chron. xviii. 8.

BERRY, a small fruit growing on trees, bushes, &c. The kinds and qualities of berries are almost innumerable. Some are poisonous; but most are nourishing and medicinal. The few Israelites left in their land by the Assyrians, are likened to a *few berries left in the uppermost* or *outmost branch* of an olive-tree, Isaiah xvii. 6.

BERYL, a transparent jewel, of a bluish green colour. It easily loses its colour in a small fire, and is then reckoned of very little value. It never receives any admixture of foreign colour; but its native one is of very different degrees, from a deep dusky, to the palest colour of sea-water. It seems to have received its Hebrew name from the resemblance of its colour to the sea. Its size is from that of a small tare, to that of a bean or walnut. Its hardness often approaches that of the garnet. It is chiefly found in the East-Indies, and about the gold-mines of Peru in America. There are beryls found in Silesia; but they are much inferior to the other, and perhaps are but a kind of crystal.—The beryl is the 8th foundation of the new Jerusalem; and Christ's body is compared to it, to denote his heavenly beauty, mysterious person, and dignity, Rev. xxi. 20. Dan. x. 6. It was the 10th stone in the high-priest's breastplate; and might denote the saints in their heavenly nature and affection, and the mixture of their case and lot, Exod. xxviii. 10.

BESEECH; to entreat with great earnestness, Exod. xxxiii. 18.

BESET; to assault, as an army making a general attack on a city or fort, Judg. xix. 20. God *besets men behind and before;* he exactly knows, upholds, and governs them, that they can go no where but as he permits, and where they are surrounded with his presence, Psal. cxxxix. 5. Mens sinful *doings beset* them, when they appear charged upon them, and with mighty force entangle them in their deserved punishment, Hos. vii. 2.—The sin that *easily besets* men, is the sin of their nature, or their predominant lust, which being so deep rooted in their heart and affections, and so connected with their outward circumstances of life, readily, and without much opposition, instigates, and, as

it were, shuts them up to the commission of wicked acts, Heb. xii. 1.

BESIDE, BESIDES; (1.) More than these, Gen. xix. 12. (2.) Different from, Numb. v. 20. (3.) Near to, Judg. vi. 37. To be *beside* one's self, is to be deprived of the ordinary exercise of reason; to be mad, Mark iii. 21. Acts xxvi. 24. with Luke xv. 17.

BESIEGE, is hostilely to surround a city or fort, in order to take possession of it by force, Deut. xxviii. 52. Jer. xxxix. 1. and lii. 5.

BESOM, an instrument to sweep with. God's judgments are called a *besom of destruction;* they make a great stir and confusion; they frequently cut off multitudes; and, as with ease, sweep them into the dunghill of contempt and trouble, or pit of endless misery, Isa. xiv. 23.

BESOR, a brook in the south-west corner of Canaan. Here 200 of DAVID's men staid behind, being faint, while the other 400 pursued the Amalekites who had burnt Ziklag, 1 Sam. xxx. 9. It is said to fall into the Mediterranean sea between Gaza and Rhinocolura, and to be the same with the brook or *river of the wilderness*, Amos, vi. 14. To me Dr. Shaw has given sufficient evidence, that the brook Besor can be but a small one; and that it scarce can deserve the name of a river. It was perhaps in this brook or rivulet that the Ethiopian eunuch was baptized, Acts viii. 26. to 39.

BEST, most excellent, valuable, commodious, comely, righteous, Ex. xxii. 5. Gen. xliii. 11. 1 Sam. xv. 9, &c. Heave-offerings, and restitution, were to be of the *best* things answerable thereto, Numb. xviii. 29. Exod. xxii. 5. Man's *best state*, is his state of innocence; his chief period of health and strength; and his most fixed circumstances of honour, pleasure, or wealth, Psalm xxxix. 5. The *best robe*, is Christ's imputed righteousness, which, in its origin, beauty, duration, and use, far exceeds all others, Luke xv. 22. The *best gifts*, are such as are most useful for honouring of God, and doing good to men, 1 Cor. xii. 31.

BESTEAD; treated. To be *hardly bestead and hungry*, is to be sore distressed, and almost famished, Isa. viii. 21.

BESTIR; to stir up; to act vigorously, 2 Sam. v. 24.

BESTOW; (1.) To give out, Exod. xxxii. 29. John iv. 38. (2.) To lay up, Luke xii. 17, 18. 2 Kings v. 24.

BETAH, or TIBHATH, a city which David took from Hadadezer king of Syria, 2 Sam. viii. 8. 1 Chron. xviii. 8. It is perhaps the same as BETEN, in the tribe of Asher, Josh. xix. 25.

BETHABARA, a place where John baptized multitudes; and near to which he pointed out Jesus Christ to two of his disciples, John i. 28.—As the word BETH, in the beginning of names, signifies *house* or *temple;* this signifies the *house of passage:* Calmet, Jerome, and others, place it on the east bank of Jordan, near the place where the Hebrews passed that river, under Joshua. Others will have it, where Jacob passed the Jordan, a little south of the sea of Tiberias. Lightfoot says a good deal, to prove it was situate to the north-east of that sea, in East Galilee. Perhaps most of the places beginning with BETH had temples of idols in them.

BETHANY, a considerable village at the foot of mount Olivet, almost two miles east from Jerusalem. It was the residence of Lazarus, and his sisters Martha and Mary. Here Mary poured the oil upon Christ's head, John xi. and xii. It is now quite inconsiderable; but they still pretend to shew you Lazarus' castle and grave, which the Turks use for a place of devotion. About a bow-shot distant, they shew you the house of Mary Magdalene; and at the foot of the hill, you are shown the well of which the apostles used to drink.

BETH-ARAM, BETH-ARAN, a city of the Reubenites, to the north-east of the Dead sea, and afterward called Livias, Numb. xxxii. 36. Josh. xiii. 17.

BETHAVEN; either Bethel, so called, because of the idol there set up, or a place very near to it, Hos. iv. 15. Josh. vii. 2. See AVEN.

BETHBARA, a place where Gideon called the Ephraimites to post themselves, to stop the flying Midianites. If this be the same with BETHABARA, it seems plain that it was south of the Galilean sea; as there the Midianites crossed the Jordan: and there the borders of Ephraim were, Judg. vii. 24.

BETHCAR, a city of the Danites. Thus far the Hebrews, under Samuel, pursued the Philistines; and near to it he set up his Eben-ezer, 1 Sam. vii. 11.

BETHEL, a city about eight, some say twelve, miles northward of Jerusalem, and a mile westward of Ai.—The place was originally called Luz, from the almond and hazel bushes that grew here. Here Jacob lodged under the open sky, as he went to Padan-aram. An eminent vision which he there enjoyed, made him call it BETHEL, *the house of God*. About 30 years after, he pitched his tent here for some time. The Canaanites built a city on the spot, and called it Luz, or Bethel. Joshua took it, along with Ai, and gave it to the Ephraimites. These after Joshua's death, resolved to expel the Canaanites, who had refortified it. One of the inhabitants shewed them a secret passage into it, upon condition that he and his family should have their lives spared. This man and his family retired to Arabia, where he built another city called Luz. The other inhabitants were put to the sword. In Bethel, Jeroboam set up one of his idolatrous calves, on which account it was called Aven, or Bethaven, *the temple of idols*, or *wickedness*, or *vanity*. Bethel was wrested from the Israelites by Abijah, 2 Chron. xiii. 19; but soon after retaken. The Assyrians made terrible slaughter and ravage in it, Hos. x. 8.

BETHER; whether this was a distinct place, or the same with Betharam, Bethhoron, or Bithron, I know not; but some mountains near it are represented as abounding with deer; if we may not rather render the words, the *mountains of cliffs*, or *divisions*, Song ii. 17. A city called Bither, or Bitter, sustained a terrible siege about 100 years after Christ's death. It is said, the blood which ran down the river stained the sea four miles from the shore. Eusebius thinks this place stood near Jerusalem; but more probably it stood near mount Carmel, and at no great distance from Cæsarea.

BETHESDA, a pool on the east of Jerusalem, The name signifies, either a *draught-house*, or *house of mercy*; so called, because a public bath was here erected; or because God graciously bestowed a healing virtue on the waters of it. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it; but it did not thence derive its healing virtue. Some years before our Saviour and divine Healer came in the flesh, an angel on some occasions, descended, and troubled the water of this pool. Whoever first, after the agitation, bathed himself in it, was healed of whatever disease he had. Multitudes of distressed persons, therefore, waited in its five porches till the water was moved. One man attended it* 38 years, and was at last cured by our Saviour; the healing virtue of whose blood, Spirit, and word, the pool no doubt typified, John v. 1—6. It is said to be now 120 paces long, 40 broad, and 8 deep, but empty of water.

BETH-GAMUL, a city of the Reubenites, but afterwards seized by

* Or rather, who had an infirmity; for it is not said how long he had lain at the pool.

the Moabites, and ravaged by the Chaldeans, Jer. xlviii. 23.

BETH-HACCEREM, a city standing on a hill, it seems noted for vineyards, between Jerusalem and Tekoah. Hence the alarm of the Chaldeans' approach was given to the former, Jer. vi. 1. And here Malchia, a repairer of the wall of Jerusalem, was prince, Neh. iii. 14.

BETH-HOGLA, a city about half way between Jericho and Jordan: it pertained to the Benjamites, Joshua xviii. 21.

BETH-HORON, two cities of this name, the one in a lower situation than the other, pertained to the tribe of Ephraim, 1 Chron. vii. 24. Solomon repaired and fortified Beth-horon the Nether, 1 Kings ix. 17.

BETHINK *themselves*; consider, and repent of their sins, 1 Kings viii. 49.

BETH-JESHIMOTH, a city of the Reubenites, about 10 miles east of Jordan. The Moabites seized on it: and at last it was destroyed by the Chaldeans, Joshua xiii. 20. Ezekiel xxv. 9.

BETHLEHEM. 1. A city of Judah, about six miles south of Jerusalem, and situated in a declivity of a hill. It is also called Ephratah and Ephrath, and its inhabitants Ephrathites, from its founder. It was never considerable for wealth or extent, but for giving birth to Ibzan, Elimelech, Boaz, David, and chiefly to Jesus the promised Messiah, Gen. xxxv. 16, 19. and xlviii. 7. Ruth. i. 2. Psal. cxxxii. 6. Mic. v. 2. Micah the prophet no way contradicts Matthew the evangelist, with respect to its greatness. It might be *little*, and yet *not the least*. Besides, Matthew but relates the Jews rehearsal of the text in Micah, Matth. ii. 6. Moreover, TZAHHHIR, rendered *little*, in Mic. v. 2. may there, and in Jer. xlviii. 4. and xlix. 20. Zech. xiii. 7. be rendered *considerable; chief*. Bethlehem is still much visited by pilgrims. Here is a convent of the Latin, another of the Greek, and a third of Armenian Christians. Here they shew you the stable where Christ was born; the manger which he had for his cradle; the grotto where he and his mother lay hid from the rage of Herod, before they departed for Egypt. About half a mile to the eastward you are shown the fields where the angels appeared to the shepherds, Luke ii. 1—12. Matth. ii. 1.

2. BETHLEHEM, a city of the Zebulunites, Josh. xix. 15.

BETHLEHMITES, in church history, a sort of monks introduced into England in 1257. They wore on their breast a star with five rays, in memory of the star or comet which appeared over Bethlehem at the nativity of our Saviour. There is an order of Bethlemites in Peru, who have convents at Lima. For their Almoner they choose a secular priest, whom they hire, and who has no vote in the chapter. The Bethlehmites, though outwardly of great simplicity, pass for the most refined politicians; insomuch as to be called the quintessence of the Carmelites and Jesuits. *Ency.*

BETH-MEON. See BAALMEON.

BETH-PHAGE, a small village belonging to the priests. It was adjacent to Bethany, and near two miles east of Jerusalem. Here our Saviour obtained the ass for his lowly triumph, Matth. xxi. 1.

BETHSAIDA, a city of Galilee; but whether it lay at the north-west, north-east, or rather south-east side of the sea of Tiberias, is not agreed. Its name imports, that it was a place of fishing or hunting; and on which side soever of the Jordan it lay, it was commodious for both: the adjacent country abounded with deer, and the sea with fish. It is said Philip the tetrarch formed it into a magnificent city, called Julias, after the name of Augustus the emperor's daughter. —Others will have Julias to be the same with Golan in Bashan. Peter and Andrew were natives of Bethsaida, John i. 44. Here Christ opened

the eyes of a blind man, by anointing them with spittle, Mark viii. 22—26. Here many of Christ's miracles were performed, and contemned; vengeance overtook the despisers; the place being one of the first and most terribly distressed by the Romans, Matth. xi. 21, 22.

BETH-SHAN, or Beth-shean, a city of the Manassites, on the west of Jordan, and about 75, or rather 60 miles north-east of Jerusalem, and at the east end of the plain of Jezreel, Josh. xvii. 11. The Canaanites long retained it; and perhaps their being in alliance with the Philistines, was the reason why Saul's corpse was hung up on its wall, Judg. i. 27. 1 Sam. xxxi. 10. According to Pliny, it was afterward called Scythopolis, from the encampment of the Scythians, who, about the time of Josiah, made a terrible irruption into Western Asia: but others think it was so called from the *Succoth*, or *booths* built thereabouts by Jacob, in his return from Padan-aram, Gen. xxxiii. 17, 18.

BETH-SHEMESH. 1. A city of the tribe of Judah, given to the priests. Its name leads one to think that the Canaanites here had a *temple to the sun*, Josh. xxi. 16. It stood about 30 miles westward of Jerusalem. The kine with which the Philistines sent back the captive ark brought it to Beth-shemesh. The inhabitants profanely looked into it, and were destroyed of the Lord, to the number of 70 principal men, and 50,000 commons. Bochart and others, think the words ought to be rendered *seventy men, even fifty out of a thousand.*— They can hardly think that God would so severely punish a mistaken look: they cannot believe Beth-shemesh could afford 50,000 persons capable of offending. This reasoning has no great strength. God alone knows what severity is proper to be exercised on the breakers of his law.— Numbers, besides the inhabitants of Beth-shemesh, might be gathered on that occasion, 1 Sam. vi. 12—19.— Near this place, Jehoash king of Israel defeated and took Amaziah prisoner, 2 Chron. xxv. 21. The Philistines took this city from king Ahaz, 2 Chron. xxviii. 18.

2. Beth-shemesh, a city on the frontiers of Issachar's lot; but whether it be the same that pertained to the tribe of Naphtali, and out of which they expelled not the Canaanites, is uncertain, Josh. xix. 22, 38. Judg. i. 33.

3. Beth-shemesh in Egypt, the same as Aven, or On, Jer. xliii. 13.

BETH-SHITTAH, a place whither the Midianites fled when they were routed by Gideon. It probably lay on the south-west of the sea of Tiberias, and belonged to the Manassites, and abounded with Shittah-trees, Judg. vii. 22.

BETH-TAPPUAH, a city or town on the south-west border of Canaan. It is said to have lain 14 miles beyond Raphia: and if so, could be at no great distance from the Nile. Its name denotes it famous for *apples*, or having a *temple* sacred to the god of that fruit, Josh. xv. 53.

BETHUEL; (1.) the son of Nahor and Milcah, cousin of Abraham, and father of Laban and Rebekah, Gen. xxii. 20. and xxiv. 15, 29. and xxviii. 2. (2.) Bethuel, or Bethul, perhaps the same with Chesil, a city of the Simeonites. Could we credit the apocryphal history of Judith here, or rather at another place of this name, a good way northward, Holofernes the Assyrian general was slain by her, and a great deliverance wrought for Israel, Josh. xix. 4. 1 Cor. iv. 29, 30.

BETHZUR, a noted city on the south of Judah, and confines of Edom, and at no great distance from Hebron. Rehoboam fortified it, Josh. xv. 53. 2 Chron. xi. 17. In the Maccabean war it was extremely strong. Lysias, the Syro-grecian general, besieged it with an army of 65,000 men. Judas Maccabeus came to succour it, and

Lysias was forced to retreat: but next year the Syrians took and retained it for some years, till Jonathan the Maccabee wrested it from them.

BETIMES; (1.) Early in the morning, Gen. xxvi. 31. (2.) Seasonably; on every proper occasion, 2 Chron. xxxvi. 15. (3.) Continually; carefully, Job viii. 5.

BETRAY; dishonestly to give up one to his enemies, 1 Chron. xii. 17. Matth. xxvi. 2, 16, 21, 48.

BETROTH, or ESPOUSE; to promise, or contract marriage, Deuter. xxviii. 30.* God *betroths* or *espouses* people to himself, when he enters them into the relation of a church to himself, Jer. ii. 2; chiefly when he unites them to Jesus Christ, that they may have a saving interest in his person, righteousness, grace, and glory, and he and they may rejoice in one another. He betroths them *for ever*, by an everlasting covenant, that neither time, sin, nor any thing else, can disannul; and *in righteousness*, consistently with his essential righteousness, and cloathed with his imputed righteousness: and *in judgment*, with great wisdom and prudence; and *in faithfulness*, in fulfilment of his covenant and promise, and sincerely determined to fulfil the marriage-trust toward them; and *in loving-kindness and mercies* to their persons, so base, wretched, guilty, vile, and rebellious, Song iii. 11. Hos. ii. 19, 20. Of this, ministers, by the preaching of the gospel, are means and instruments, 2 Cor. xi. 2.

BETTER; (1.) More valuable; preferable, Eccl. ix. 4, 16, 18. (2.) More acceptable, 1 Sam. xv. 22. (3.) More able, and wise, Dan. i. 20. (4.) More convenient, 1 Cor. vii. 38. (5.) More easy, Matt. xviii. 6. (6.) More advantageous, Phil. i. 23. (7.) More holy, 1 Cor. viii. 8. (8.) More safe, Psal. cxviii. 8. (9.) More comfortable, Prov. xv. 16, 17.

God's love is *better than life*, is more sweet, pleasant, profitable, sure, and honourable, Psalm lxiii. 3.—Christ's *love is better than wine*; we cannot sinfully exceed in desire of, or delight in it; it is enjoyed without money and without price; it never loses its sweetness and virtue: our living on it by faith, renders us active, holy, and zealous for God, content with our lot, happy in ourselves, and a comfort to all around us, Song i. 2. His obedience and suffering are *better sacrifices* than the Jewish, in respect of matter, manner of oblation, efficacy, and fruit, Heb. ix. 23. His blood speaks *better things* than that of Abel: it purchases and procures full remission, and eternal salvation, to his enemies and murderers;—whereas Abel's, imprecated vengeance on his murderer, Heb. xii. 24. He, his fruit, word, and saving instruction, are *better than gold, than rubies*; are more valuable, delightful, useful, exalting, and durable, Prov. viii. 14, 19. and iii. 14. Psal. cxix. 72. His priesthood, and the promises of the gospel, are a *better hope*; a more clear, sure, honourable, and extensive ground of hope, for all the

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* The espousals among the Jews was either by a formal writing, or contract in the presence of witnesses; or, without writing, by the man's giving a piece of silver to the bride before witnesses, and saying to her, *Receive this piece of silver, as a pledge, that at such a time you shall become my spouse.* After the marriage was thus contracted, the young people had the liberty of seeing each other, which was not allowed them before.

We read in Matthew i. 18. that, *when Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.* It was, no doubt, by a special providence of God, that Mary was thus espoused to Joseph, before the conception of Jesus Christ, in order that her person might be preserved from persecution and her character from reproach, while the miraculous manner of her conception was unknown; that she might have a guardian; and that respect might be put upon the married state, in opposition to that doctrine of devils *that forbiddeth to marry.*

blessings of time and eternity, than the Jewish sacrifices and shadows could be, Heb. vii. 19. The *better covenant*, established on *better promises*, is the covenant of grace, which, in respect of its party contracted with, its freedom, firmness, benefits conferred, honour, and use, is far preferable to the covenant of works: and is *better* than the national covenant made with the Hebrews at Sinai; it promises far more valuable blessings than the quiet possession of Canaan; and is more sure and permanent;—and the New Testament dispensation of it, is far more spiritual, easy, clear, and extensive, than the Old, Heb. vii. 22. and viii. 6. Our condition under the gospel, is a *better thing* than theirs under the law. Our revelation is more plain, full, and extensive: our ordinances are more clear, spiritual, and easy: we have the substance of their ceremonies, with infinite advantage, in Christ's birth, life, death, resurrection, and ascension; have a more abundant and wide-spread effusion of the Holy Ghost, and a more eminent freedom from the impression of the broken law on our conscience, Heb. xi. 40.

A day in God's courts is *better than a thousand* elsewhere. Fellowship with him is infinitely more delightful, profitable, and honourable, than any earthly advantage, Psalm lxxxiv. 10. A little that a righteous man hath, his dinner of herbs, or dry morsel, is *better* than the wealth or delicate provision of the wicked. It springs from God's redeeming love, is blessed of him, is a pledge of glory, and a means of drawing the affections and thoughts to God in Christ, Psal. xxxvii. 16. Prov. xv. 16, 17. and xvi. 8. xvii. 1. The saints' resurrection is *better*, more glorious and happy, than a recovery from a state of affliction; or a miraculous restoration to natural life; or the resurrection of the wicked to everlasting damnation, Heb. xi. 35. Heaven is a *better country*; its inhabitants, exercises, and enjoyments, are far more holy, honoured, and happy, than these on earth: and to be with Christ is *far better* than to be with saints and ordinances on earth; as one is freed from every stain of sin, every temptation and trouble, and clearly sees, and fully enjoys and delights in God as his *all in all*, Heb. xi. 16. Phil. i. 23. It is *better* to marry than to burn under the power of unclean lust; the greatest trouble is to be chosen, rather than sinful desires however secret. Sorrow and mourning are *better* than laughter and mirth; they more tend to awaken a concern about eternal things, Eccl. vii. 2, 3. Death, or the end of a man, is *better* than his birth or beginning; as in the former, he goes out of worldly trouble, whereas in the other, he enters into it: and an untimely birth is *better* than either, as it never enters into trouble, Eccl. iv. 2, 3. and vi. 4, 5, 6. and vii. 8.—*Better is the light of the eye than the wandering of the desire.* It is *better* to enjoy the little that one has, than to indulge anxious desire after more, Eccl. vi. 9. Nothing is *better* than for a man to eat, drink, and be merry, and enjoy his labour. It is both advantageous and honourable for a man to free his mind from anxious care, and take a moderate use of what God brings to his hand, Eccl. ii. 24. and iii. 12, 13. and viii. 15.

BEULAH, a name given to the Jewish nation and church of God in the latter days, importing their marriage to Christ, as their husband and sovereign Lord, Isa. lxii. 4.

BEWAIL; to mourn over with deep sighs, Levit. x. 6. Deuter. xxi. 13.

BEWARE; to take heed; be on our guard, Gen. xxiv. 6. To *beware* of Christ, is to have a due and holy awe of him on our spirit, and carefully to guard against every thing tending to offend him, Exod. xxiii. 21.—To *beware* of men, is to take heed lest they deceive us, Mark xii. 38.—

To *beware* of sin, is to avoid every appearance of it, and temptation to it; and, to the utmost of our power, watch against and oppose it, Matth. xvi. 6.

BEWITCH, wickedly to deceive and hurt, by juggling tricks and diabolic charms, Acts viii. 9. False teachers *bewitch* men, when, by Satanic methods of guileful reasoning, specious pretences to holiness or learning, apparent miracles, or proud boasting, they deceive their mind, and destroy their soul, Gal. iii. 1.

BEWRAY; to shew; discover, Prov. xxvii. 16.

BEYOND; (1.) On the other side of, Deuter. xxx. 13. (2.) Further than, Numb. xxii. 18. To know the signification of *beyond*, *on the other side*, or *on this side*, it is necessary to know where the sacred writer was at the time of writing. Thus, beyond, or on the other side of Jordan, with Moses, who gave his finished books to the Hebrews eastward of Jordan, signifies the west side of that river. While such as lived or wrote on the west of Jordan, call the east side *beyond*, or *the other side*, Deut. iii. 25. and xi. 30. Josh. ix. 10. and xiii. 8. The Hebrew word *Hheber* ought sometimes to be rendered on *this side*, as Josh. xii. 7. Deut. i. 1. and perhaps Gen. l. 10. *Beyond measure*, is exceedingly, Mark vi. 51. To *go beyond and defraud*, is to exceed the conditions of bargain, and laws of honesty; or to transgress the rules of chastity, and rights of marriage, 1 Thess. iv. 6.

BEZALEEL, the son of Uri, of the tribe of Judah, and AHOLIAB, the son of Ahisamach, of the tribe of Dan, were two noted artificers, called of God, and eminently qualified with wisdom and skill; they had the chief direction of framing the various appurtenances of the Mosaic tabernacle, and performed every thing with the greatest exactness. Were they herein *figures* of Jesus Christ, who being called of God, and qualified with the spirit of wisdom and understanding, rears up his church in exact agreement to his Father's purpose and will? Exod. xxxi. and xxxvi—xxxix. chapters.

BEZEK. (1.) A city in the lot of Judah, on the east-side of a hill, about two miles from Beth-zur, and a good way westward of Bethlehem. —[Here Judah and Simeon made a great slaughter of the Canaanites and Perizzites.] Here Adoni-bezek reigned, and was taken prisoner, Judg. i. 4—7. It was a small village about 100 years ago. (2.) A city southward from Beth-shan, and on the west of Jordan. Here Saul reviewed his army before he crossed the Jordan, in his march to relieve Jabesh-gilead, 1 Sam. xi. 8.

BEZER. See BOZRAH.

BIBBER, a great drinker, Matth. xi. 19.

BIBLE, the name commonly given to the collection of the sacred writings, which are the sole standard and rule of our faith and practice.—It is called by the Jews, the *Mikra*, or *Lesson*: the Christians often design it, *the sacred books; the oracles of God; the volumes of inspiration; the book of God*, &c. It was alway distinguished into books, but not into chapters and verses as now. It appears, from Clemens of Alexandria, Athanasius, and others, that, in the early ages of Christianity, it was divided into a kind of short paragraphs. The division of it into the present form of chapters, is generally ascribed to Arlott, a Tuscan monk, or rather to Hugo Cardinalis, in the 13th century. But it is plain from the works of Theophylact on the gospels, that it must have taken place at least 200 years sooner. Such as believe the authenticity of the Hebrew punctuation, reckon the Old Testament to have been alway divided into verses; but these were not numbered as now, till perhaps Mordecai Nathan published his Hebrew concordance, about *A. D.* 1450. About 1551, Robert

Stephen, a French printer, divided the New Testament into verses. It is, therefore, no wonder this division into chapters and verses is not altogether just; nor is it any crime to correct it. The division of the New Testament into sections by Doddridge, is not injudicious.

At present, our BIBLE consists of the Old and New Testaments: the former was written before, and the latter since, the incarnation of Christ: the former, excepting a part of Ezra and Daniel, and a verse of Jeremiah, written in the Chaldaic, are in the Hebrew language. The latter is written in Greek, but very different from that of Homer, and other celebrated authors. Both were written in the language which was then best known to the church of God: a sure token that every nation whither the gospel comes, should have access to read the scriptures in their own language.

Whether the Old Testament was written in the Chaldaic character, in which it now appears, or in the Samaritan; and whether the vowel and disjunctive points be of divine authority or not, has been warmly debated. In both cases, I incline to the former sentiment, but readily allow, our opponents have produced no inconsiderable appearance of arguments on their side; and that sundry of our learned assistants have unwarily carried the affair of the points too far, and so rendered their cause less defensible. It must be allowed, that Boston hath treated the affair of the accents with great care and judgment.

About the time of our Saviour, the Jews distinguished their Bible into 22 books, corresponding to the 22 letters of their alphabet, *viz.* the five *books of Moses;* 13 of the *Prophets*, Joshua, Judges, and Ruth, Samuel, Kings, and Chronicles, Isaiah, Jeremiah, and Lamentations, Ezekiel, Daniel; the 12 lesser prophets, Job, Ezra, Nehemiah, and Esther; and four *Hagiographs*, or holy writings, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Thus, *the law of Moses, the Prophets, and the Psalms*, were comprehensive of the whole, Luke xxiv. 44. The modern Jews reckon 24 books, which they suppose to have three different degrees of authority. To the five books of Moses, they ascribe the highest authority.—To the former prophets, writers of Joshua, Judges, Samuel, Kings, and the latter, *viz.* Isaiah, Jeremiah, Ezekiel, and the book of the lesser ones, they ascribe a lower inspiration and authority. To the other eleven books of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, and Chronicles, they scarce ascribe any proper inspiration, but a mere superintendency of God's Spirit, leaving the writers in a great measure to the direction of their own reason. The Christian division of the Old Testament is far more sensible. The historical books which are most plain and necessary for the understanding of doctrines and predictions, are placed first, ending with Esther: the doctrinal books, ending with Solomon's Song, are placed in the middle: the prophetic books, to the knowledge of which an acquaintance with both histories and doctrines is necessary, are placed last in order. But in all the three parts, histories, doctrines, and predictions, are often mixed.

Several books mentioned in scripture, as of Jasher, of the Wars of the Lord, and the Annals of the kings of Israel and Judah, are now lost;—but they never had more than human authority. It is a dishonour to Christians, that ever the APOCRYPHA were supposed canonical, or bound up among the oracles of God. Just before Josiah's reign, the canonical books then extant, seem to have been mostly destroyed; hence he and his courtiers were so much surprised at the contents of a book of the law, per-

haps an original manuscript authenticated copy, found in the house of the Lord. No doubt a variety of copies were transcribed from it. In vain it is pretended that the inspired writings were lost during the Chaldean captivity, and restored by Ezra.—Daniel had the book of Jeremiah to peruse, chap. ix. 2. Can we doubt but other godly persons also had copies? or that even the SAMARITANS wanted copies of the law? It is nevertheless probable, that Ezra, inspired of God, corrected a copy of the sacred books, and caused others to be transcribed therefrom. To elucidate the history, he added various sentences, and sometimes changed the ancient names of cities or persons, into such as were modern. Whether he added the vowel points, and the *keri ketib*, various readings, or marginal corrections, to the number of 900 or 1000, at least some of them, we dare not decide. As the book of Nehemiah carries down the genealogy of the high-priests, and that of 1st Chronicles the line of Zerubbabel, to near the time of Alexander the Great; it is probable the books of Malachi, Ezra, Nehemiah, Esther, and Chronicles, were admitted into the sacred canon, more than 100 years after Ezra's death.

The Jews divided the Pentateuch, or law of Moses, into 54 sections, answerable to the number of Sabbaths in their third or intercalated year.—In other years they joined two short sections, on two different Sabbaths, that they might publicly read the whole law every year in their worshipping assemblies. They subdivided it into a number of lesser sections, where it seems their readers stopped to give the sense, or hand the book to another. About *A. M.* 3840, Antiochus prohibited the reading of the law: they therefore substituted 54 sections of the prophets in its stead. After Judas Maccabeus restored their worship, the two were conjoined, and a section of the law, and another of the prophets, were read every Sabbath.

The manuscript Bibles of the Jews in Spain, are far more correct than those of Germany; but scarce any of either are thought above 600 or 700 years old. In the 16th century of the Christian æra, Bomberg printed a vast many Hebrew Bibles, in 4to and folio. The folio edition in 1548, with the Masora, Chaldee paraphrases, and commentaries of Jarchi, Aben Ezra, and David Kimchi, is the most exact. From this, about 70 years after, Buxtorf and Leo Modena, printed their Rabinnic Bibles at Bazil and Venice. An infinity of Hebrew Bibles, in almost every form, have been printed. Those of Leusden and Athias in 1667, have a glorious character: but none in exactness, are equal to those of Menasseh-ben-Israel in 1635, and especially those of Vander Hooght in 1705.—Nor are those of Proop, Jablonski, Opitius, Michaelis and Simon, unexact, especially the former. When Kenicot will favour the world with the rest of his Bible, for which he has made so laborious preparation, by comparing of manuscripts; or whether it will be much more valuable than Hoobigant's late one, we know not.

When the Jews, in their captivity, learned the language of Chaldea, and forgot part of their own, the reader of the law behoved to stop at the end of a sentence, and give the sense, Neh. viii. 8: this produced a variety of paraphrases or Targums; but no literal translation of the Bible into the Chaldean tongue. That of Onkelos on the Pentateuch or five books of Moses, composed about the time of our Saviour, is by far the most literal and sensible. The Targum of Jerusalem on the same books, is written in a very obscure language, and we have no more but shreds of it. Another large paraphrase on the Pentateuch, stuffed with plenty of fables, is ascribed to Jonathan the son of Uzzi-

el, though, if we can judge by the stile, it is none of his. Jonathan has indeed a paraphrase on the former and latter prophets, and which is far from contemptible. The author of the paraphrase on the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, is not certainly known. It is pretty large, frequently useful, and not seldom whimsical. There is also a Targum on the two books of Chronicles. Its importance I know not. The Samaritans, whom the Assyrians placed in the land of Israel, have a double Pentateuch, one in Hebrew language, but Samaritan characters, little different from the Hebrew, except in the years of the patriarchs before Abraham, and in what relates to mount Gerizzim, and in a number of inaccuracies: another in their own language, which is a corrupt Hebrew or Chaldaic, and which is not altogether despicable.

According to Aristobulus, the Pentateuch and Joshua, if not other books, must have been translated into Greek before the time of Alexander the Great; and it is supposed the Grecian philosophers borrowed a part of their knowledge therefrom. The Greek version ascribed to *seventy interpreters*, was not composed till a considerable time after. Could we believe Aristeas, Josephus Philo, Justin Martyr, and Epiphanius, it was done by 72 Jewish interpreters, at the demand of Ptolomy Philadelphus king of Egypt, for the use of his library; and with the exactness of miraculous inspiration: but the evident marks of fable interwoven with their account, the vast difference in various parts of that version, the obvious inaccuracy of the greater part of it, do sufficiently refute it. It is more probable the Pentateuch was translated for the use of those renegade Jews, who built a temple, and established the worship of their country, at Heliopolis in Egypt, about 150 years before our Saviour's birth; and that the rest, which is far less exact, was translated by various hands. This version, however, paved the way for the spread of the gospel, and was very much used in the primitive church, as well as among the Helenist Jews, and is still of great use for settling the meaning of some Hebrew words. The principal printed editions of it are, (1.) The *Complutensian*, published By Cardinal Ximenes, *A. D.* 1515. It was altered in a variety of places, to make it correspond with the Hebrew; and so is the best version in Greek, but not the true Septuagint. (2.) The *Venitian*, printed from a manuscript. It has been often reprinted at Strasburgh, Basil, &c. and altered in some places to bring it nearer the Hebrew. (3.) The *Vatican*, printed at Rome 1587, from a fine manuscript of the Popes' library. This, and the various readings of the excellent Alexandrian manuscript, are inserted in Walton's Polyglot. (4.) Grabe's *Alexandrian* copy at Oxford 1707, but sometimes altered as he thought fit.

Christianity had scarce spread in the world, when new translations of the Old Testament were published in Greek. About *A. D.* 128, Aquila, a Jewish proselyte of Pontus, published one very literal, perhaps out of hatred to the Christians, who had excommunicated him. About 200, Symmachus, who by turns was a Jew, a Samaritan, a Christian, and Ebionite, published another, adhering to the *sense* rather than to the *letter*.—About the same time, or perhaps 20 years sooner, Theodotion, first a Marcionite, and then a Jew, published another, in which he struck into a medium between the two former, his version being neither quite literal, nor too far distant from it; and so preferable to them both. There were other two Geek versions, whose authors are not known. In the 4th century, Lucian Martyr, Hesychius, and Sophronius, made each of them a translation.

The New Testament in its origi-

nal Greek, has had an infinity of editions. Those of Alcala, Erasmus, Stephans, and Beza, have been generally copied by others. Those of Mills, Kuster, and Wetstein, and Bengelius, with the various readings are the most valuable. Mills hath shown a surprising fondnesss to collect as many as he could, to about 30,000, for which he hath been abused by some, severely chastised by Whitby, and candidly corrected by Bengelius; the two latter have omitted thousands of the most trifling. This vast number of various readings is so far from weakening the authority of scripture, that it mightily confirms it: they have been collected by the friends of Christianity, which shews their scrupulous exactness in trying their own cause.—Not one of the vast multitude tend to overthrow one article of faith, but are versant about accents, letters, syllables, and things of smaller moment; and by comparing a multitude of copies the genuine reading is easily established. Of the books of the New Testament, the first five are historical, the next 21 epistolary, and the last is prophetic. Some heretics have attempted to add spurious gospels, acts and epistles; but these were alway rejected by the Christian church.

The Syrian version of the whole scripture is considerably ancient and useful. It is pretended Solomon procured for the Syrians a version of the inspired books then extant; and that Abgarus king of Edessa, soon after the death of our Saviour, procured a version of the rest of the Old Testament. It is far more probable the Christians of Antioch procured the whole translation about *A. D.* 100. It is certain the version is ancient. In the Old Testament, it too often leaves the original Hebrew to follow the Samaritan or Septuagint; and leaves out the titles of the Psalms, to insert their contents. Nay, there is a Syriac version of the Old Testament done from the Seventy.

In the first ages of Christianity, the Romans and others of the Western church, had a variety of Latin translations. One called the Vulgate, and on the Old Testament, translated almost word for word from the Septuagint, was most generally received. Jerome, the only father of the Latin church, who seems to have understood the Hebrew language to purpose, formed a new version from the originals. This being better, was in some churches preferred to the Vulgate. Some contention about the two versions happening, the Vulgate was corrected by that of Jerome, and so one made of both. This, sufficiently corrupted by the scribes, is used by the Romish church, and received the sanction of authenticity from the council of Trent. Pope Sextus, however, afterward corrected some thousands of faults in it; and Clement the 8th, his successor, added some thousands more of corrections, some of which are to the worse. Nor is Bellarmine mistaken in avowing that a number of places still need a farther amendment. Jerome's own version was published at Paris in 1693, by Martianay and Pouget.

Chrysostom and Theodoret assure us, that the Old and New Testaments were in their time found in the Syrian, Indian, Persian, Armenian, Ethiopic, Scythian, and Samaritan languages. About *A.D.* 900, or later, SaadiasGaon a Jew, translated the Old Testament into Arabic. Another of Mauritania translated the Pentateuch, and Erpenius printed his work. A bishop of Sevil formed an Arabic translation about 719. Risius, a monk of Damascus, also translated the New Testament. Another Christian who lived in Egypt, formed another translation.—Who were the authors of the Arabic version in the London Polyglot, we know not. It has been generally done from the Alexandrian Greek copy, and is not exact, but nevertheless useful.

The Ethiopians of Abyssinia have a version of the whole Bible, which

they ascribe to Frumentius, a bishop of the 4th century. In that part of the Old Testament which we know, it much corresponds with the Alexandrian copy of the Septuagint, and the New is far from exact; but whether owing to the copy, or to the ignorance of the printer and corrector, we dare not determine. It is certain the Ethiopian who inspected the printing of the Roman edition 1548, complains grievously that he understood not the art of printing, and that the workmen understood not the language, and scarce the letters.

The Copts, or remnant of the ancient Egyptians, have a pretty ancient translation of the Bible: the Old Testament done with considerable exactness from the Alexandrian* Septuagint, but never printed that I know of. The New was printed at Oxford in 1716. But Jablonski and La Croze have a low opinion of this work, especially the Latin translation.

The Persians have some manuscript versions of the Bible: the Pentateuch, by Rabbi Jacob a Jew; and the Gospels, by Simon a Christian, are inserted in the London Polyglot: neither are ancient; and the last is far from being correct.

The Armenians have a translation of the Old Testament, done from the Septuagint, by Moses Grammaticus and two others, about 1400 years ago. It was done from the Syriac and Greek. In 1666 it was corrected or corrupted from the Vulgate, and printed at Amsterdam, under the direction of an Armenian bishop. Theodorus Patreus procured an impression of an Armenian New Testament at Antwerp 1668, and of the whole Bible in 1670.

The Georgians have the Bible in their ancient language; but that being now almost obsolete, and themselves generally brutishly ignorant, few of them can either read or understand it.

The Russians have the Bible in their Sclavonic tongue, done from the Greek by Cyril their apostle. It was published in 1581; but being too obscure, Ernest Gliik, a Swedish captive, above 60 years ago, began to form another. He died before he finished it. Peter the emperor ordered a number of his most learned clergy to complete the work. I suppose it was printed, and that these Bibles, distributed by royal authority about 1722, were of this translation.

The most ancient German translation, is that of Ulphilas bishop of the Goths, about 360; but he left out the books of Kings, lest they should have excited his countrymen to war. Towards the end of the 16th century, Junius professed to publish an edition of it, from a manuscript found in the abbey of Verden, written in letters of silver. An anonymous version was printed at Nuremberg in 1477. Between 1521 and 1532, Luther composed his translation, but Michaelis, La Croze and Bayer think this was not the Gothic version of Ulphilas, but one about 200 years later; and published it in seven parcels, as it was ready. Some persons of quality, masters of the German language, revised it. Two Popish versions, the one of Eckius on the Old, and Emzer on the New Testament, and another of Ulembergius, were published, to sink the credit of Luther's; but the Protestants of Germany and Switzerland still use it, a little corrected.—About 1660, a project was on foot to have it corrected to purpose; but I suppose the death of the great Hottinger rendered that design abortive. About 1604, Piscator turned the La-

* This manuscript, called the *Alexandrian-Manuscript*, consists of 4 vols. large quarto size; contains the Old and New Testament, with the Apocrypha, and some smaller pieces, but not quite complete. This manuscript is now preserved in the British Museum. It was sent as a present to King Charles I. from Cyrillus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, Ambassador from England to the Grand Signior, about the year 1628. *Ency.*

tin translation of Junius and Tremellius into a kind of German, but too much latinized. About 1529, the Anabaptists published their German translation at Worms. In 1630, John Crellius, a Socinian, published his New Testament at Amsterdam, and Felbinger his in 1660. About 1680, Athias published an Hebrew German translation of the Old Testament, for the sake of his Jewish brethren, and Jekuthiel another; but both, especially the latter, distorted several texts relative to the Messiah, &c. Schmidt's German translation appears to have been not much more prized.

The first Polish version of scripture is ascribed to Hadewich, the wife of Jagellon duke of Lithuania, who embraced Christianity, *A. D.* 1390. In 1596, the Protestants published another, formed on Luther's translation. About three years after, James Wiek, a Jesuit, and some of his brethren, published another more to the Popish taste. The Socinians published two versions to their taste in 1562 and 1572.

About 1506, the Bohemian Taborites published a Bible in their language, done from the Vulgate. In the end of the 16th century, eight Bohemian divines, after a careful study of the original languages, at Wittenberg and Basil, published a version from the original text.

In 1534, Olaus and Laurence published a Swedish Bible, done from Luther's German translation. About 1617, Gustavus Adolphus ordered some learned men to revise it. Since which time, it has been almost universally followed in that kingdom.—The translation into the language of Finland, I suppose, was done from it. In 1550, Peter Palladius, and three others, published a Danish version, done from the German of Luther.—In 1605, Paul Resenius, bishop of Zealand, published another. In 1624, John Michel published his version of the New Testament. The Iceland Bible was translated by Thorlak, and published in 1584. The Grison Bible was translated by Coire, and published in 1720. By whom the Hungarian, Georgian, and Erse Bibles were translated, I know not. The New Testament was published in the Croatian language, by Tuber Creim, and two others, in 1562 and 1563. The Flemish or Dutch Bibles, composed by Papists, are very numerous; but, except that of Nicolas Vink in 1548, are, for ought I know, all anonymous. The Calvinists of the Low Countries long used a version done from Luther's; but the synod of Dort appointed some learned men to form a new one from the originals. It was published in 1637. Nor do I know of another translation equally exact.

In 1471, an Italian Bible, done from the Vulgate, by Nicolas Malerme, a Benedictine monk, was published at Venice. Anthony Bruccioli published another in 1530. The council of Trent prohibited it. The Protestants have two Italian versions: the one by the celebrated Diodati, published in 1607, and with corrections in 1641. He gives us a half paraphrase, rather than a translation. The other by Maximus Theophilus, and dedicated to the duke of Tuscany, about 1551. By an order of king James of Arragon to burn them, we find there were a number of Bibles in Spanish, about 1270; probably the work of the Waldenses. About 1500, a Spanish version was published, but the translator is unknown. In 1543, Driander published his version of the New Testament, and dedicated it to king Charles the V. After long private use of it, the Jews published their Spanish version of the Old Testament in 1553. Cassiodore, a learned Calvinist, published his Bible in 1569. Cyprian de Valera corrected and republished it in 1602. About *A. D.* 1160, Peter de Vaux, chief of the Waldenses, published the first translation of the Bible in French. About 1290, Guinard les Moulins formed a translation, and which, it is probable,

Menard published in 1484. About 1380, Raoul de Presle made another. By order of the emperor Charles the V. the doctors of Lovain published another, 1550: but F. Simon says, it scarce differed from that of Le Empereur in 1534. Renatus Benoit published his French Bible in 1567, and Corbin his in 1643. The first is said to be pirated, and the other to be harsh in its stile, adhering too closely to the Vulgate. In 1672, Isaac le Maitre de Sacy published his version with short notes, to point out the literal and spiritual sense. It was received with great applause. The New Testament of Mons, done from the Vulgate, and published in 1665, with the king of Spain and archbishop of Cambray's licence, is in a most clear and agreeable stile: but Pope Clement the IX. and Innocent the XI. with a number of French bishops, furiously prohibited it. About 1670, Amelotte, pretending to have ransacked the various libraries of Europe, and with great care to have collated the ancient manuscripts, published his New Testament. To his shame, it was found, he had scarce noted any new various readings of consequence: he himself was obliged to own that he had so boasted, to procure a sale for his book. In 1697, Bohours, and other two Jesuits, published their New Testament; but their strict adherence to the Vulgate, has rendered their language harsh and obscure. In 1702, F. Simon published his New Testament, with some literal and critical notes: the bishops of Paris and Meaux quickly condemned it. Martianay published his New Testament in 1712.

There is a number of French Bibles translated by Protestants. Faber's version of the New Testament, was printed for those of Piedmont, in 1534. Next year, Peter Olivetan's Bible was published at Geneva; and being often reprinted, with the corrections of Calvin and others, is now a work of considerable exactness. After some struggling with the French Protestant clergy, Diodati published his in 1644; but, like his Italian and Latin versions, the translation is too free, and near to the nature of a paraphrase. Castalio published his; but both version and language have too much of a foppish levity. Le Clerk published his New Testament at Amsterdam in 1703, with notes mostly borrowed from Grotius and Hammond. The States General prohibited it, as inclining to the Sabellian and Socinian heresies. La Cene published another, which shared much the same fate on account of its fancies and errors.

About *A. D.* 709, Adelm translated the Psalms into English Saxon. About the same time, Eadfrid translated other parts of scripture; and venerable Bede translated the Gospels, if not the whole Bible. About 890, king Alfred translated a great part of the scripture. An Anglo-Saxon version of some books by Elfric, was published in 1699. A version of the Gospels was published by Parker, archbishop of Canterbury, in 1571; but the author is unknown. At the request of Lord Berkely, John Trevisa translated the Bible into English, and finished his version *A. D.* 1357, or, according to others, in 1398. About 1360, John Wickliff composed his version, which is still extant in several libraries of England. In 1526, Tindal published his New Testament. Most of the copies were bought up for the fire, by bishop Tonstal and Sir Thomas More. The price enabled Tindal to proceed in the translation of the Old Testament. He was burnt in Flanders, just as he prepared his Bible for a second edition. John Rogers, afterward martyr, finished the correction, and printed it at Hamburgh, under the name of Thomas Matthews. Cranmer, and Miles Coverdale, further corrected it. Cranmer got it printed by public authority in England; and king Henry ordered a copy of it to be set up in every church, to be read by every one that pleased. By advice of the Popish

bishops, he soon after revoked this order, and prohibited the Bible.—When Coverdale, Knox, Samson, Goodman, Gilby, Cole, and Whittingham, were exiles, during the Marian persecution, they framed another translation, with short notes, and got it printed at Geneva. It was much valued by the Puritans, and in about thirty years had as many editions.—The bishops heartily hated it, and made a new one of their own, which was read in the churches, while the Geneva translation was generally read in families. About 1583, Laurence Thomson published a translation of Beza's New Testament, and annotations. In the end of the 16th, and beginning of the 17th century, the English Papists at Rheims published a version of the whole Bible. It was crowded with barbarous terms, and attended with notes, calculated to support the Papacy: nor durst the Popish people read even this bad translation without a licence from their superiors.

At the Hampton-court conference, the Puritans suggested unanswerable objections to the bishops' Bible; and king James heartily hated the Genevan translation. He therefore appointed 54 learned persons to translate the scriptures anew, or, at least, compose a better translation out of many. Forty-seven of them, ranged into six divisions, actually engaged in it, *A. D.* 1607. After each had translated the portion assigned him, they met together: one read the new version; all the rest, meanwhile, held in their hand either original copies, or some valuable version. Whenever they observed any thing, the reader stopped, till they considered and agreed on it. In three years they finished their task; and their translation was published in 1610. It is still of public authority in the British dominions; and, next to the Dutch, is the best extant. Since that time, Ainsworth, Doddrige, and others, have published their own versions of part of the sacred books in English. The Dutch version and annotations have also been turned into our language. The Welch Bible was translated by William Morgan and Richard Davies, in 1588. About 1630, bishop Bedel of Kilmore employed one King to translate the English Bible into Irish. After it was finished, and Bedel had examined it, he intended to print it at his own charge. Archbishop Laud and Lord Strafford prevented him; pretending it would be a reproach for the nation, to use the version of so despicable a fellow as King. The manuscript however was not lost, but printed in 1685. Whether the Erse Bibles, used in the Highlands of Scotland, be nearly the same, I know not.*

The Turks have some manuscript translations of the Bible in their language. In 1666, a Turkish New Testament was printed at London, to be dispersed in the East. In 1721, it is said the Grand Seignior ordered an impression of Bibles at Constantinople, that they might be confronted with the Alcoran, or Mahometan oracle. About 1650, John Eliot published his translation of the Bible, into the language of the American Massachusetts. About twenty years after, the honourable Sir Robert Boyle procured a version of the New Testament into the Malayan language, and sent the impression into the East Indies. The Malayan Bible was translated by Brower and Valentin, two Dutch divines. In 1711, Ziegenbalg and Grindler, Danish missionaries, published their version of the New Testament in the Malabrian language; and afterward proceeded to translate the Old; but whether it be yet published I know not. The modern Greeks in Turkey have also a translation of the Bible in their language.

Since the Reformation, a vast number of Latin versions have been form-

* The Erse Bible was translated by Mr. Stewart of Luss and others, and published a few years ago.

ed. Of the Papists, Pagnin published his in 1527 : it is very literal, and generally exact. Montanus's corrections render it still more useful. By the assistance of two persons skilled in Hebrew, Cardinal Cajetan translated part of the Old Testament. Isidorus Clarius undertook to correct the Vulgate from the Hebrew, and pretends he rectified above 800 passages. Of Protestants, Sebastian Munster published a literal but judicious translation. That of Leo Juda is more elegant Latin, but less conformable to the original. Castalio often regards his pompous, if not sometimes foppish Latinity, more than the mind of the Holy Ghost.—Junius Tremellius and Beza's translations are considerably exact, and have been frequently reprinted. Piscator's version, which he published a little before his death, along with his commentary, is still more so.—Schmidt's version is somewhat harsh in the language, but very literal; and, by its numerous supplements, also serves as a kind of commentary. It hath been printed along with a coarse edition of Vander Hooght's Hebrew Bible.

For the more commodious comparison of different versions, sundry of them have been sometimes joined together. In his octapla, or eightfold Bible, Origen arranged, in different columns, a Hebrew copy, both in Hebrew and in Greek characters, with six different Greek versions.—Elias Hutter, a German, about the end of the 16th century, published the New Testament in twelve languages, *viz.* Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those in which the originals, and ancient translations, are conjoined. Such as the *Complutensian Bible*, by cardinal Ximenes, a Spaniard; the *king of Spain's Bible*, directed by Montanus, &c. the *Paris Bible* of Michael Jay, a French gentleman, in ten huge volumes folio; copies of which were published in Holland, under the name of pope Alexander the seventh; and that of *Brian Walton*, afterward bishop of Chester. This last is the most regular and valuable. It contains the Hebrew and Greek originals, with Montanus's interlineary version; the Chaldee paraphrases; the Septuagint; the Samaritan Pentateuch; the Syrian and Arabic Bibles; the Persian Pentateuch and Gospels; the Ethiopic Psalms, Song of Solomon, and New Testament, with their respective Latin translations; together with the Latin Vulgate, and a large volume of various readings, to which is ordinarily joined, Castel's Heptaglot Lexicon, all included in eight folio volumes.

Whatever may be the case of pretenders to freedom of thought, under the enslaving power of their lusts, every one that truly allows himself to think freely, must be persuaded, that man, in the present state, has no natural light, sufficient to conquer his corruptions, and to guide him to real and everlasting happiness. The possibility of God's further manifesting his will, nay, the necessity of revelation to effectuate the recovery of man, to him must be manifest. However far the grand points of the scripture may transcend the views of our reason, it will appear, on a serious trial, that no point is contrary thereto; that there is nothing in the matter or manner of revelation, but tallies exactly with the perfections of God; and, as Bolingbroke, an outrageous infidel, observes, "It would pass for "downright madness, if we were not "accustomed to it, to hear creatures "of the lowest form of intellectual "beings, pretend to penetrate the de-"signs, fathom the depths, and unvail "the mysteries of infinite wisdom."

I cannot conceive one single character of a divine revelation, but what

I find the writings of the Bible marked with. The divine authority, majesty, wisdom, holiness, and goodness discovered therein; the depth, sublimity, purity, and benevolence of their matter; their scope, to render all the glory to God, and crush the corrupt inclinations of man; the transcendent loftiness of their stile, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weaknesses and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men; the attestation of these writings by vast numbers of important, public, and incontestible miracles; the joyful sufferings of millions for their stedfast adherence thereto; the marvellous preservation of them, and the signal strokes of divine vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particularly circumstantiated predictions thereof,—are infallible documents that they ONLY are the word of God, able to make us wise unto salvation, and to convey to us eternal life, 2 Tim. iii. 15—17.

Nothing asserted in scripture is contrary to the true light of nature, however far it may transcend it. It is no way absurd to represent spiritual things, and even God himself, by proper emblems, as the sense is easily understood to be figurative; and these figures drawn from common things, tend to make us ever conversant with such spiritual objects. As God is the supreme proprietor of mens lives and estates, he may justly deprive them thereof, when, and by whom, he pleases; especially, if, by sin, they have signally forfeited them into the hand of his justice. In this view, there was nothing absurd in his command to sacrifice Isaac; in his ordering the Hebrews to ask from the Egyptians what gold and silver he pleased, and which was but due for their hard service; or in his ordering these Hebrews, as a means of deterring them from like impieties, to kill the wicked and idolatrous Canaanites, and take possession of their land. No scripture, if rightly understood, ever represents God as the author of sin, but as permitting it; and as wisely rendering it a principal part of punishment to the transgressors. None of the symbolical actions enjoined to the prophets, if rightly understood, are unworthy of God; whom, without blasphemy, we cannot think obliged to form his estimate according to the local fancies and customs of men. Nor might these actions appear so odd in the eastern countries as in ours; or, if they did, they were so much the more alarming. No standing law of revelation, but tends to the perpetual happiness of mankind, and honour of God. No positive and temporary institution thereof, but was, or is, calculated to the instruction and welfare of men, in the circumstances they then did, or do now stand.

When promises, threatenings, or warnings, have a condition expressed or understood, the failure of the condition, natively infers the non-accomplishment of the event, conditionally foretold. In other matters there are sometimes apparent contradictions; but, if rightly examined, they cease to appear so. To obviate such, it is proper to observe, (1.) The transcribers of scripture may have sometimes inadvertently put one letter for another; or even a word, as Cainan, Luk. iii. 36. where it ought not to be; but this may be rectified by comparing a vast number of copies. (2.) Sometimes the same thing is said to be done by different persons, and in different places, because it was partly done by, or in one; and partly by, or in ano-

ther; or, the same person or place had two names. (3.) In reckoning of time, the account is sometimes begun at one period, and sometimes at another: kings sometimes began to reign jointly with their father; and again began to reign by themselves alone: sometimes too, round numbers of hundreds, thousands, &c. are put for these which differ but very little from them. (4.) Different subjects may be treated of, though the words be much the same. Thus justification before God, is *not by works*, but only by a true faith; and yet justification before men, or evidence of justification, is *by works*, and not by a dead faith only, Gal. ii. 16. James ii. 24. (5.) Sometimes a thing is spoken of absolutely in one place, and comparatively in another. *Hatred* of men, especially of relations, is sinful, Tit. iii. 3; and yet we must *hate* our nearest relations in comparison of Christ, that is love them less, Luke xiv. 26. (6.) In different persons or times, the same thing may be lawful and unlawful. Private persons must be pitiful, and forgive injuries done them; but magistrates must, according to justice, avenge wrongs, Luke vi. 36.—Deut. xix. 21. Rom. xii. 19, 20. and xiii. 4. Circumcision, and other Jewish ceremonies, were long necessary duties; but the observance of them, after their abolishment by Christ, was sinful, Gen. xvii. 9, 10. Rom. iii. 1, 2. Gal. v. 2. and iv. 9, 10, 11. Isa. lxvi. 3. (7.) The same thing is often considered in different respects.—Christ is *not alway with* his people on earth, in his bodily presence; but *is alway with them*, in his spiritual presence, Matth. xxvi. 11. and xxviii. 20. He *is one with his Father* in his divine nature, equal to him in his person; and yet *inferior to him*, and *his servant*, in his manhood, and mediatory office, John x. 30. and xiv. 28.—Phil. ii. 6, 7. Swearing by God necessarily, and with knowledge, righteousness, and truth, is lawful; and yet swearing by God unnecessarily, or profanely, or swearing by any creature, is forbidden, Jer. iv. 2. Matth. v. 33. James v. 12. (8.) Sometimes the father is put for the son, as Abraham for Jacob; one for many, or many for one, Acts vii. 16.

Let us try how easily some seeming contradictions of scripture, relative to history, may be reconciled.—The sojourning of Abraham and his family, from his leaving his native country, to their deliverance from Egypt, was 430 years; but from the birth of Isaac, it was but 400 years, or little more, Exod. xii. 40, 41. Gen. xv. 13. Jacob's family, at their descent to Egypt, including himself, and Joseph, and his two sons, were but 70 persons; and yet, including eight of the patriarch's wives, that might be then living, they made 75, exclusive of Joseph and his two sons, Gen. xlvi. 26, 27. Deut. x. 22. Acts vii. 14.—Abishai, as commandant of David's army, slew 18,000 Edomites, who came to assist the Syrians; or slew 18,000 Syrians at one time, and 18,000 Edomites at another time.—And his brother Joab slew 12,000; or assisted in slaying 12,000, after Abishai had begun the slaughter, and cut off 6000, 2 Sam. viii. 13. 1 Chron. xviii. 12. Psal. lx. title. The Ammonites hired 32,000 warriors, part of whom fought in chariots; besides the king of Maachah's 1000, 2 Sam. ix. 6. 1 Chron. xix. 6, 7. David slew of the Syrian army 7000, that fought in 700 chariots; and 40,000 men, that fought at first on horse, and afterward on foot; or rather 40,000 horsemen, and as many footmen, 2 Sam. x. 18. 1 Chron. xix. 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300, 2 Sam. xxiii. 8. 1 Chron, xi. 11. The number of the ten tribes was 800,000, and the 280,000 militia, which made near 1,100,000. The men of Judah were 470,000, together with 30,000 under the 30 renowned mighties; in all 500,000, 2 Sam. xxiv. 9. 1 Chron. xxi. 5. and xxvii. Only *three* years

of famine were threatened for numbering the people; but had these been added to the three for the murder of the Gibeonites, and a year of release between them, there would have been *seven* years of famine, 2 Sam. xxiv. 13. 1 Chron. xxi. 12.—David paid Araunah 50 shekels of silver for the threshing-floor, and oxen for sacrifice; but afterward bought the whole farm for 600 shekels of gold, 2 Sam. xxiv. 24. 1 Chron. xxi. 25. Solomon had 4000 stables, and in these 40,000 stalls; or had 4000 stalls at Jerusalem, and 40,000 in all, 1 Kings iv. 26. 2 Chron. ix. 25. Solomon gave Hiram, for his family-use, 20 measures of oil; and, to his servants, 20,000 baths of oil, 1 Kings v. 11. 2 Chron. ii. 10. Solomon's workmen had 3300 overseers, and 300 over these; in all 3600, 1 Kings v. 16. 2 Chron. ii. 18. Solomon's temple was founded in the 480th year after the deliverance from Egypt, 1 Kings vi. 1; and therefore the *about* 450 *years* mentioned by Paul, must reckon the 111 years of servitude, along with the years of the judges, though they were comprehended in them: or these 450 years must be the interval between the birth of Isaac and the division of Canaan, Acts xiii. 20. Hiram's mother might be of the tribe of Naphtali, and married to an husband of the tribe of Dan, who for some time resided in Tyre, 1 Kings vii. 14. 2 Chron. ii 14. Solomon's brazen pillars were each almost 18 cubits high, and the heighth of both together amounted to 35 cubits, 1 Kings vii. 15. 2 Chron. iii. 15. His brazen sea contained for ordinary 2000 baths; but if filled to the brim, contained 3000, 1 Kings vii. 26. 2 Chron. iv. 5. His Ophir fleet brought him at one voyage 420 talents of gold; at another 450: or there was 450 in all, and 420 of clear gain, 1 Kings ix. 28. 2 Chron. viii. 18. Nothing was *in* the ark but the tables of the law; but the pot of manna, Aaron's budding rod, and a copy of Moses's law, were laid upon the side of it, 1 Kings viii. 9. Heb. ix. 4. Other seeming contradictions will appear obviated in their proper articles.

That the scriptures have their authority from God alone, and are the foundation of the Church; that they are a perfect, plain, absolutely supreme, infallible, and only standard of faith and practice, are the testament of our heavenly Father; which it is the duty and interest of every man to read and understand is no less manifest, 1 Thess. ii. 13. 2 Tim. iii. 15, 16, 17. Psal. cxix. 105, 130. Isa. viii. 20. Deut. vi. 6, 7. John v. 39. Acts xvii. 11.

By frequent and attentive reading of the scriptures, meditation thereon, and *comparing one place with another*, in singleness of heart, attended with fervent prayer for, and dependence on, the instructing Spirit of God, to explain and apply them to our soul, we may attain what knowledge of them is necessary to our salvation and comfort; but skill in the original languages, knowledge of history and philosophy, perusal of the most noted concordances and commentaries, if used in due subordination to the former, are extremely useful to obtain a further acquaintance with the mind of God therein contained.

The best concordance for the Hebrew, is that of Calasio, or of Buxtorf, to both which Taylor's is preferable by Englishmen; for the Greek Testament, the Leipsic edition of Schmidius; for the English, the accurate one of Cruden. The best commentaries are these of Calvin, Pool, Patrick, Lowth, Clark, Henry, Calmet, Gill, Guise, Doddridge, Ainsworth, Caryl, Hutchison, Schultens, Durham, Owen, Vitringa, &c. None of these for common people, are equally useful with Henry; or, which is more evangelic, Haweis. A vast number of our late publications on the Bible, are either very dry or inaccurate, or they lead into Arminian and Socinian errors. One nevertheless finds in

some of them excellent explanations of many particular texts. Scarcely is any other so thoroughly evangelic, and so attentive to the connection, as Guise.

BID; (1.) To invite, Matth. xxii. 9. (2.) To command, 2 Kings x. 5. God's *bidding* Shimei curse David, imports his permitting him to do so, and suffering Satan to excite him thereto, for the punishment of David's sin, 2 Sam. xvi. 11. God's *bidding his guests*, imports his providential opening of the way for the instruments of his vengeance, to fall on and devour guilty sinners, Zeph. i. 7.—Our *bidding one God speed*, imports our wishing him success, 2 John 10.*

BIER, a kind of instrument on which they carried dead bodies to their interment. It was generally used only for the poorer sort, Luke vii. 14; and the rich were carried on a kind of *bed*, sometimes very splendid, 2 Sam. iii. 31. *Heb.*

BILDAD, a descendent of Shuah, the son of Abraham by Keturah. He was one of Job's four visitants in his distress. In his two first replies to Job, he attempts to prove, that God only punisheth noted transgressors with severe afflictions; and insinuates, that Job's sore calamities were a token of his being an hypocrite. In his last he celebrates the greatness and infinite purity of God, Job ii. 11. and viii. and xviii. and xxv.

BILHAH. (1.) The handmaid of Rachel, concubine of Jacob, and mother of Dan and Naphtali. She committed incest with Reuben, Gen. xxix. 29. and xxx. 3—8. and xxxv. 22. (2.) A city belonging to the Simeonites, 1 Chron. iv. 29. See Baalah.

BILL. (1.) A promise in writing, Luke xvi. 6, 7. (2.) A bill of Divorce. When God asks the Jews, *Where was the bill of their mothers' divorcement*, and to which of his creditors he had sold them? he either denies, that they were yet abandoned by him; or rather hints, that not he, but their own sins, were the guilty cause of the rejection of their church and nation, and of their being delivered up into the hands of the oppressing Chaldeans and Romans, Isa. l. 1.

BILLOWS, raging waves of the sea. powerful armies are likened to *waves*, for their furious approach, their overwhelming and ruinous influence, Jer. li. 42. Wicked men are likened to raging *waves*, for their unsettledness and inconstancy, Jam. i. 6; or their noisy and unsubstantial doctrines, and their boasting to carry all before them, and to ruin every opposer, Jude 13. Grievous afflictions succeeding one another, are called *God's waves and billows*. Sent and ordered by God, they terrify, perplex, and threaten to destroy men, Psal. xlii. 6. and lxxxviii. 7. and lxix. 1, 2. and cxxx. 1.

BIND; (1.) To tie firmly together, Gen. xxxvii. 7. (2.) To fix in chains or cords, Acts xii. 6. (3.) To engage by promise or oath, Num. xxx. 2, 9, 13. (4.) To restrain, Job xxviii. 11. (5.) To distress, trouble, Luke xiii. 16. (6.) To impose with violence, Matth. xxiii. 4. (7.) To inflict or ratify church-censure, whereby men are restrained from full communion with the visible part of the mystical body of Christ, Matth. xvi. 19. and xviii. 18. God *binds up* men, or *binds up their breach*, when he protects, heals, delivers, and comforts them, Job v. 18. Psalm cxlvii. 3.

* Bidding-*Prayer*. The deacons in the primitive Christian church, made use of certain known forms of words to give notice when each part of the devotional service began. This was called by the Latins *prædicare*: which therefore does not ordinarily signify to *preach*, as some mistake it; but to perform the office of a crier (or *præco*) in the assembly: whence Synesius and others call the deacons the *holy criers* of the church, appointed to *bid* or exhort the congregation to pray and join in the several parts of the service of the church. Agreeable to this ancient practice is the form *Let us pray*, repeated before several of the prayers in the English liturgy. *Ency.*

Isa. xxx. 26. Ezek. xxxiv. 16. He *bound and strengthened the arms* of the Israelites, when, by means of Jehoash and Jeroboam, he recovered them to their former power and glory, Hos. vii. 15. The *binding* of them in their two *furrows, sins*, or *habitations*, denotes their exposing of themselves to certain punishment, by their obstinate forsaking of the Lord, and the family of David; and their turning aside to other gods and kings; or, the Assyrians reducing them to brutal slavery, Hos. x. 10. The *binding up the testimony*, and *sealing the law among the disciples*, may denote the preserving of the truths relative to the Messiah's birth and office, with great care and esteem, by the followers of Christ, even while they were hid from the body of the Jewish nation, Isa. viii. 16.* Mens *binding God's law on their hearts*, neck, hands, or fingers, imports their constant regard to it, and their consideration and practice of it, Prov. vi. 21. and iii. 3. and vii. 3. Deut. vi. 8. The *binding of the wicked in bundles*, or hand and foot, and casting them into hell, imports their deprivation of all liberty and ease, Matth. xiii. 30. and xxii. 13. Christ's *binding of Satan*, imports his conquest and restraint of him, Matth. xii. 29. Rev. xx. 2. A nation is said to be *bound up*, when their deliverance is begun, Isa. i. 6. Jer. xxx. 13. The wind *bound up* the Israelites *in her wings*; the whirlwind of God's wrath, and the Assyrian forces, fast seized them, and violently carried them into captivity, Hos. iv. 19.—Their iniquity was *bound up*, and *sin hid*; remained unforgiven, exactly remembered by God, and ready to be produced against them in judgment, and its punishment executed on them, Hos. xiii. 12.

BIOTHANATI, was a name of reproach given by the Heathens to the primitive Christians, for their constancy and forwardness to lay down their lives in martyrdom.—In some medical writers, denotes those who die a violent death. In a more particular sense it denotes those who kill themselves, more properly called *autothanati*. *Ency.*

BIRDS, or FOWLS, are flying BEASTS: they have their body covered with feathers: they have two wings, and a beak of horny texture: their females bring forth young by hatching eggs: they have no teeth, lips, or external ear; no lacteal vessels, kidneys, or bladder for urine.—Some are ravenous, feeding on flesh; others feed on grain: some are birds of passage, which, in the winter-season, remove to warmer climates.—Some of them are singing birds, others not. Some of them haunt the waters and fens; others the dry land, woods, &c. The ostrich is the largest fowl we know, and the American humming-bird the smallest. From the form of their beak, Linnæus distinguishes birds into six kinds; the hawk kind, with hooked beaks; the piot kind, with bending beaks; the geese kind, with serrated beaks; the woodcock kind, with roundish and obtuse beaks; the hen kind, with crooked conic beaks; the sparrow kind, with thin conic beaks. It is hardly probable, that the particular sorts of birds can amount to above 200: none of them, besides turtles or young pigeons, were concerned in the Levitical ceremonies, unless perhaps sparrows were used in the purification of lepers. God prohibited the Hebrews to apprehend the dam with her young, but to let the mother escape, when they spoiled her nest. He also forbid them to eat the flesh

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* The words of this text may be thus paraphrased: Go on in the faithful discharge of thy office, declaring the testimony and the law: and the effect shall be, that, as to unbelievers and rejecters of thy message, the testimony shall be bound up and hid from them; but as to my people, the law shall be sealed among them, to their benefit and everlasting salvation: both which shall redound to my glory.

of a great number of them, Deuter. xxii. 6, 7. and xiv. Levit. xi. The two birds taken to purify the leper, whereof the one was slain over a vessel full of running water, and the other being dipped into the mixture of blood and water, let fly into the open air, may signify Christ's two natures, [by the one of which he was capable of suffering unto death, and by the other he was able to triumph over it;] and his two states, in one whereof, he offered up himself through the eternal Spirit; in the other, he rose again, and ascended to glory, Lev. xiv. 3—7. The Lord defends his people, *as birds flying:* he looks down upon them with pity; he comes speedily to their relief, and covers them with the protecting influence of his power, mercy, and goodness, Isa. xxxi. 5. Men in general, are likened to *birds and fowls:* they are weak, easily ensnared, much tossed, and often wander from their proper rest, Prov. v. and vii. 23. and xxvii. 8. Lam. iii. 52; and they lodge under the protection, and are upheld by the support of Christ, or of earthly rulers, as the kings of Babylon, Egypt, &c. Ezek. xvii. 23. and xxxi. 6. Dan. ii. 38. The saints are like *birds*, weak, comely, active, exposed to trouble, often wondrously delivered from snares, and employed in sweet songs of praise; and they rest under the shadow, and on the supporting branches of Jesus, the tree of life, Song ii. 12. Ezek. xvii. 23. Psal. cxxiv. 7. Our translation likens the Jews to a *speckled bird*, and the Chaldeans to *ravenous birds;* but, might not the sentence be better rendered, *Mine heritage is unto me as a wild and fierce hyena?* has abused my kindness, and returned me hatred for my love; *therefore every ravenous beast is upon her*, Jer. xii. 9. The Israelites trembled *like a bird out of Egypt:* their connexion with Egypt tempted the Assyrians to destroy them, Hos. xi. 11.* Their glory fled away *like a bird from the birth, and the conception.* Their power and honour were scarce recovered under king Jehoash, Jeroboam his son, and Pekah, when, by means of the Assyrians, they were utterly ruined, Hos. ix. 11. The distressed Moabites, and David in his exile, were like wandering *birds* driven from their home, not knowing whither to go, Isa. xvi. 2. Psal. xi. 1. The Antichristians are represented as *unclean and hateful birds*, for their oppression, murder, and filthiness of doctrine and practice, Rev. xviii. 2. Those who ruin Antichrist, Gog and Magog, are called *fowls:* like ravenous fowls, they shall tear their persons, and seize on their power and wealth, Rev. xix. 21. Ezek. xxxix. 17. Cyrus the Persian, is the *ravenous bird* which God called from the east. He, with his army, swiftly marched to ravage and subdue Babylon, and other countries to the westward of his own, Isaiah xlvi. 11. *A bird of the air shall tell the matter;* it will be published by means we never thought of, Eccl. x. 20. As the *bird by wandering*, and *the swallow by flying*, secures itself against the fowler; *so the curse causeless shall not come* upon the innocent person; or, causeless curses and imprecations shall fly over mens heads, without touching them, as these birds do, Prov. xxvi. 2.†

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* Here the prophet describes the effect which the word of the Lord Christ was to have upon the dispersed of Israel: it was to make them come *trembling* and with all haste, *as a bird* upon the wing *out of Egypt.* *Henry.*

† The eggs of birds serve as a principal food, in the proper season, for multitudes of the inhabitants of each cluster of the Orkney islands. These are taken by the *bird-catchers* off the cliffs, the heights of which frequently exceed 50 fathoms, their faces roughened with shelves or ledges sufficient only for the birds to rest and lay their eggs. To these the dauntless fowlers will ascend, pass intrepidly from the one to the other, collect the eggs and birds, and descend with the same indifference.—

BIRTH; (1.) The coming of a child out of his mother's womb, Eccl. vii. 1. (2.) The child or embryo brought forth, Job iii. 16. Israel's original, and our sinful state by nature, are called a *birth, or nativity of the land of Canaan:* their original was no better than of the worst of nations; and they had the same vitious habits and customs: and we are born polluted with sin, under the divine curse, and exposed to just punishment, Ezek. xvi. 3. The reformation of a land, or the remarkable increase of the church, is called a *birth.* Great trouble and difficulty are in bringing it about, and profitable and pleasant is the fruit of it, Isa. lxvi. 9. and xxvi. 18. *The children are brought to the birth, and there is no strength to bring forth:* our begun reformation is stopped by the Assyrian invasion; or rather, our condition is brought to such a crisis, that, except God immediately interpose, we are ruined, Isa. xxxvii. 3. The saving change of mens nature is a *birth,* or being born again. By divine influence, and painful conviction, they have a new nature formed in them; are brought from darkness to light; become heirs of God, and joint-heirs with Christ; and begin to live on the sincere milk of God's word, John iii. 5. The church and her faithful ministers, *travail as in birth:* by earnest prayers, laborious instructions, and by patient suffering of manifold distress, they exert themselves to promote the conversion of men to God and his way, Rev. xii. 2. Gal. iv. 19. *Born not of blood, or of the will of the flesh, nor of the will of man, but of God;* adopted into God's family, not because descended from holy patriarchs, or sharing in circumcision or sacrifices, or because of any natural endowments, or cultivation of natural powers, or as acting according to human exhortations, John i. 13. Our spiritual *birth* is *of God,* is *of the Spirit,* and *from above;* in regard that change is effected by the power of the divine Spirit, and therein a heavenly and spiritual nature like unto God is given to us, 1 John iii. 9. John i. 13. and iii. 3—6. Ishmael was *born after the flesh,* by the power of nature; Isaac, *after the Spirit,* by the miraculous influence of God's Spirit, when Sarah his mother was naturally past child-bearing, Gal. iv. 23, 29.

BIRTH-RIGHT, the privilege of a first-born son. With the Hebrews he was peculiarly the Lord's; had a double share of his father's inheritance; had dominion over his brethren and sisters; and succeeded his father in the kingdom, or high-priesthood, Exod. xxii. 29. Deut. xxi. 17. Gen. xlix. 8. Numb. viii. 14, 17. Esau sold his *birth-right* to Jacob; and so Jacob had a right candidly to demand his father's blessing. Reuben forfeited his birth-right, by his incest with his father's concubine; and so his tribe continued alway in obscurity, while his younger brethren shared the privileges. Levi had the priesthood, Judah the royalty, and Joseph the double portion, Gen. xxv. 29. and xlix. See FIRST-BORN.

BISHOPS, or OVERSEERS. The managers or directors of any piece of business, are, in the Old Testament, called the overseers thereof.—Thus Joseph was the overseer of Potiphar's family, who took care to provide things necessary, and that the servants went rightly about their work, Gen. xxxix. 4. It is said the name was first given to clerks of the market, who inspected what was

This method of supplying their wants is so very hazardous, as to satisfy one of the extremities to which these poor people are driven for want of food. Desperate must that situation be, when, to supply hunger, men venture out into the boisterous sea, to cliffs and chasms of matchless horror, ascend rocks, and, by a rope fastened on the tops of two neighbouring cliffs, go from the one to the other in a kind of cradle, suspended from the rope, for a few *birds* and their *eggs.* And such is the situation of multitudes. *Ency.*

bought and sold. It is certain, in every important work, as in the building and repairs of the temple, there were overseers to observe and direct the workmen, 2 Chron. ii. 18. and xxxi. 13. Under the New Testament, *bishop*, or overseer, is restricted to spiritual rulers. Nor when applied to mere men, does it ever signify more than a pastor or presbyter. No where are any but deacons marked as subordinate to *bishops*, Phil. i. 1. 1 Tim. iii. The very same persons are called *bishops and elders*, or presbyters, Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1, 2. The name imported, that their business was to watch over, care for, and instruct the people. No man was to be admitted to the office, except he was blameless, the husband of one wife, if married at all, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous, 1 Tim. iii. Tit. i. Christ is a *Bishop of souls*: sent by his Father, he spiritually and effectually instructs, watches over, and governs the souls of his people, 1 Peter ii. 25.

It is agreed by Stillingfleet, Dodwel, and others of the most learned Episcopalians, that the office of bishop above other pastors in the church, has no foundation in the oracles of God. —During the three first centuries of Christianity, the pastors of particular congregations were so called; but the name was given by way of eminence to him, who, on account of his age or superior judgment, presided in their courts. In the fourth and subsequent centuries, the mystery of Antichrist began to work; and such was the ambition of the clergy in the more noted cities, that they never rested, heaping their own devised dignities one above another, till his Holiness mounted the summit, as their *universal head*. None of the reformed churches, except England and Ireland, have lordly bishops, properly so called; but the Popish and Greek churches have.

BISHOPRIC, or OVERSIGHT; the charge of instructing and governing souls, Acts i. 20. 1 Pet. v. 2.

BISOMUM, or DISOMUM, in Roman antiquity, a tomb for two dead bodies, or the ashes of two. The ancients frequently buried two, three, or four bodies in the same sepulchre, disposed aside of each other; for it was held an impiety to lay one a-top of another. Hence the sepulchres of the primitive Christians had the words *bisomi*, *trisomi*, *quadrisomi*, &c. inscribed on them to indicate the number of bodies deposited in them. *Ency.*

BIT, the snaffle of a bridle, that is put into the horse's mouth; or the whole bridle, Psalm xxxii. 9. James iii. 3.

BITE; to hurt with the teeth, Numb. xxi. 6. Angrily to contend with, and injure others, is called a *biting* of them: it is learned from the old serpent; it manifests malice, and spreads destructive infection, Gal. v. 25. Fearful judgments are compared to the *bite of a serpent*; they come unexpected, and have grievous and ruinous consequences, Eccl. x. 8.—Jer. viii. 17. Hab. ii. 7. The tribe of Dan *bit the horse-heels, that his rider fell backward*: six hundred of them suddenly attacked and destroyed the people of Laish. Samson, by singular and unexpected strokes, cut off multitudes of the Philistines, and pulled down their temple upon some thousands of them, Gen. xlix. 17.—The Jewish false prophets *bit with* their *teeth*: to please their hearers, they avoided mention of the approaching judgments of God; they spread their poisonous doctrines; they devoured people's substance, and murdered their souls; they reproached and persecuted the faithful prophets of God, Mic. iii. 5. Wine *bites like a serpent*, and *stings like an adder*:— the immoderate use of it, insensibly, but terribly, wastes and murders the

souls and bodies of men, Proverbs xxiii. 32.

BITHYNIA, a province on the south of the Euxine sea, west of Pontus and Galatia, north of Asia Proper, and east of the Propontis. It was famed in the time of the Argonautic expedition, which might be during the reign of Rehoboam, if not much earlier. It is now called Becksangil; and, if cultivated, would be a fruitful soil. The towns of note in it were, Prusa, Nice, Nicomedia, Chalcedon, Libyssa, Therma. When Paul first travelled for Europe, the Holy Ghost allowed him not to preach here, Acts xvi. 7. But afterward a church was here planted, and a number of Jews and others believed, 1 Pet. i. 1. The centuriators of Magdeburgh trace the history of Christianity here till the 10th century: nay, there still remain some pitiful vestiges thereof.

BITTER; (1.) What is opposite to sweet, and very disagreeable to the taste, Exod. xv. 23. (2.) Very sinful, disagreeable to God, and hurtful to men, Jer. ii. 13. (3.) Very tormenting and distressful, Amos viii. 10.— (4.) Fretful, malicious, outrageous, James iii. 14. (5.) With great vehemence and grief, Zeph. i. 14. Job xxiii. 2. The water used in the trial of adultery, is called *bitter;* not so much for its taste, as for its terrible and tormenting consequences, if the person was guilty, Numb. v. Great trouble, sadness, wickedness, resentful passion, and malice, are called BITTERNESS; to mark how disagreeable and hurtful they are, Isa. xxxviii. 17. Job x. 2. 2 Sam. ii. 26. Acts viii. 23, Heb. xii. 15. Eph. iv. 31.

BITTERN, a fowl about the size of an heron, and of that kind, though the colour be very different. The crown of its head is black; and there is a black spot near each angle of the mouth. Its neck is covered with long feathers. Its back and upper parts are beautifully speckled with black, brown, and grey; and its belly is whitish. It is common in fen countries, skulks among the reeds and sedges, and ordinarily stands with its neck and beak straight upward. It suffers people to come very near it; and if unable to escape will strike at them, chiefly at their eyes. It flies mostly in the dusk of the evening, and makes a very odd noise among the reeds, and a different one when it mounts into the sky, into which it ascends by a straight spiral ascent till it be quite out of sight. Nineveh and Babylon became a *possession for the bittern*, when the spot was partly turned into a fen, or pool of water, Isa. xiv. 23. and xxi. 1. Zeph. ii. 14.— But the KIPPOD is by some interpreters rendered an owl, an ospray, a tortoise, a beaver; and Bochart will have it a hedge-hog.

BLACK, BLACKNESS, applied to gates, skin, face, raiment, imports great distress, and bitter grief and mourning, Jer. xiv. 2. and viii. 21. Joel ii. 6. Mal. iii. † 14; but when applied to the hair of one's head, it signifies beauty, freshness, and soundness, Lev. xiii. 37. Song v. 11. In respect of remaining corruptions and afflictions, the church and people of God, are *black:* but in respect of Christ's ordinances, imputed righteousness, and implanted grace, they are *comely*, Song i. 5, 6. To mark dread, fear, and perplexity, the Jews and Assyrians are called *black*, Joel ii. 6. Nah. ii. 10. Hell is called the *blackness of darkness:* How terrible is every appearance there! what eternal torment, perplexity, despair and sorrow! Jude 13.

BLACK-Procession, in ecclesiastical writers, that which is made in black habits, and with black ensigns and ornaments. Anciently at Malta there was a black-procession every Friday, where the whole clergy walked with their faces covered with a black-veil. *Ency.*

BLACK-Whytlof, in old writers, bread of a middle fineness betwixt white and brown, called in some parts

ravel-bread. In religious houses, it was the bread made for ordinary guests, and distinguished from their household loaf, or *panis conventualis*, which was pure manchet, or white bread. *Ency.*

BLADE; (1.) The cutting part of a dagger or sword, Judg. iii. 22. (2.) The first growth of the corn, Matth. xiii. 26. (3.) The bone wherein our arm is fixed, Job xxxi. 2.

BLAINS, burning blisters, or boils, Exod. ix. 9, 10.

BLAME; (1.) A charge of guilt, Gen. xliii. 9. (2.) To charge with guilt; reprove, 2 Cor. vi. 3. *Blameless*, or *unblamable*, without open fault or allowed guile, Luke. i. 6.

BLASPHEME; to reproach and revile God, by denying or ridiculing his perfections, word, or ordinances; and by ascribing to him any thing base or sinful, 2 Sam. xii. 14. Tit. ii. 5. Rev. xiii. 6. In an improper sense, men are said to be *blasphemed*, when vilely reproached and mocked, 1 Kings xxi. 10. Rom. iii. 8. *Gr. Blasphemy* against God, ought to be punished with death by the civil magistrate, and with delivery unto Satan by the church, Lev. xxiv. 16. 1 Tim. i. 20. What the unpardonable *blasphemy against the Holy Ghost is*, hath been much controverted. The occasion of Christ's mentioning it, Matth. xii. 21—31. hath tempted many to think, it lay in ascribing his miracles to diabolic influence: but when we consider also, Heb. vi. 4, 5. and x. 26—30. it appears, that an obstinate and malicious rejection of Christ, and the whole plan of salvation through him, notwithstanding strong convictions of the Holy Ghost, is indeed this dreadful crime, which, to deter men from presumptuous sins, God hath fixed as unpardonable.

To BLAST; to wither; parch, Hag. ii. 17.

BLAST; (1.) A storm of wind, or frost, that withers the fruits of the earth, Gen. xli. 6. (2.) A sounding of horns or trumpets, Josh. vi. 5.—The *blast of God*, or *of his nostrils*, is his alarming, violent, and destructive judgments, Exod. xv. 8. 2 Kings xix. 7. The *blast of the terrible ones* against the wall, is the noisy, violent, furious, and short-lived attempts of the wicked against the saints; particularly Rabshakeh's reproachful demand of a surrender, and Sennacherib's march of his army to attack Jerusalem, Isa. xxv. 4.

BLASTUS. See HEROD.

BLAZE; to report a thing every where, Mark i. 45.

BLEMISH, whatever renders a person or thing defective, or uncomely. To mark, that Jesus our great Priest and sacrifice is complete, holy, harmless, and undefiled, the Jewish priests and sacrifices were to be without blemish, such as wounds, blindness, lameness, &c. Lev. xxi. 17—23. and xxii. 20—24. Scandalous professors are spots and *blemishes*; are a reproach, dishonour, and plague to the church, and company that entertain them, 2 Pet. ii. 13. Jude 12.

BLESS, in general, signifies, to wish or do well to, or speak well of. When God is said *to bless*, it signifies, (1.) To bestow plenty of temporal good things upon one, and make his outward affairs prosperous and successful, Gen. xxx. 27. (2.) To bestow both temporal and spiritual good things, Gen. xii. 2. (3.) To justify one, and make him happy in the full enjoyment of himself, Psal. xxxii. 1, 2. Rev. xiv. 13. (4.) To set apart things to an holy use, and render them answerable to that end, Gen. ii. 3. (5.) To give creatures a power of propagating their species, Gen. i. 22.—(6.) To endow one with heroic courage, miraculous strength, and other gifts and graces necessary to his calling, Judg. xiii. 24.

When Christ is said *to bless*, it signifies, (1.) To give thanks to God, and pray for his blessing on nourishment, Matth. xiv. 19. (2.) To recommend persons, by prayer, to the favour of God, Mark x. 16. (3.) In a

way of thanksgiving to God, to set apart the elements of his holy supper to a sacred use, Matth. xxvi. 26. (4.) To save men from the guilt and power of their sin, and bring them to God as their portion and friend, Acts iii. 26.

When men are said *to bless*, it denotes, (1.) To extol and praise God for his infinite excellencies, Psal. civ. 1. (2.) To give him thanks for his mercies and benefits, Psal. xvi. 7. and ciii. 1, 2. (3.) Solemnly to desire and foretell happiness to one, Gen. xlix. Deut. xxxiii. (4.) Solemnly to pray for, and declare God's readiness to do good to others, Num. vi. 23, 24. 2 Sam. vi. 18. (5.) Thankfully to value our great happiness, in having God for our Saviour, Portion, and Lord, Isa. lxv. 16. Jer. iv. 2. (6.) To salute persons, wishing them peace and prosperity, Gen. xlvii. 7. Psal. cxxix. 8. (7.) To pray for, and speak well of others, Luke vi. 28. (8.) Fondly to imagine ourselves wise, happy, and in friendship with God, because of outward prosperity, Psal. xlix. 18; or flatter onrselves that God will not punish our sin, Deut. xxix. 19.

God is *blessed*, is infinitely happy in himself, and adored with the highest praise of his creatures, 1 Tim. i. 11. Rom. i. 25. Christ as Mediator, is *blessed*, is admitted to the highest honour and happiness as God-man, and highly valued and extolled by all the saints, Psal. xlv. 2. and lxxii. 17. Men are *blessed*, have the curse removed off them, are justified, sanctified, and made happy, by God, through Christ Jesus, Eph. i. 3. These are *blessed* who are chosen of, and brought into near fellowship with God, Psal. lxv. 4. Rev. xix. 9; who have their sin forgiven, Psal. xxxii. 1, 2; who are spiritually quickened, and raised from a natural state, Rev. xx. 6; who know God, trust in him, and have him for their God and strength; wait on him, and watch for his coming, Matth. xvi. 17. Psal. ii. 12. and lxxxiv. 12. and cxliv. 15. Rev. xvi. 15; and with a pure heart, fear and serve him, Matth. v. 8. Psal. cxxviii. 1; and who, in the view of their own vileness and weakness, are poor and unworthy in their own eyes; who mourn for their sins and spiritual wants; who kindly submit to God's afflicting providence; live quietly under injuries from men, and render good for evil; who earnestly desire Christ, and his righteousness and grace; who exert themselves to cause men make peace with God, and with one another; who wisely consider the case of the poor and afflicted; are deeply affected therewith, and ready to help and comfort them, Matth. v. 2—9. Psal. xli. 1; such as are enabled of God to bear affliction patiently and usefully, Psal. xciv. 12; such as diligently study the word of God, and with candid uprightness walk according to it; and avoid intimacy with, or imitation of the wicked, Psal. i. 1, 2. and cxix. 1. Rev. i. 3. and xxii. 7. The memory of the just *is blessed*, is honourable, useful, and commended, Prov. x. 7. Their hope is *blessed*; on good ground they expect endless blessings, nor shall they be disappointed, Tit. ii. 13. *It is more blessed to give than to receive:* it marks more abundant happiness, and is more praise-worthy, Acts xx. 35.

Blessing; (1.) What tends to render one honoured or happy, Isa. lxv. 8. Gen. xlix. 25. (2.) Commendation; good wishes, Prov. xi. 26. and xxiv. 25. (3.) A liberal present, 1 Sam. xxv. 27. 2 Kings v. 15. Josh. xv. 19. (4.) Alms; free contribution, 2 Cor. ix. † 5. (5.) The means of conveying good things. Thus the Jews were a *blessing*, as Christ was born of them, and the gospel-ordinances were by them communicated to the Gentiles; and Abraham was *a blessing*, as he profited his family, and others around, by his instruction and example; as his posterity were blessed on his account; and as he was the progenitor of our adored Redeemer, and pattern of faith and holiness to

all, Isa. xix. 24. Gen. xii. 2. God's *blessing* denotes his favour and love, with all the gifts, graces, temporal, spiritual, and eternal, that flow therefrom, Psal. iii. 8. Deut. xxviii. 2.—Psal. xxiv. 5. Isa. xliv. 3. Eph. i. 3. Christ is set up *blessings for evermore:* he purchased all good things for us; he has them in himself, and is the ready bestower thereof on men, Psal. xxi. † 6. The *blessing of Abraham* come upon the Gentiles, is free justification, sanctification and eternal happiness in heaven, through the blood of Christ, Gal. iii. 14. God's leaving a *blessing behind him*, imports his reserving part of the fruits of the earth for his own worship, and his people's support, Joel ii. 14.

BLIND; (1.) Without natural sight, John ix. 1. The blindness wherewith the Sodomites who beset Lot's house, and of the Syrians who came to apprehend Elisha, were smitten, perhaps respected only that matter they were about, and not an universal blindness: the former, it seems, knew the way home; nor is it probable, all the latter were led by the hand to Samaria, Gen. xix. 11. 2 Kings vi. 18.* (2.) Ignorant; without any proper degree of rational knowledge, whether in Heathen darkness or not, Matth. xv. 14. Rom. ii. 19. (3.) Without spiritual knowledge, Rev. iii. 17. The Jebusites *blind and lame*, *hated of David's soul*, were not lifeless idols, but persons *blind and lame*, who, in a way of defiance of him, were placed to defend the walls of Jerusalem, 2 Sam. v. 6.† Judges are *blind*, when ignorance, bribes, or partial favour, hinder them to discern what is just and equal in a cause, Exod. xxiii. 8. Teachers are *blind*, when ignorance, honour, or interest, hinders their discerning of divine truth, imminent danger, and seasonable duty, Isa. lvi. 10. and xlii. 19. Matth. xxiii. 16. People are *blind*, when weakness, self-conceit, hatred of brethren, or the like, hinder them from discerning divine things, 1 John ii. 11.

God *blinds* persons spiritually, when he withdraws clear instruction from them, and withholds the enlightening influence of his Spirit; gives them up to their carnal affections and pleasures, and permits Satan and his agents to deceive them, John ix. 39. and xii. 40. Satan *blinds* men, by promoting sloth and ignorance; by seducing to the commission of horrid crimes, till their conscience be seared; by bribing the affections with enjoyment, or hope of carnal advantage; and by representing truth as absurd or disagreeable, and error as sensible and lovely, 2 Cor. iv. 4.

Under the law, no *blind* or *lame* persons were to officiate as priests; no blind or lame animals were to be sacrificed. Did this denote, that Jesus, our great Priest and sacrifice, should have fulness of knowledge, wisdom, and ability for his work; and that our persons and service, ought not to be blemished with ignorance, weakness, or stumbling? Lev. xxi. 18. To mark himself the spiritual instructor, Jesus gave a multitude of persons naturally blind their sight, Matth. xi. 5. and ix. xx. Mark viii. x. John ix.‡ §

* The Hebrew word in both these places signifies such confusion of sight, as makes every thing appear wrong. It is rendered by the Septuagint *aorasia*, an inability of seeing.

† The Jebusites imagined their fortress so impregnable, that, by way of contempt, they told David, that the blind and lame were able to defend it against all his forces.

‡ *Not to put a stumbling block before the blind*, is, to exercise humanity towards the blind, to put those in the way who are in danger of going out of it, not to offend the poor and weak, Levit. xix. 14. Deuter. xxvii. 18.

§ Surely God unveileth the darkness of the *Blind*, and giveth light to the clouds of their eyes.—Some of the greatest poets

To Blindfold one, is to cover his face that he see not, Luke xxii. 64.

BLOOD. (1.) A red liquor that circulates through the veins of animal bodies, and serves for the life and nourishment of the parts, 1 Kings xxi. 19. (2.) Death or murder, with the guilt thereof, Gen. iv. 10. Matt. xxvii. 4. (3.) The guilt of, and punishment due to murder, and other ruinous crimes, Matth. xxvii. 25. Acts xviii. 6. (4.) What is purchased by taking away the life of the innocent, Acts i. 19. Nah. iii. 10. Hab. ii. 12. (5.) Natural descent, which has its rise and progress from the blood, John i. 13. Acts xvii. 26.—But in the former text, it may also include circumcision and sacrifices. (6.) The juice of grapes, which circulates through the grape as blood; and is often red in colour, Gen. xlix. 11. (7.) Christ's righteousness, or obedience and suffering, is called his blood: his shedding of blood, was the finishing, and the most visible act of it, Matth. xxvi. 28. It is called the *blood of the covenant* or testament, because it fulfils the condition, ratifies the promises, and purchases the blessings of the new covenant, Zech. ix. 11. Heb. xiii. 20. It is called the *blood of sprinkling*, [in allusion to the sprinkling of the blood of the passover and of other ancient sacrifices;] it is applied towards God, to satisfy his justice; and to us, to put away our sin, and protect us from divine wrath, Heb. xii. 24. Because the life of animals lies in the heat and motion of the blood; but chiefly to hint, that the blood of Jesus, the price of our redemption and life, is no common thing, God anciently prohibited the *eating of blood* alone, or with the flesh, Lev. xvii. 10—17. Gen. ix. 4, 5, 6.* The blood of sacrifices, is called *the blood of the covenant* or *testament*, as it ratified the national co-

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in the English language were *blind*. Homer, Ossian, and Milton, are as celebrated for their works, as they were unfortunate in the being deprived of sight.

We are told of a blind man, *John Metcalf*, a native of Manchester, England, who gained a living by surveying of roads and highways; who, says Doctor Bew, "With the assistance of a long staff, I have several times met, traversing the roads, ascending precipices, exploring vallies, and investigating their several extents, forms and situations, so as to answer his designs in the best manner."

It is said of Dr. Moyes, who went blind when a child, that he not only acquired the fundamental principles of mechanics, music, and the languages, but displayed an acute and general knowledge of geometry, optics, algebra, astronomy, chemistry, and in short most of the branches of the Newtonian philosophy. He occasionally read Lectures, says Dr. Bew, on Philosophical Chemistry at Manchester.

We read of a blind sculptor, mentioned by De Piles, who took the likeness of the Duke de Bracciano in a dark cellar, and made a marble statue of King Charles I. with great elegance and justness.

Mention is made of a lady, deaf, dumb, and blind, who worked needle-work elegantly; who wrote letters and could discover where a letter was omitted, and would place it over that part of the word where it should have been inserted, with a caret under it. *Ency.*

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* With regard to the prohibition of eating blood in Acts xv. 29. it is to be considered as a temporary regulation necessary for avoiding offence, and for promoting harmony between the believing Jews and Gentiles, whilst the civil polity of the commonwealth of Israel was, in some measure, still subsisting. The principal reason for this prohibition under the Old Testament dispensation, was, because God had appointed the blood of beasts to make atonement for the soul of man, Lev. xvii. 10, 11. and therefore required, that it should be religiously set apart for that purpose. But if this prohibition had been moral, God would not have permitted the Israelites to give or sell a creature, that died of itself, and so in its blood, to a stranger that he might eat it, Deut. xiv. 21. The eating of blood as well as of other meats became free and indifferent to all Christians, 1 Tim. iv. 3, 4. as soon as the reason of this regulation ceased; that is, as soon as the Jewish polity was utterly overthrown in the destruction of Jerusalem by the Romans.

Shuckford and Guise.

venant between God and the Israelites, and typified the righteousness of Christ, the solely proper condition of the covenant of grace, Exodus xxiv. 8. Heb. ix. 20. To be *in one's own blood*, signifies an unclean and destitute natural state; or a base and perishing condition, Ezek. xvi. 6. To *drink blood*, is to be satisfied with slaughter, Ezek. xxxix. 18. Isa. xlix. 26. Numb. xxiii. 24. To have *blood given one to drink*, is to be terribly murdered, Rev. xvi. 6. Ezek. xvi. 38. To wash or dip one's feet in the blood of others, or have the tongue of dogs dipped in it, denotes the terrible vengeance that shall fall on the enemies of Christ and his people, Psal. lxviii. 23. and lviii. 10. A *man of blood*, or *bloody man*, denotes one cruel, and guilty of, or given to murder, 2 Sam. xvi. 7. Frequently the Hebrew has *bloods* in the plural, to signify repeated or very horrid murder, Gen. iv. 10. 2 Sam. iii. 28. and xvi. 7. 2 Kings ix. 26. Isa. i. 15. and xxvi. 21. and xxxiii. 15. Ezek. xvi. 9. and xviii. 13. Hos. iv. 2. *I will take away his blood out of his mouth, and his abominations from between his teeth.*— The Philistines shall henceforth want power and inclination to murder and ravage in their wonted manner; nor shall continue in their idolatries, but be fearfully punished on account thereof, Zech. ix. 7.

BLOOM, BLOSSOM, BUD; (1.) To shoot forth flowers; approach near to fruit, Numb. xvii. 5, 8. Job xiv. 9. (2.) The bloom or bud itself, Gen. xl. 10. Ezek. xvi. 7. (3.) Glory, prosperity, Isa. v. 24. The *blossoming* of Aaron's rod, imported the lasting flourish of the priesthood in his family, and the more lasting flourish and fruitfulness of the gospel, which is the rod of Christ's strength, Numb. xvii. 5, 8. The *budding of David's horn*, imports the increase and continuance of the royal power over Israel, with him and his family; and the abundant flourishing of the spiritual power and dominion of Christ, Psalm cxxxii. 17. The glory and prosperity of the Jewish church and state, and the spiritual prosperity of the New Testament church, in the apostolic and millennial period, is compared to the *blossoming* of flowers and fields: how pleasant and increasing the happiness! how delightful a token of the approach of full glory, in the eternal state! Isa. xxvii. 6. and xxxv. 1, 2. Righteousness and praise spring forth as *buds of the earth*. Through the virtue of Jesus's blood, what numerous converts are turned to the Lord! what multiplied blessings are granted to them! what fruits of holiness brought forth by them! what thankful songs of praise! and yet all but foretastes of the glory to be revealed! Isa. lxi. 11. *The rod hath blossomed, pride hath budded.* To punish the abundant pride of the Jews, the rod of God's judgments, by the haughty and prosperous Chaldeans, shall quickly ruin them, Ezek. vii. 10. The designs of the Ethiopians and Egyptians to conquer their neighbours, were like a *perfect bud*, just ripe for execution, when the Assyrians came upon, and ruined themselves, Isa. xviii. 5.

BLOT; a sinful stain; a reproach, Job xxxi. 7. Prov. ix. 7. To *blot out* living things, or one's name or remembrance, is to destroy, abolish, Gen. vii. 4. Deut. ix. 14. and xxv. 19. and xxix. 20. Col. ii. 14. To *blot out sin*, is fully and finally to forgive it, Isa. xliv. 22. God's *blotting* men *out* of his book, is to reject them from being his peculiar people, deny them his providential favours, and cut them off by an untimely death, Psalm xxxix. 28. Exod. xxxii. 32, 33. His *not blotting* their name out of the book of life, imports his clearly manifesting their eternal election, Rev. iii. 5.

BLOW; a stroke; a heavy judgment inflicted by the rod of God's anger, Psalm xxxix. 10. Jer. xiv. 7.

To BLOW as wind doth. The *blowing* of the Holy Ghost, is his myste-

rious exertion of his power, to convince, purge, refresh, and comfort his people, Song iv. 16. John iii. 8. But God's *blowing* on what men have, or the *blowing of his Spirit* on them, imports his easy, sudden, mysterious, and full destruction of them, and blasting what they have, Hag. i. 9. Isa. xl. 7, 24. With respect to war, the *blowing of trumpet* and cornet, imported the approach of the enemy; or a call to muster an army to oppose him, Jer. vi. 1. Hosea v. 8. The *blowing of the silver trumpets*, or *rams' horns*, by the priests at Jericho, and at their festivals and marches to war, prefigured the preaching of the gospel, to conquer all opposition, and invite sinners to feast on, and war against their spiritual enemies, along with Christ, Numb. x. Josh. vi.

BLUE. In types and emblems, it might signify heavenliness, purity, humility, &c. Exodus xxv. 4. and xxvi. 1, 31, 36. and xxviii. 31. Prov. xx. 30.

BLUNT. A *blunt iron*, is an emblem of a weak judgment, small strength, and little opportunity; in which case, more pains and labour must be used, Eccl. x. 10.

BLUSH; to evidence shame in the countenance. It is a token of humility, and of a sense of guilt or imperfection, Ezra ix. 6. Jer. vi. 15. and viii. 12.

BOANERGES. See JAMES the son of Zebedee.

BOAR, an uncastrated male swine. The wild kind* are extremely fierce and revengeful. The *wild boar* out of the forest, which wasted God's vine, was the Philistines and Syrians; or rather the Assyrians, Chaldeans, and Romans, who, with great fierceness and cruelty, destroyed the Jews, Psal. lxxx. 13.

* William the Conqueror punished with the loss of their eyes, any that were convicted of killing the *wild boar*, as appears from the laws of Hoel Dda, Leges Walliæ, 41. *Cyclo.*

BOAST; to esteem and speak highly, 2 Chron. xxv. 19. The saints *boast of*, or in God, or GLORY in Christ, when they rejoice in, highly value, and commend him; and loudly publish the great things he has done for them, Psal. xxxiv. 2. Isa. xlv. 25. —Sinners *boast of God* and his law, when they vaunt that God is related to them, and of their having and obeying his word, Rom. ii. 17. 23.— To *boast or glory* of one's self, or in wickedness, is sinful, 1 Cor. i. 29. Psalm x. 3. *Glory not, and lie not against the truth;* do not proudly and deceitfully pretend to have true wisdom and zeal for God, when you have it not, James iii. 14.

BOAZ, or Booz, a noble and wealthy Jew, son of Salmon and RAHAB, who dwelt in Bethlehem; and after much kindness to Ruth, a poor Moabitish widow, married her, and had by her a son called Obed. As about 360 years elapsed between the marriage of Salmon and the birth of David, some have supposed two or three of the name of Boaz; but a fourfold genealogy concurs to overthrow such a supposition, Ruth iv. 20, 21, 22. 1 Chron. ii. 11—15. Matth. i. 5, 6. Luke iii. 31, 32. nor is it necessary; Boaz might be born about 60 years after the death of Moses. In the 100th year of his life, he married Ruth, and had Obed. In the 100th year of his life, Obed had Jesse. About the same age, Jesse had David, the youngest of his sons. Was Boaz a figure of our blessed Redeemer, who, though great and wealthy, thought on us sinners of the Gentiles; and, after manifold tokens of kindness, espoused us to himself, as his church and people? Ruth i. to iv. Isa. liv. 1—6. BOAZ was also the name of the pillar that stood on the north-side of the porch of the temple, 1 Kings vii. 21.

BOCHIM, a place where the Hebrews assembled some time after Joshua's death. Probably it was near SHILOH, where they met at their so-

lemn feasts. Here a prophet came to them from Gilgal, or rather the Angel JEHOVAH in fashion of a man, and upbraided them with their apostacy to the idols Baalim and Ashtaroth, and with their neglect to extirpate the accursed Canaanites; and threatened, that these people should thenceforth continue among them, and be an ensnaring and vexatious plague to them. This occasioned a bitter *weeping* among the people, and thence the place had its name, Judg. ii. 1—10.

BODY, the material part of a man or thing. In the present state our body is *natural;* and in the future state shall be *spiritual;* that is, so refined, as to need no meat or drink; so active, as to be no clog to our soul, 1 Cor. xv. 44. *The body is dead, because of sin; but the Spirit is life, because of righteousness.* Because we have sin, our body must die a natural death, but through Christ's righteousness, the quickening Spirit of God shall make our souls live happily for evermore, Rom. viii. 10. Our whole man, and Christ's whole manhood, are called a *body*, because the body is most obvious and visible, Rom. vi. 12. Heb. x. 5; and the last is called *the body of his flesh*, to represent it in its humbled estate, and distinguish it from his mystical body the church, Col. i. 22. Christ's *body* may sometimes denote himself, as fulfilling all righteousness for us, Rom. vii. 4. Heb. x. 10. The church is called Christ's *body:* it consists of many members or persons united to him, and to one another, by faith, love, and ministry of word and sacraments; and by him is every true member quickened, strengthened, and supported, Eph. iv. 16. Col. ii. 19. 1 Cor. xii. 12, 13. Our inward corruption is called a *body of sin and death.* It consists of numerous lusts connected together, is of a base nature, and disposes men to seek after, and delight in carnal things. It is altogether sinful, the cause of sinful acts, and a chief ingredient of spiritual and eternal death, Rom. vi. 6. and vii. 24. The *body* of types, is what is prefigured by them, Col. ii. 17. The *body of Moses*, concerning which the devil disputed, is either his natural body, the secret burial of which Satan opposed: or his ceremonies, the abolishment and disuse of which, under the gospel, he warmly strove against, Jude 9. *The body of heaven in its clearness*, is its unclouded blue appearance, with the unnumbered stars sparkling brightly therein, Ex. xxiv. 10. Other sins are *without* a person's *body;* that is, the body is only instrument, not object thereof: but fornication is a sin *against the body;* the body is both instrument therein, and object defiled thereby, 1 Cor. vi. 18.

BOHAN, a Reubenite, who it seems did some noted exploits in the conquest of Canaan, and had a *stone* reared to his honour, on the frontier between Judah and Benjamin, Josh. xv. 6. and xviii. 17.

BOHEMIAN Brethren, a sect of Christian reformers which sprung up in Bohemia in the year 1467. They treated the pope and cardinals as Antichrist, and the church of Rome as the whore spoken of in the Revelation. They rejected the sacraments of the Romish church, and chose laymen for their ministers. They held the Scriptures to be the only rule of faith, and rejected the Popish ceremonies in the celebration of the mass, nor did they make use of any other prayer than the Lord's Prayer.

In 1504, they were accused by the Catholics to King Ladislaus II. who published an edict against them, forbidding them to hold any meetings either privately or publicly. This sect, in 1535, concluded a union with the Lutherans, and afterwards with the Zuinglians, whose opinions from thenceforth they continued to follow.

Ency.

To BOIL. The foaming of the sea, and grievous inward distress, are likened to the *boiling of a pot*, to de-

note great disquiet, and overturning confusion, Job xli. 31. and xxx. 27.

BOIL, a swelling, burning, and painful sore, Job ii. 7. Exod. ix. 9, 10, 11.

BOLD; courageous; with strong assurance; without slavish fear, Prov. xxviii. 1. Heb. iv. 16. and x. 19. and xiii. 6. Eph. vi. 20.

BOND; (1.) A band or chain, Acts xxv. 14. (2.) An obligation, or vow, Numb. xxx. 12. (3.) Oppression; captivity; affliction outward or inward, Psal. cxvi. 16. Phil. i. 7. (4.) The just laws of God or men, which restrain our sinful liberty, and unite us into a body in church or state, Jer. v. 5. The *bond of the covenant*, is a confirmed state in the covenant of grace, and dispensation thereof: this secures our eternal happiness; binds us up in the bundle of life with Christ, and lays us under the most deep and lasting obligations to be his; Ezek. xx. 37. Charity, or love, is the *bond of perfectness*. It promotes a close union among church-members, renders their gifts and graces subservient to their mutual progress towards perfect holiness and happiness, Col. iii. 14. Peace with God, with our conscience, and with one another, is a *bond*, which kindly unites the affections, designs and exercises of church-members, Eph. iv. 3. The *bond of kings*, which God looseth, is that majesty, power and authority, which keeps their subjects in awe and obedience, which he sometimes takes away, Job xii. 18. The *bond of iniquity*, is the state of sin, in which, by the curse of the law, and our own corruptions, our whole desires, thoughts, words, and actions, are shut up to the service of unrighteousness, Acts viii. 23.

Bond, such as are in slavery and bondage, 1 Cor. xii. 13. Rev. vi. 15.

BONDAGE; (1.) Outward slavery; hard service and oppression, Exod. vi. 5. Ezra ix. 8, 9. (2.) Restraint, 1 Cor. vii. 15. (3.) Spiritual slavery to the broken law, and subjection to the oppressive service of sin and Satan, 2 Pet. ii. 19. (4.) A condition of fear, heaviness, and compulsion of the law on the conscience, causing us to do good, to procure heaven, and abstain from evil, for fear of hell, Heb. ii. 15. (5.) Subjection to the heavy and burdensome yoke of the ceremonial law* Gal. ii. 4. and iv. 9. and v. 1. Mount Sinai *gendereth to bondage*: these under the broken covenant there published, or now under the ceremonial law, are by virtue thereof, under the tyrannical dominion of Satan and their lusts: they abstain from sin, merely for fear of punishment; and do good, merely for hopes of reward, Gal. iv. 24. The *bondage of corruption*, to which irrational creatures are subject, is their being instruments of wickedness, and subject to the effects of God's displeasure with the sinners who abuse them, Rom. viii. 21.

BONES. (1.) The hard parts of animal bodies, which support their form, Job. x. 11. (2.) A dead body, 1 Kings xiii. 31. 2 Kings xiii. 21. (3.) The whole man, Psal. xxxv. 10. A troubled soul is likened to *broken*, *burnt*, *pierced*, *shaking*, or *rotten bones*: its distress is very painful, lasting, and difficult of cure, Psal. li. 8. Lam. i. 13. Psal. xlii. 10. Jer. xxiii. 9.—Hab. iii. 16. To be *bone of one's bone*, *and flesh of his flesh*; or a *member of his flesh and bones*, is to have the same nature, and the nearest relation and affection, 2 Sam. v. 1. Gen. ii. 23. Eph. v. 30. To *pluck the flesh off one's bones*, or to *break and chop* them, is most cruelly to oppress and murder, Mic. iii. 2, 3. Iniquities are *in* and *on* mens *bones*, when their body is polluted by them, lies under the guilt or fearful punishment of them, Job xx. 11. Ezek. xxxii. 27.

BONNETS. According to the Jews, *bonnets* and *mitres* are the same,

* While the keeping of it was considered as necessary, besides the righteousness of Christ, in order to acceptance with God.

and were made of a piece of linen 16 yards long, which covered their priests' heads, in form of an helmet: that of the common priests being roundish, and that of the high-priest pointed at the top. Josephus will have the bonnet of the common priests to have been made of a great many rounds of linen, sewed into the form of a crown, and the whole covered with a fold of plain linen, to hide the seams; and the high-priest to have had another above this, of a violet colour, which was encompassed with a triple crown of gold, with small buttons of henbane flowers, interrupted in the forepart with the golden plate, inscribed, HOLINESS TO THE LORD. These bonnets and mitres of the priests represented the pure and excellent royalty of our blessed High Priest Christ, Exod. xxviii. 40. The *linen bonnets* of New-Testament ministers, import their gravity; their subjection to God; the purity of their power, and the clearness of their knowledge and doctrine, Ezekiel xliv. 18.

BOOK, a written register of events, or declaration of doctrines and laws, Gen. v. 1. Esth. vi. 1. The books of Moses are the most ancient in being: nor does it appear that any were written before them. Josephus says, the children of Seth, before the flood, wrote their discoveries in arts, and in astronomy and other sciences, upon two pillars: the one of stone, to withstand a deluge: and the other of brick, to endure a conflagration: but the obscurity of his narrative, and the want of concurring evidence, render his account very suspicious. Moses's books are called, the *book of the law*; and a copy of Deuteronomy, if not the whole of them, was laid up in some repository of the ark, Deut. xxxi. 26. Anciently men used to write upon tables of stone, lead, copper, wood, wax, bark, or leaves of trees. Hesiod's works were written on tables of lead; the Roman laws on twelve tables of brass; Solon's on wood: and these of God on stone, probably marble. In very ancient times the Persians and Ionians wrote on skins. When Attalus formed his library, about *A. M.* 3770, he either invented or improved parchment. This, when written on, was either sewed together in long rolls, and written only on one side, in the manner of the copy of the law now used in the Jewish synagogues; or, it was formed in the manner of our books. Some Indian books are extant, written on leaves of the Malabar palm-tree. I am mistaken, if I did not once see a Persian manuscript written on such materials.—Books now, and for about 500 years backward, have been generally written on linen paper.

The *book of the Lord*, is either the scriptures, Isa. xxxiv. 16; or his purpose, wherein every thing is regulated and fixed, Psal. cxxxix. 16. Rev. v. 1. and x. 2; or his providential care and support of mens natural life, Exo. xxxii. 32. Psal. lxix. 28; or his omniscient observation, and fixed remembrance of things, Psal. lvi. 8.—Mal. iii. 16. The purpose of election is called a *book of life*: therein all God's chosen ones are marked out for the enjoyment of eternal life; and every mean of their preparation for it is unalterably fixed. And it is called the *Lamb's book*, because they were chosen in, and given to Christ, Phil. iv. 3. Rev. xiii. 8. Mens conscience is like to a *book*; it records whatever they have done, Dan. vii. 10. *The opening of the books* at the last day denotes the manifestation of the purposes and words of God, and the exact procedure in judgment, according to divine purposes, laws, and real facts, Rev. xx. 12. Christ's opening the *sealed book*, imports his predeclaration, and exact fulfilment of the purposes of God, relative to the New-Testament church, Rev. v. 6. and viii. 1. John's eating the little *book* given him by the Angel, and its being sweet in his mouth but bitter in his belly, denotes his consideration

and understanding of it with pleasure; and his being deeply affected with the events therein grievous to the church, Rev. x. 9, 10.* †

BOOTH, a kind of a tent, formed of branches of trees, for persons or cattle to lodge in, Gen. xxxiii. 17.

BOOTY, PREY, SPOIL; (1.) What a wild beast catcheth for its provision, Amos iii. 4. (2.) What is taken by conquerors and robbers, ravaging like wild beasts, Job xxiv. 5. Isa. x. 2. (3.) The unjust forcing of mens goods from them, is called a *spoil*, Jer. xx. 8. and vi. 7. Of the booty taken from the MIDIANITES, the warriors had the one half, and God a 500th part of it; the congregation of Israel had the other half, and the Lord a 50th part of it; but this appears to have been no standing law, Numb. xxxi. David enacted a law, that the troops which guarded the baggage, should share equally of the booty, as

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* *The book of the wars of the Lord,* Numb. xxi. 14. seems to signify a narration of the wars of the Israelites, who fought under the banner of Jehovah: the verse may be rendered in this manner:—*Wherefore in the narration of the wars of the Lord there is* (or shall be) *mention of what he did in the Red-sea and in the brooks of Arnon.* Rivet observes that *sepher* properly signifies a catalogue or enumeration; but that it is used for any writing long or short. Leigh's Critica Sacra and Le Clerc.

The book of Jasher mentioned in Josh. x. 13. and 2 Sam. i. 18. seems to have been a faithful narration of the memorable affairs of the Israelitish nation.

The Chronicles, or *book of the words or affairs of the days of the kings of Judah and Israel*, 1 Kings xiv. 19. xv. 7. by which we are not to understand the books in our Bibles called Chronicles; but a large book kept for recording all the transactions of each reign. It is not necessary to suppose that these books ever belonged to the inspired or canonical scriptures: for we find the sacred writers sometimes referring to or quoting human writings, Acts xvii. 28. Tit. i. 12.

† Of *profane books*, the oldest extant are Homer's poems; Greek writers mention 70 others prior to Homer; as Hermes, Orpheus, Daphe, Horus, Linus, Musæus, Palamedes, Zoroaster, &c. some of which are thought, by the learned, to be suppositious.

The first *books* were in the form of blocks and tables; then in the form of rolls, composed of several sheets fastened to each other and rolled upon a stick or *umbilicus*; the whole volume when extended might make a yard and a half wide, and 50 long; the ends of this roll, called *cornua*, were frequently adorned with silver, ivory or even gold and precious stones; to touch this roll, was considered a crime; it was therefore managed by the ends or handle.

As instances of the *scarcity of books*, in 1446, it was a law in St. Mary's college at Oxford, "Let no scholar occupy a book in the library above one hour or two hours at most; so that others shall be hindered from the use of the same."

"In 855, Lupus, abbot of Ferriers in France, sent two of his monks to pope Benedict III. to beg a copy of *Cicero de Oratore*, and Quintilian's Institutes, and some other books: for, (says the abbot) although we have part of these books, yet there is no whole or complete copy of them in all France."

In 1299, John de Pontissara, bishop of Winchester, on borrowing a Bible with annotations, gave his bond, drawn up with great solemnity, for its due return.—And such was esteemed the importance of the *purchase of a book* in the 14th century, that many respectable people were called together to witness the contract; and make a formal record of the transaction; of which the following is an instance, as found in the royal manuscripts of Peter Lombard:

"This book of the Sentences belongs to master Robert archdeacon of Lincoln, which he bought of Geoffrey the chaplain, brother of Henry vicar of Northelkington, in the presence of master Robert de Lee, master John of Lerling, Richard of Luda clerk, Richard the almoner, the said Henry the vicar, and his clerk and others; and the said archdeacon gave the said book to God and saint Oswald, and to Peter abbot of Barton, and the convent of Bardon."

Books were burnt among the Romans by legal sentence, for a kind of punishment;—Labienus had all his books burnt, which had been published during seven years.—"The thing (says Seneca) then appeared new and strange, to take revenge on learning!"

Encyclo.

these engaged in battle, 1 Sam. xxx. 24, 25. The Jews affirm that their kings had the whole spoil of the conquered king, and the half of the rest. It is certain, Abraham gave Melchizedeck a tenth part of the spoil which his troops took from Chedorlaomer, Gen. xiv. 20. The *prey of the mighty and terrible*, which Christ delivers, and divides with the strong, is poor sinful men, the captives and prey of Satan, which he has begun to devour; and which our Redeemer rescues from the hands of law and justice, sin, Satan and the world, Isa. xlix. 24, 25. and liii. 12. God *riseth up to the prey*, when he exerts his power to destroy his enemies, and rescue his people, Zeph. iii. 8. Isa. xxxiii. 5, 8. God's word, and the blessings of the new covenant, are likened to *spoil*; they are procured by Jesus's bloody conquests of our spiritual enemies; are very precious; and the obtaining thereof occasions much joy, Psal. cxix. 162. and lxviii. 12. The *spoil of the poor*, is what is violently forced from them, Isa. iii. 14. The *spoil of beasts* covered Babylon, when their brutal ravages and murder of the Jewish nation were returned on their head; and their enemies, the Medes and Persians, hunted them as wild beasts, to make an end of them; and as wild beasts ravaged their country, Hk. ii. 17.

BOQUINII, a sort of Sacramentarians, who asserted that the body of Christ was present only in the eucharist to those for whom he died, that is the elect. They took the denomination from one Boquinus, a Lutheran divine, who was one of the chief of the party. *Chamb. Cyclo.*

BORBORITES, in church-history, a sect of gnostics, in the second century, who besides embracing the errors of these heretics, denied the last judgment. Their name comes from the Greek *Borbores*, "filth;" on account of a custom they had of daubing their faces and bodies with dirt and filth. *Ency.*

BORDER. (1.) The edging or hem, Exod. xxv. 25. Mark vi. 56. (2.) A coast; boundary, Gen. xlix. 13. The *borders of garments* enlarged by the Pharisees, were the fringes worn by the Hebrews, as a memorial of their separation to God's service, and subjection to his law, Matth. xxiii. 5. The church's *borders* or hems *of gold, with studs of silver*, are her divine ordinances; and the righteousness, gifts, and graces, of ministers and saints; which, being precious, do exceedingly beautify and adorn her, Song i. 11. Her *borders of pleasant stones*, are her true and substantial members, pleasant to God, angels, and good men, Isa. liv. 12. Idumea is called a *border* or country *of wickedness*. For these 2350 years backward, barrenness and desolation have marked it a monument of God's vengeance, against the unbrotherly cruelty, and other wickedness of the Edomites, Mal. i. 4. Hamath *shall border thereby, i. e.* shall share in the same terrible punishments, as Hadrach and Damascus, Zech. ix. 2.

BORN. See BIRTH.

BORRELLISTS, in church-history, a Christian sect in Holland; so denominated from their founder Borrel, a person of great learning in the Hebrew, Greek and Latin tongues.—They reject the use of the sacraments, public prayer, and all other external acts of worship. They assert, that all the Christian churches of the world have degenerated from the pure apostolical doctrines, because they have suffered the word of God, which is infallible, to be expounded, or rather corrupted, by doctors who are not infallible. They lead a very austere life, and employ a great part of their goods in alms. *Ency.*

BORROW. Where our translation bears, that the Hebrews BORROWED things of value from the Egyptians, the Hebrew word signifies merely to ASK; and doth not imply any promise of returning them. Now, when God is the supreme possessor of all things, might he not transfer the

right of the Egyptians to his own people, and require them to demand what he gave them? When the Egyptians had denied them their just wages, might not God the supreme Judge, allot them their wages, and order them to demand it in this manner? Exod. iii. 22. and xii. 35. To *borrow* money or goods, without earnestly endeavouring to *pay* in due time, is a token of a covetous and wicked person, Psal. xxxvii. 21; and it is sinful to injure what we have borrowed, Exod. xxii. 14, 15.

BOSCOI or Boscı, in ecclesiastical history, denotes a species or tribe of monks in Palestine, who feed on grass like the beasts of the field.—The word is Greek, importing "grazers;" formed from *pasco*, "I feed." The Boscoi are ranked among the number of Adamites, not so much on account of their habit, as food. They took no care about provision; but when eating-time came, or any of them was hungry, went into the fields, with each his knife in his hand, and gathered and eat what he could find. *Ency.*

BOSOM. (1.) The fore-part of our body opposite to the heart, Exod. iv. 6. (2.) The arms, or the lap of one's garment, Psal. cxxix. 7. To have one *in* our *bosom*, implies lying with; kindness; secrecy, Gen. xvi. 5. 2 Sam. xii. 8. 1 Kings i. 2.—Christ's being *in the bosom of the Father*, imports his oneness of nature, equality of person, infinite dearness to, and full knowledge of all the secrets of the Father, John i. 18. His carrying his people as *lambs in his bosom*, implies his kind fellowship with, and tender and complete protection of them, Isa. xl. 11. John's *leaning on his bosom*, imports not merely his lying next him at table, but his being singularly beloved, John xiii. 23. *Abraham's bosom* is heaven, where the saints not only have the closest and kindest intimacy with that great patriarch, but with God in Christ, as a child in his father's bosom, Luke xvi. 22. As it seems, the ancients used to carry money, and what was very precious, in their bosom, *a gift in the bosom*, denotes one secretly given, and heartily accepted, Prov. xxi. 14. And wicked men are *rewarded into their bosom*, when their sins are heavily and sensibly punished, Psal. lxxix. 12.

BOSSES, the thickest and strongest parts of a buckler, Job xv. 26.

BOTTLE. Anciently, bottles were a kind of leathern bags, generally made of goats skin, with the hairy side inmost, and firmly sewed or pitched together: the longer they were worn they grew the worse, especially if hung near a fire, Gen. xxi. 14. Josh. ix. 4, 13. God's *bottle*, in which he puts his people's tears, is his kind observation and remembrance of their griefs; and his readiness to answer their prayers, and avenge them of their enemies, Psalm lvi. 8. The *bottles of heaven*, are the clouds, which contain and pour forth rain and dew at God's pleasure, Job xxxviii. 37. Christ's disciples and weak saints are like *old bottles*, that can endure no pressure; and strong saints are like *new ones*, they can endure distress, and perform difficult work: or the scribes and Pharisees are the *old bottles*, into which Jesus did not pour the new wine of his grace; saints renewed in the spirit of their mind, are the *new* ones, filled with Christ's Spirit and grace, Matth. ix. 17. David was like a *bottle in the smoke*, when he was wasted with grief and trouble, and rendered almost useless, Psalm cxix. 83. The inhabitants of Jerusalem were *like bottles*, when God poured into them the wine of his wrath, and burst and ruined them, Jer. xiii. 12.

BOTTOM, the lower part, Jonah ii. 6. The *bottom*, where Zechariah in his vision saw the *myrtle-trees*, might denote the low and flat country of Babylon; or the distressed condition of the Jews there, in or after their captivity; and the afflicted lot of the saints in general, Zech. i. 8. Hell is *bottomless*. What multitudes

it contains! How dreadful and unsearchable, and perhaps ever increasing, are its terrors and torments!—Rev. ix. 1. See CHARIOT.

BOUGH, BRANCH of a tree, Judg. ix. 48. Christ is called the BRANCH, and the *Branch of righteousness*. In his human nature, he sprang of the root of Jesse: his human nature has no personality of its own, but subsists as an engrafted branch in his divine person: he flourishes, and protects his people with his shadow: he brings forth the highest honour to God, and greatest happiness to men: he is infinitely righteous in himself and his acts; and is made of God to us righteousness, Jer. xxiii. 5. and xxxiii. 15. Zech. iii. 8. and vi. 12. Isa. iv. 2. and xi. 1. and liii. 2. When he is compared to a tree, his *boughs* are his ordinances, and his protecting and supporting power and grace, Ezek. xvii. 23. The saints are likened to *branches;* they are united to, and derive their nourishing influence from Jesus as their root: they refresh and protect the world with their shadow, and bring forth fruits of holiness, John xv. 5. And when they are compared to trees, their *boughs*, like the top of the palm-tree, are their heavenly graces and exercises, which are many, are closely and beautifully connected, and stand out of the view of a carnal world, Song vii. 8. In respect of spreading and beautiful appearance and influence, the Jewish church and nation were *like boughs extending to the sea:* but, how terribly they and their cities were cut down and destroyed by the Assyrians! Psal. lxxx. 10, 11. Isa. xxx. †17. and xxvii. 10, 11. Kings and great men are likened to *branches:* they make a flourishing appearance, and have their clients and subjects dwelling under *their boughs*, their laws; and depending on their protection and support, Ezek. xvii. 3. and xxxi. 3. Daniel xi. 7. and iv. 12. Cities desolate of inhabitants and trade, are likened to *forsaken boughs, uppermost branches* turned dead, or *burnt branches*, Isai. xvii. 9. and xxvii. 10. Joseph was a *fruitful bough*, or *flourishing son*, for his numerous and honoured offspring, Gen. xlix. 22. Children, or offspring, are called *branches;* sprung from their ancestors, they are an honour, help, and pleasure, to them, Job viii. 16. Sennacherib's *bough was loft with terror*, when the Lord, by a terrible stroke, cut off his captains and numerous army as the leaves of a tree, Isa. x. 33. Prosperity is likened to *branches;* it is glorious, useful and protecting, Dan. iv. 14. To *put the branch to the nose*, is devoutly to smell branches carried in honour of idols; or to smell the censer of sacred incense; or by sin to furnish fuel for the devouring wrath of God, Ezek. viii. 17.

BOUND. (1.) The end, Gen. xlix. 26. (2.) The border; shore, Job xxxviii. 20. (3.) A land-mark, Hos. v. 10.

BOUNTY. (1.) A disposition to give freely, 1 Kings x. 15. (2.) A free gift, 2 Cor. ix. 5.

BOUNTIFUL, much disposed to give freely, Isaiah xxxii. 5.

BOUNTIFULLY; liberally; conferring freely, many and great blessings, Psalm cxvi. 7.

BOW, a weapon of war, made of horn, wood, steel, or the like; which, after being strongly bent by means of a string fastened to its ends, in returning to its natural state, throws off an arrow with great force. It is one of the most ancient and universal weapons; is found in the most remote and barbarous countries; and is sometimes put for weapons of war in general, Psalm xliv. 6. Probably the Hebrews learned the use of bows from the Philistines, and did not much practise it till the days of David, who took care to have them able to kill their enemies at a distance, as well as they did them, 2 Sam. i. 18* To *break a*

* Some understand this expression, *He bade them teach the children of Judah the bow*, of their learning the song, entitled *the Bow*, on account of Jonathan's bow, the atchievements of which are here celebrated.

bow, or *bow of steel*, is to destroy the warlike power and strength of nations or persons, Hosea i. 5. Psalm xviii. 34. God's *bow*, is his power, wisdom, and providence, whereby he protects his people, and annoys his enemies with his arrows of famine, war, pestilence: or the human instruments whereby he executes his judgments; who also are *arrows* to fill his bow: or the rainbow, which he forms, in order to assure the world against a second deluge, Psalm vii. 12. Zech. ix. 13. Gen. ix. 13. Christ's gospel-*bow*, is the scriptures, attended with his saving power; and the *arrows* shot from it, are its doctrines and influences, which fly speedily, strike suddenly, secretly, and deep into the souls of men, for their conviction and spiritual conquest, Rev. vi. 2. Psalm xlv. 5. Wicked men are like a *deceitful bow* that is ill-strung, and shoots wide of the mark: they are never in a proper frame for duty; never hit on the right end of it; are never steady to their purposes and vows, Psalm lxxviii. 57. Joseph's *bow abode in strength*, and his arms were made strong; his faith and hope, temperance and patience, continued so firm, as to overcome all opposition, Gen. xlix. 24. Job's *bow was renewed in his hand*: his continued prosperity and flourishing influence, enabled him to defend himself and annoy his enemies; and he even waxed stronger in power and authority, Job xxix. 20.

To Bow; to bend downwards in giving homage, or for weakness or pressure, Gen. xxiii. 12. Eccl. xii. 3. Hab. iii. 6. God's *bowing his heaven*, or *his ear*, towards men, imports his infinite condescension and regard to them; his ready acceptance of their prayers, and granting of their requests, Psal. cxliv. 5. and xxxi. 2.—Mens *bowing* before God, or towards an idol, imports subjection and worship, Psalm xcv. 6. Levit. xxvi. 1.—Their *bowing* towards men, imports civil homage; or slavery and ruin, Gen. xxvii. 29. Isa. lxv. 12. and x. 4.

BOWELS, the inward parts of a human body, 2 Sam. xx. 10. *Bowels*, when ascribed to God, denote his infinite compassion and tender mercy; and the *sounding* or *trouble of his bowels*, are the powerful and secret working of his mercy towards his people, Isa. lxiii. 15. Jer. xxxi. 20. *Bowels* figuratively ascribed to men, denote their soul or heart, 2 Cor. vi. 12. Philem. 7; or a person dearly beloved of us, as our very soul, Philem. 12; or strong affection and pity, Col. iii. 12. The saints' *bowels* are troubled for Christ, when their heart is convinced of need, and is very earnestly desirous of him, Song v. 4. Paul longed after the Philippians *in the bowels of Christ*, *i. e.* in the most ardent love and tenderest pity, wrought by Christ's Spirit; and similar, though not equal, to Jesus's love to men, Phil. i. 8. *Trouble*, *pain*, and *boiling of bowels*, import terrible distress and grief, Lam. i. 20. Jer. iv. 19. Job xxx. 27. The curse coming *into one's bowels* like water, implies the execution of its fearful effects on the soul and whole man, Psal. cix. 18.

BOWL, a pretty large vessel for holding liquor. To *drink wine in bowls*, is to drink it with greediness, and to excess, Amos vi. 6. The *bowls* wherewith they received the blood of sacrificed beasts, might represent God's acceptance of our Saviour's righteousness; and the ordinances in which it is exhibited for the sprinkling of men. The *bowls* wherewith they covered the incense and shew-bread, might denote the pure and safe continuance of Christ as our advocate and spiritual nourishment, Exod. xxv. 29. and xxxvii. 16. Eminent saints, and their holy exercises are likened to *bowls before the altar*; they much improve Christ's blood, are filled with his Spirit and comfort, live as in his sight, and aim at his glory in what they do, Zech. ix. 15. and xiv. 20. Christ's fullness of grace, and what he bestows on his ministers and people, is likened to a *bowl*, to

mark its abundant plenty, Zech. iv. 2; but the word might be rendered a *fountain*, or *collection of springs*, as in Josh. xv. 19.

BOX-TREE. There are six kinds of it. Its flower is of the apetalous kind, composed of several stamina arising from the square bottom of a cup of leaves. This flower is barren, and the embryo fruit appears in other parts of the plant; which, when ripe, is like an inverted vessel, and bursts into three parts; in each whereof, a case containing seed is found. This shrub is evergreen, and is much used for ornamenting the hedges and borders of gardens; the wood is yellow, and so very solid and heavy, that it does not swim in water; and so hard, that it can scarce rot, or be worm-eaten; and easily takes a fine polish. Saints are likened to *box trees*, for their comeliness, true solidity, and stedfastness, and the incorruptibility of their grace, Isaiah xli. 19. and lx. 13.*

BOZRAH. [This name signifying a fort or strong hold, was common to many towns in Judea and Arabia.] (1.) The same with Bezer in the wilderness. It belonged to the Reubenites, and stood in a plain about the south-east border of their country, not far from the source of the river Arnon. It was given to the Levites, and was a city of refuge, Josh. xx. 8. The Moabites seized on it, during the decline of the kingdom of the ten tribes, and it was called *Bozrah*, or *Bostra*. The Chaldeans terribly ravaged it, Jer. xlviii. 24, 25. It was however rebuilt, according to some authors. A Christian church was early planted in it, which continued for many ages; and till the ravages of the Arabians under Mahomet's successors, seems to have been the seat of a bishop. The Romish emperor Trajan highly favoured it, and called it Philippopolis. But it is more probable this Bostra was considerably northward of that in Moab.—(2.) Bozrah, the capital of the land of EDOM, which might lie about 150 miles south-west of the former. It was very ancient; Jobab king of Edom was a native of it, Gen. xxxvi. 33. The inhabitants of it were great herdsmen and shepherds, Mic. ii. 10. It was terribly ravaged by the Assyrians, and afterwards by the Chaldeans, Isa. xxxiv. 6. Jer. xlix. 18, 22, &c. Judas the Maccabee made a great slaughter of the Edomites in it. We know not of the least vestige of this place remaining at present.†

* In the Ephemerides of the curious, there is the following account of the efficacy of *boxwood* in making hair grow: "A young woman of Gunberge in Lower Silesia, having had a malignant dysentery, which occasioned the falling off of all her hair, was advised by a person, some time after her recovery, (as her hair was not likely to grow again of itself, her head being then as bare as the hand,) to wash it all over with a decoction of boxwood; which she readily did, without the addition of any other drug. Hair of a chesnut colour grew on her head, as she was told it would do; but having used no precaution to secure her neck and face from the lotion, they became covered with red hair to such a degree, that she seemed little different from an ape or monkey." *Ency. art.* BOXUS.

* With regard to the mystical sense in which Edom and Bozrah must be taken in Isa. xxxiv. and lxiii. it may be observed, that every people who, whilst they boast of their descent from Abraham, and of their profession of the true religion; pretending to be not only a part of the church, but the only Catholic church,—are at the same time remarkable for their carnal policy and affectation of worldly grandeur, for their corruption of the true religion, and for their unrelenting cruelty in persecuting their brethren that fear God, and worship him according to the rule of his word, renouncing all superstition and idolatry, are justly called in the mystical sense, Edom; as their disposition towards the sincere followers of Christ, is the same with that of the ancient Edomites towards Israel. But such were the carnal Jews, who persecuted Christ Jesus and his followers unto death; and such is now the ruling character of the people obstinately adhering to that gross corruption of the Christian religion, which is denominated from Rome." *Vitringa on Isai. xxxiv.*

BRACELET, an ornamental chain of silver, gold, &c. to wear about one's wrist or leg, Gen. xxiv. 30. Perhaps faith and love are called the *bracelets of the hands*; they promote and adorn our gospel-conversation, Ezek. xvi. 11. The African and American savages are so fond of bracelets of glass, &c. that they will sell their parents or children for them.

BRAMBLE, a weak, spreading, and prickly shrub. Base and naughty persons are likened to it. They are planted in a state of wrath; they are hurtful to others; their fruit is sour and worthless; they kindle mischief in church and state; and are ready fuel for the flames of divine wrath, Judg. ix. 14, 15. Luke vi. 44.

BRANCH. See Bough.

BRAND, a burning stick, Judges xv. 5. Joshua the high-priest, and all other saints, are *brands pluckt out of the burning*; from the furnace of their natural lust and enmity against himself; from their state of fiery wrath, and of condemnation to eternal fire; from manifold fiery troubles, God mercifully delivers them, Zech. iii. 2.

BRANDISH; [to wave any thing so as to make it glitter,] shake threateningly, Ezek. xxxii. 10.

BRASS, a hard, strong, and shining metal. The *brass* used in the erection of the tabernacle and temple, might be an emblem of Christ in his strength, purity, and humiliation; and of the outwardly mean, but firm duration of his gospel-ordinances, Exod. xxv—xxvii. Christ is likened to a *man of brass*, and *his feet* to *fine* or *polished brass burning in a furnace*, to mark his debasement, strength, duration; and the majestic and terrible appearance, and the stability and purity of his works, Ezek. xl. 3. Dan. x. 6. Rev. i. 15. and ii. 18. *Brass*, when ascribed to hoofs, bands, bones, wall, gates, belly, nails, mountains, kingdom, imports strength, duration, firmness, and warlike disposition, Mic. iv. 13, &c. Sinners are likened to *brass*, *iron*, *tin*, and *lead*;—and said to have a *brow of brass*, to denote their unworthiness, baseness, hardness of heart, and impudence in sin, Ezek. xxii. 10. Jer. vi. 28. Isa. xlviii. 4. *For brass I will bring gold; and for iron silver; and for wood stone; and for stones iron.* In the apostolic and millennial age, the ordinances and members of the church, and the influences of God's Spirit thereon, shall be more excellent, spiritual, and useful, than under the Old Testament, and under Antichrist's reign, Isa. lx. 17.*

BRAVERY, finery of apparel, Isa. iii. 18.

BRAWL; to utter outrageous language, Prov. xxi. 19. Jam. iv. † 1.

BRAY; (1.) To cry as an ass or thirsty hart, Job. vi. 5. Psal. xlii. 1. (2.) To bruise small; to torment unto utter extinction, Prov. xxvii. 22.

BREACH. (1.) A breach made in a wall by a battering ram or the like, Ezek. xxvi. 10. (2.) A creek on the shore, or hole in the rock, Judg. v. 17. (3.) A hurt or bruise of the body, Lev. xxiv. 20. (4.) Decayed and ruined places, Isa. lviii. 12.—(5.) A punishment or affliction, taking away life, 2 Sam. vi. 8. (6.) Confusions, losses, contentions, Psal. lx. 2. (7.) Too early coming out of the

* Or, as the French call it, *Yellow Copper*. It is a factitious metal, made of copper and zinc, or *lapis calaminaris*. *Corinthian brass*, famous in antiquity, is a mixture of gold, silver and copper; immense quantities of it was found, it is said, after the city of Corinth was burnt by L. Mummius, 146 years before Christ, made, as is supposed, from the melting of the vast quantity of gold, silver, and copper, which that city contained.

Thrice-calcined brass is a preparation which serves the glass-men to give many very beautiful colours to their metal. Brass by long calcination alone, and without any mixture, affords a fine blue or green colour for glass.

The first formation of brass was prior to the flood, and discovered even in the 7th generation from Adam, Gen. iv. *Ency.*

womb, Gen. xxxviii. 29. (8.) Not performing promise. But God's *breach of promise*, is not his falsification of his word, but the just interruption of its fulfilment on account of Israel's sin: and it may be remarked, [that the promise, which God gave to those who came out of Egypt, and which was to be verified to them that believed it, was not an absolute prediction, that they would, in the event, believe it, and so enter into Canaan.] Moreover, the words may be thus, understood, When your children are brought into Canaan, then shall it appear I have made no breach of my promise, as you have falsely charged me, Numb. xiv. 34. Moses stood *in the breach;* Israel's sins had opened the way for the destructive vengeance of God to destroy them utterly; but Moses' powerful intercession prevented it, Psal. cvi. 23. The Jews' iniquity was like a *breach swelling out in an high wall:* it had brought the righteous judgments of God just to the very point of ruining them, Isa. xxx. 13.

BREAD, being a principal article of mens food, is put for the whole of it, Gen. iii. 19. The Hebrews baked their bread on the coals, or under the warm ashes, 1 King xix. 6. Gen. xviii. 6. To this day, the Arabs and some other eastern nations, bake their bread between two fires of cows dung, which roast it very slowly. The crumb is very good, if eaten the same day; but the crust is black, burnt, and tastes of the fuel. To represent the coarse provision, and abominable practices of the Jews in Babylon, Ezekiel was divinely directed to make bread of wheat, barley, beans, millet, and fitches, and to roast it with a fire of human excrements; but expressing his great reluctance, God permitted him to use cows' dung instead of human, Ezek. iv. 9—13. For ordinary the Jews used leavened bread; but to commemorate their hasty deliverance from Egypt, ere their dough was leavened, and to represent the purity and incorruptibility of Jesus Christ as our spiritual provision, they, at the passover, and in most of their meat-offerings, used *unleavened bread*, Exod. xii. 8, 15. Lev. vi. 16. Some think, a basket full of unleavened bread stood beside the brazen altar, ready to be offered, or to be eaten with the flesh of sacrifices.

Shew-BREAD, or bread of faces, that which stood before the Lord, on the golden table, in the inner end of the sanctuary. Twelve loaves of fine flour salted were set on it, it seems in two rows, every Sabbath, and the stale ones taken away, and eaten by the priests in the holy place.* These signified the continual dedication of the twelve tribes of Israel to God as his portion; were emblems of the saints, who, after they have served their generation, their week, in the church below, are taken away to Jesus himself, and others placed in their stead; and were figures of him as the intercessor, and full and ever fresh provision, for all the redeemed tribes of God, Exod. xxv. 30. Lev. xxiv. 5—9. Frankincense seems to have been burnt on the table, when these loaves were placed; and when they were taken away, none but priests might eat of them, except in case of urgent necessity, as David and his men were in, 1 Sam. xxi. 3, 4. Matth. xii. 4.

Jesus Christ is called BREAD; by a believing application of his person and righteousness, are our souls spiritually nourished. He is the *true bread*, which was typified by the ancient manna, and on which our souls are truly supported and comforted. He is the *bread of God:* his person is divine and he is prepared and given of God to us. He is the *bread of life*, which begets, maintains, and perfects

† "These loaves, says Reland, were oblong, being ten palms long and five broad, and one digit or three fourths of an inch thick. They were made of fine flour, without leaven."

our spiritual and eternal life, John vi. The ordinances and blessings of the gospel are bread and wine; they strengthen, nourish, and maintain the life of our soul, Prov. ix. 5. The saints, though many, are *one bread*; they are united to, and live on Christ; and joined together to constitute his mystical body, as a multitude of grains to constitute a loaf, 1 Cor. x. 17. The Canaanites were *bread* for Israel; they easily destroyed them, and lived on their substance, Numb. xiv. 9. The *children's bread*, not to be given to dogs, was Christ's miracles, which were chiefly confined to the support of the Jewish children of God, and not vouchsafed to the unclean Gentiles, Matth. xv. 26. *Bread of heaven*, is the manna showered down from heaven on the Hebrews, in the wilderness, for their food, Psal. cv. 40. *Bread of adversity* and *tears*, is such affliction and sorrow as overwhelm the spirit, and render men careless of food, Isa. xxx. 10. Psal. lxxx. 5. *Bread of sorrow*, is sustenance procured and enjoyed with much labour and grief, Psal. cxxvii. 2. *Bread of affliction*, and *water of affliction*, denote coarse and scanty provision, Deut. xvi. 3. 1 Kings xxii. 27. *Bread of the governor*, the salary appointed for his sustenance, Neh. v. 14. *Bread of men*, bread given by friends on the occasion of funerals, to make a feast, Ezek. xxiv. 17, 22.—*Bread of mourners*, coarse food, such as people used in time of mourning, Hos. ix. 14. *Bread of wickedness*, *of deceit*, *of violence*, *of idleness*, is that which is acquired by sin, by fraud, robbery, oppression; or is got in a way of sloth: or it is wickedness, deceit, violence and sloth, delighted in by our soul, Prov. iv. 17. and xx. 17. and xxxi. 27. *Bread pleasant* when *eaten in secret*, is whoredom and other unlawful pleasure, Prov. ix. 18.—Bread, or *bread* and *water*, often denote all necessary outward things; and they are *a staff* and *stay*; are necessary for the support of mortals, Matth. vi. 11. Isa. xxxiii. 17. and iii. 1. To *cast bread on the waters*, is to do good, and give alms liberally, without any visible prospect of a return; so shall we *find it after many days*, God blessing, supporting, and prospering us, on that account, Eccl. xi. 1.

BREAK; (1.) To dash a thing to pieces, or sever one part from another, Exod. xxxiv. 13. (2.) To punish, afflict, Job. xiii. 25. And to *break with breach on breach*, is to afflict, with one sore trouble after another, Job xvi. 14. (3.) To destroy, render useless, Psal. x. 15. (4.) To make void a covenant, or disobey a law, 1 Kings xv. 19. (5.) To take away, Psal. cv. 16. The *breaking of the heart*, denotes great inward grief and trouble, or a deep and kindly conviction of, and sorrow for sin, Acts xxi. 13. Luke iv. 18. Isa. lxi. 1. To *break up our fallow ground*, is to study a deep conviction of sin and misery, and care to be reformed by means of God's word, Jer. iv. 3. Hos. x. 12. The *breaking of the day*, signifies the first appearance of morning light, Gen. xxxii. 25; the first beginning of the gospel-dispensation; and of the state of perfect and everlasting glory, Song ii. 17. *Breaking of bread*, signifies the giving and receiving of the Lord's supper, Acts ii. 42. and xx. 7. To *break up*, is to open a passage into; to open a place for; to dismiss, 2 Chron. xxxii. † 1. Job xxxviii. 10. Acts. xiii. 43. To *break out*, or forth, is to discover one's self, and rush out with violence, Exod. xix. 22. and xxii. 6. To *break down*, is to demolish, destroy, Exod. xxiii. 24. To *break off sins by righteousness*, is to repent and turn from them to God, Dan. iv. 27. The *breaker* that came up and passed through is Christ, who, by his incarnation, righteousness, resurrection, ascension, and intercession, has opened our way to everlasting life: but some think it is the Assyrian king and his army, marching to waste the country of Israel and Judah, Mic. ii. 13.

BREAST. (1.) The well known fore-part of an animal, Exod. xxix. 26. (2.) Paps or dug, Gen. xlix. 25. (3.) Favour, assistance; which, like milk, strengthen and comfort, Isa. lx. 16. *Breasts fashioned*, and *hair grown*, import ripeness for entering into marriage-covenant with God, as his church or people, Ezek. xvi. 7. The Jews having their *breasts* or *teats* of virginity pressed and bruised, implies their being seduced to, and guilty of, spiritual whoredom and idolatry, sinful alliances, and the like, Ezek. xxiii. 3, 8. Their having whoredoms *between their breasts*, denotes their great desire after, and delight in, whoredom and idolatry, Hos. ii. 2. To smite or *tabor on the breasts*, imports great affliction and grief, Luke xxiii. 48. Nah. ii. 7. To *pluck off one's own breast*, imports desperate anguish and madness, Ezek. xxiii. 34. When Christ is said to be *between* persons' *breasts*, it imports, that he is greatly esteemed, desired, and delighted in, by them, Song i. 13. The *breast and right shoulder* of peace-offerings given to the priests, may signify the saints' spiritual feeding by faith on the love, the purposes, and power, of our blessed Redeemer, Numb. xviii. 18. The *breasts* of the church, are her two inspired Testaments, her ordinances and ministers. The *breasts* of saints, are their faith and love, their capacity and readiness to instruct, comfort, and edify others, Song iv. 5. and viii. 8. The Persian empire is compared to *a breast and arms of silver*, to denote the prudence, humanity, and valour, wherewith it was founded, and the wealth thereof, Dan. ii. 32.

BREASTPLATE. 1. A part of the high-priest's fine apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff, whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ouches of gold, one for every Hebrew tribe. These were set in four rows: in the uppermost were a sardius; topaz and carbuncle, for Reuben, Simeon, and Levi: in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali: in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar: in the lowest, a beryl, onyx, and jasper, for Zebulun, Joseph, and Benjamin. This was fastened on the high-priest's breast. By the two upper corners, it was fastened to his shoulders: by the two below, it was fastened to the girdle of the ephod: by wearing it, he carried the twelve tribes, as on his heart before God. It is called the *breastplate of judgment*, as it contained the Urim and Thummim whereby the Lord directed the Hebrews in difficult cases. Did it not represent Christ's church and true members, fixed in their new covenant state, and set as a seal on Christ's heart, and continually presented before God in his intercession? Exod. xxviii. 15—30.

2. BREASTPLATE, is a piece of defensive armour to protect the heart, 1 Kings xxii. † 34. God's *breastplate* is *righteousness*, which renders his whole conduct impenetrable to any arrow of just accusation, Isa. lix. 17. —The saints' *breastplate*, is Christ's *righteousness* imputed, which protects our soul from the curse and terror of the law, from the slavish fear of God's wrath, and from the fiery darts of temptation;—and righteousness imparted, inward grace, candour, holiness of life, which contribute to protect us from carnal fear, delusion, or the like:—or it is faith, by whose improvement of Christ; and love, by whose delight in, and cleaving to, a God in Christ, our souls are supported and protected against the hurt of temptations, fears, and troubles, Eph. vi. 14. 1 Thess. v. 8. The *iron breastplates* of the Antichristian clergy, are their delusive influence; their having the civil power on their side; and their exemption from obedience thereto; their threatenings, curses, and censures; these encourage their

spirit, and protect them from their deserved punishment. The *iron breastplates* of the Saracens, were their courage, undaunted fury, and sufficient armour, Rev. ix. 9.* The Turkish soldiers' *breastplates of fire, jacinth*, and *brimstone*, may mark their shining breastplates of iron; their minding nothing but fury and ruin; and the terrible cannon that fronted their armies, Rev. ix. 17.

BREATH, the natural receiving and discharging of the air by our nostrils and mouth, Job ix. 18. Our natural life is called *breath:* by breathing of air it is maintained; and as a puff of air it is easily extinguished, Psalm cxlvi. 4. Vigorous courage, and spiritual life, is called *breath:* it proceeds from the wind of God's Spirit, and renders men active and lively, Ezek. xxxvii. 5. God's *breath*, is his Spirit, who proceeds from Father and Son, and by whom they convey their influence to creatures, Psal. xxxiii. 6; and his power whereby, in the execution of mercy and judgment, he marks his life, and easily fulfils his word, Isa. xi. 4. and xxx. 28, 33. King Zedekiah was the *breath of* the Jews' *nostrils:* by the assistance of kings, our life is preserved, and rendered comfortable, Lam. iv. 20†.

To BREATHE; to draw natural breath; to live, Josh. x. 40. and xi. 11. God's *breathing*, imports his powerful and easy formation of man's soul in him, Genesis ii. 7. Christ's *breathing* on his disciples, figured his inspiring them with the noted gifts and graces of the Holy Ghost, John xx. 22. The Spirit's *breathing* on the dry bones, imports his giving zeal, courage, and hope, to the captive Jews at Babylon; his giving spiritual life and activity to his elect; and his quickening the bodies of saints at the last day, Ezek. xxxvii. 9. The saints' *breathing* towards God, is prayer, whereby our spiritual life is maintained and manifested, and our weakness and pressure discovered, Lam. iii. 56. Wicked men *breathe out slaughter* and *cruelty;* heartily hate their neighbours, chiefly the saints, and take pleasure to threaten and destroy them, Acts ix. 1. Psalm xxvii. 12.

BREECHES; the linen ones of the priests, and of gospel-ministers, were emblems of modesty, humility, chastity, holiness, Lev. vi. 10. Ezek. xliv. 18.

BRIBE, a present given to a judge, to procure his favour to a pannel; or given to a witness, to entice him to swear falsely, Amos v. 12. To have the right hand *full of bribes*, is to have received, or to be in readiness to receive, a number of them, Psal. xxvi. 10. To *shake the hand from holding of bribes*, is utterly to detest and reject them, Isa. xxxiii. 15.

BRICK; clay kneaded or formed, and by fire hardened into a kind of stone. With bricks the tower of Babel was built, and some altars to idols, Gen. xi. 3. Isa. lxv. 3. They were much used for building in Egypt:—with making of them, especially when denied straw, were the Hebrews afflicted, Exod. v. Bricks are still much used in building, chiefly where they have no proper quarries of stone.—The BRICK-KILN is a place for burning bricks into a due hardness, Jer. xliii. 9. If DAVID caused the Ammonites pass through burning brick-kilns, it was a terrible punishment, 2 Sam. xii. 31. The Ninevites *making strong the brick-kiln*, signifies their astonishing labour and hurry,

* Some think, that these *iron breastplates* denote the privileges and immunities of the Romish clergy, by which they were exempted before the Reformation from the power of temporal princes; and secured against being hurt by any that might attempt to put a stop to their destructive course.

† The ancients were very watchful over the *last breath* of dying persons, which the nearest relations, as the mother, father, brother, or the like; received in their mouth. *Ency.*

to repair and fortify the fallen walls of their city with new bricks, Nah. iii. 14.*

BRIDE, a betrothed or new married wife. The saints and church are a *bride;* they are betrothed and espoused to Jesus Christ; they are adorned with the wedding-garment of his righteousness, and rejoice in him, Rev. xxii. 17. and xxi. 9.

BRIDEGROOM, a betrothed or new married man. Christ is called a *Bridegroom.* In the council of peace, and in the day of his power, he unites his people to himself, rejoices over them, and feasts them with his love, and will quickly come to receive them home to his heavenly mansions, Matt. xxv. 1—10. The sun is likened to a *bridegroom,* because of his glorious or chearful aspect, as he ariseth, and apparently walks along our sky, Psal. xix. 5.

BRIDLE. Instead of it, a cord drawn through the nose, was sometimes used for leading and commanding camels, mules, &c. The restraints of God's powerful providence, are called his *bridle and hook.* The *bridle in the jaws of the people, causing them to err,* is God's suffering the Assyrians to be directed by their foolish counsels, that they might never finish their intended purpose against Jerusalem, Isa. xxxvii. 29. and xxx. 28. The restraints of law, humanity, and modesty, are called a *bridle,* and to *let it loose,* is to act without regard to any of these, Job xxx. 11. *Blood coming to the horse bridles,* implies the terrible slaughter of the Antichristians at the battle of Armageddon, or about that time, Rev. xiv. 20.

BRIEFLY, in few words, Romans xiii. 9.

BRIER. See THORN.

BRIGANDINE, a coat of mail, composed of iron-rings, to protect from the sword of an enemy, Jer. xlvi. 4. and li. 3.

BRIGHT, clear; shining.

BRIGHTNESS, denotes, (1.) Shining clearness, as of the sun at midday, Amos v. 20. (2.) Great excellency, which casts a lustre all around, Isa. lx. 3. (3.) Prosperity and grandeur, which render men noticed and esteemed, Ezek. xxviii. 7. Christ is called the *bright* Star, and the *brightness of his Father's glory.* He is unmatched by creatures; and divinely begotten, is equal to his Father in glory, excellency, and lustre, Hebrews i. 3.

BRIGITTINS, a religious order, denominated from their founder, St. Bridgit or *Birgit,* a Swedish lady in the 14th century: they are sometimes also called the *Order of our Saviour.* —There was a monastery of Brigittins built by Henry V. of England in 1413. *Ency.*

BRIMSTONE, a fat oily substance, that may be melted and inflamed by fire, but not dissolved in water. It is extracted from the pyrites, or firestone, and is a principal ingredient in gun-powder. It is also very useful in curing scorbutic wounds, and in cleansing the inwards. There are four principal kinds of it, the yellow, green, grey, and red. God destroyed Sodom and Gomorrah, Admah and Zeboim, with *fire and brimstone* from heaven, Gen. xix. 24. In allusion to which overthrow, the *scattering of brimstone* on a place; the *making it brimstone,* or a *kindled stream of brimstone,* import the most terrible and ruinous judgments, Job xviii. 15. Deut. xxix. 23. —The torments of hell are likened to *fire and brimstone,* to mark the

* In the east they baked their *bricks* in the sun: the Romans used them crude; only leaving them to dry in the air a long space of time, viz. four or five years.—The Greeks' *bricks* were of three kinds; of two palms, of four palms, and of five palms; they had others, just half of each of these. —In the time of Gallienus, the buildings were composed of a row of *brick* and a row of gritty stone, alternately.

Bricks are made use of in forming an oil called by apothecaries *oleum de lateribus,* and by some chemists, *oil of the philosophers.* *Cyclo.*

noisome, painful, and universal nature thereof, Rev. xxi. 8. Psal. xi. 6. The *brimstone* issuing out of the mouth of the Turkish horse, may signify the Turks' terrible use of fire-arms, chiefly of prodigious cannon, in their battles and sieges some years ago; and the fearful havock they made of the nations, Rev. ix. 17. 18.

BRINK, the edge of a pool, river, sea, &c. Gen. xli. 3.

BROAD. God is *broad rivers* to his people; his fulness can never be exhausted; in him they obtain the most delightful pleasure and prospect, and the surest defence; and he is sufficiently capable to destroy and overwhelm all that seek their hurt, Isaiah xxxii. 22. His law is *exceeding broad;* it extends to every person and circumstance, requires innumerable things to be done, and as many to be hated and avoided, Psal. cxix. 96. His instituted ordinances are *broad ways:* they are plainly marked out in his word; multitudes have access to them; and in them do multitudes of saints and hypocrites truly or seemingly walk, Song iii. 2. He sets persons in a *broad place*, when he gives them great liberty, wealth, power, and prosperity, Job xxxvi. 16. Psal. xviii. 19. The way to hell is *broad;* multitudes of men walk in it, and by sinful courses unnumbered they get thither at last, Matth. vii. 13.

BROIDERED, wrought with various colours of needle-work, Exod. xxviii. 4. *Broidered hair*, is that which is plaited, and put up on crisping pins, 1 Pet. iii. 9.

To EMBROIDER, is to work broidered work.

BROOK, a small river, especially one that flows but in rainy seasons, and ceases in the time of drought.—The brooks mentioned in scripture, on the east of Jordan, are, Zered, Arnon, Cherith, Jabbok; but Arnon and Jabbok, are more properly rivers, though far less than Jordan. The brooks in Canaan, westward of Jordan, are, the brooks of Jeruel, Eshcol, Besor, Kidron, Gaash, Kishon. As the word NACHAL signifies both a brook and valley, it is possible there might be other brooks which are rendered valleys in our translation. Nay, in a country so abounding with hills as Canaan, it is probable valleys and brooks were seldom separate. The *brook of the willows*, whither the Assyrians carried the spoil of Moab, is either a small brook of the Arabians, near the country of Moab; or it is the river Euphrates, whose banks were much covered with willows; or it is Chaldea, *the valley of the wilderness*, Isa. xv. 7. The *brooks of defence* in Egypt, are the streams and canals of the river Nile, which protected the country from the invasion, or quick progress of an enemy, Isa. xix. 6.—The *brook running in the way*, of which Christ drunk, that he might lift up his head, was his violent and disagreeable sufferings, roused by the great rain of his Father's wrath, which run in the way of his obtaining our redemption, and his entrance to glory; or the influences of the Holy Ghost, given to assist and support him under his scorching and fatiguing afflictions, Psal. cx. 7. Wisdom, or true religion, is likened to a *flowing brook*, because of the plentiful and necessary comfort issuing therefrom, Proverbs xviii. 4. *Brooks of honey and butter*, denote great plenty of it; or brooks, the fine grass and mellifluous flowers on whose banks, contributed to produce abundance of it; or great prosperity in general, Job xx. 17. To deal deceitfully *as a brook*, and to *pass away as the streams thereof*, is to disappoint our friend when he most needs and expects our help and comfort, Job vi. 15.

BROTH. *Broth*, or *fragments of abominable things*, is broth made with the flesh of swine, or other unclean animals: or the slices of flesh themselves: or, perhaps, the milk wherein a kid had been sodden; and which the Arabs used to sprinkle on

their trees, to render them fruitful, Isaiah lxv. 4.

BROTHER. According to the ceremonial law, if an elder brother had left a widow childless, his next younger brother, if unmarried, was to espouse her, and raise up seed to his deceased brother: if he refused, the widow was to spit on his face, and loose his shoe; and his family was to be called, *the house of him that hath his shoe loosed*. What shame and contempt await these ministers and professors who neglect to be active in raising up a spiritual seed to the blessed Jesus, who died and ascended to heaven, ere he saw his church bring forth any considerable offspring? Deut. xxv.*

The scripture uses the word *brother*, or *brethren*, in a variety of senses: (1.) Some are *proper brethren*, by immediate descent from the same parent, or parents, Gen. xlii. 13. (2.) Some are brethren by affinity, kindred, or nation: so Abraham and Lot were brethren; all the Israelites, and even the Edomites, were *brethren*, Deut. xxiii. 7, 19. (3.) By common participation of the human nature; thus all men are *brethren*, 1 Thess. iv. 6. 1 John v. 16. (4.) In having the same religious profession; so all professed Christians are *brethren*, Col. i. 2. (5.) In being members of the same spiritual family of God by regeneration and adoption; so all saints are *brethren*, 1 John iii. 14, 16. (6.) In bearing the same office; so gospel-ministers are *brethren*, 2 Cor. viii. 3. (7.) By joint performance of the same work; so Simeon and Levi were *brethren in iniquity*, Gen. xlix. 5. (8.) In strong affection, or mutual covenant; so Jonathan and David were *brethren*, 2 Sam. i. 26; and Ahab calls Benhadad his *brother*, 1 Kings xx. 32; and so one that dearly loves wisdom, calls her his *sister* or *kinswoman*, Prov. vii. 4. (9.) In resemblance of condition or conduct; and the Hebrews called any thing like to, or connected with, another, a *brother*, Exod. xxv. 2, 20. Joel ii. 8. Ezek. xxvi. 3, 5, 17. Thus Job was a *brother to dragons, and companion of owls;* in a very deplorable case, and given to the most doleful mourning, as these creatures are: he said to corruption, *Thou art my father; and to the worm, Thou art my mother and my sister:* he reckoned himself extremely mean, sprung of dust, and fast hastening to the grave, where worms should be his devouring companions, Job xxx. 29. and xvii. 14. The slothful is *brother to him that is a great waster;* his conduct has the same tendency to poverty and want, Prov. xviii. 9. Christ is our *brother;* he partakes of our nature, loves, delights in, and does us good, Song viii. 1. The saints are Christ's *brethren;* they are spiritually begotten by his Father; they love him, and are zealous for his interests, Matth. xii. 5. *False brethren*, are such as pretended to be preachers and apostles, but heartily hated such as were truly so, Gal. ii. 4. A *brother is born for adversity;* then he should peculiarly discover his love in sympathy, help, and comfort of his distressed relations, Prov. xvii. 17. To *stick closer than a brother* is in adversity to befriend another, even at the hazard of our wealth, reputation, or life, Prov. xviii. 24.—The Jews did not lament Jehoiakim, saying, *Ah my brother! Ah lord! Ah*

* This law, which Moses committed to writing, had been received as a divine institution long before; as was the case with the distinction between clean and unclean beasts, and the custom of sacrificing. We have an example of the observation of this law in the family of Judah, Gen. xxxviii. 7, 8. Nor does it appear to have been then first introduced, but had been well known before in the families of the Patriarchs; as appears from Judah's knowledge of it. The design of this institution was, that the right of the first-born might be continued in the family; typifying Christ, who is *the first-born among many brethren;* and also, that, after the division of the promised land, each family might have its own inheritance preserved in it.

his glory! i. e. Alas! brother, how are we distressed by the death of our beloved king! Alas! our Lord, our governor is cut off! Alas! his glory is quite abolished, Jer. xxiii. 18.—The duty of *brethren* in every lawful connection, is mutual love, unity, and honouring of one another, Psal. cxxxiii. 1. 1 John iii. 14.—SISTER, among females, has much the same extent of signification as BROTHER, among males. It is taken not only for a sister, properly so called, but for a woman nearly related, or professing the same religion. Sarah is called Abraham's *sister*, though at most but his half-sister, or rather his niece, daughter of Haran his brother, Gen. xx. 12. Christ's cousins, the daughters of his mother's sister, are called his *sisters*, Mark vi. 3. Women, who were fellow-professors of Christianity, are called *sisters*, Rom. xvi. 1. 2 John 13. 1 Cor. vii. 15. and ix. 5. James ii. 15; but in this last text, it may be taken for any woman in general: and so when God forbids the Jews to take a wife to her *sister*, to grieve her in her lifetime, it implies a discharge to marry any second wife till the former is dead, Lev. xviii. 18. Jerusalem, Samaria, and Sodom, are called *sisters*, because the inhabitants of those places were so similar in wickedness, Jer. iii. 8, 10. Ezek. xvi. 46. The Gentiles are called the Jews' *little sister;* they possessed the same human nature, and however unlikely it was for many ages they were to be brought into the same state of church-fellowship with a God in Christ, Song viii. 8. The saints are called Christ's *sisters*; they possess the same human nature; they are spiritually begotten by his Father, and made like him in grace; and how dearly does he love, protect, and carefully provide for them; Song iv. 9, 10, 12. Matth. xii. 50.

BROTHERHOOD, the connected fellowship of brethren, Zech. xi. 14. 1 Pet. ii. 17.

BROTHERLY, what pertains to, and becomes brethren. *Brotherly kindness*, or love, is what is most tender and affectionate; and chiefly denotes our esteeming, delighting in, sympathising with, and helping and comforting the saints, on account of their relation and likeness to Christ, Rom. xii. 10. 2 Pet. i. 7. *The brotherly covenant* with the Jews, which the Edomites *despised*, was their original relation by descent from Isaac; their covenant of subjection, when conquered by David; and, perhaps, some later alliance, Amos i. 9.

BROW, the forehead of a person, and front of an hill, Luke iv. 29.—To have a *brow of brass*, imports obstinacy, impudence, and boldness in sin, Isa. xlviii. 4.

BRUISE; (1.) To crush, Isa. xxviii. 28. (2.) To injure; oppress, Lam. iv. 18. (3.) To afflict; punish, Isa. liii. 5. (4.) To distress; destroy, Dan. ii. 40. The *bruise* of a body, is a hurt received by crushing, Luke ix. 39. The *bruise* of a soul, implies doubts, fears, anguish, inward trouble, on account of the prevalence of sin, God's wrath, &c. Matth. xii. 40. The *bruise* of a city or nation, is their prevalent wickedness, or the decayed and disjointed frame of their civil constitution, Isa. i. 6. Jer. vi. 14. and xxx. 12.

Nothing *bruised or broken*, was to be offered in sacrifice: did this prefigure Jesus offering himself wholly to God, as a sacrifice of infinite completeness and value? and teach us to honour God with the most strong and perfect faith, love, and holy obedience? Lev. xxii. 24.

God *bruised* Christ, in inflicting on his soul and body the fearful punishment due to our sin, Isa. liii. 5, 10.—Christ *bruises* Satan's head when he crushes his designs, despoils him of his power, triumphs over him on the cross, or in the conquest of his chosen; and when he enables his people to oppose, conquer, and tread his temptations under foot; [that is, Christ suffered personally in his humiliation,

and is still suffering in his members on earth, by Satan and his instruments,] Gen. iii. 15. Rom. xvi. 20. Weak saints, and their feeble graces, are *bruised*, or *bruised reeds*, which *Christ will not break;* they are trodden down and afflicted by Satan, by false teachers, by the world, and their own lusts, and are in a pained and disjointed case, unable to oppose their spiritual enemies; but Jesus will protect, heal, comfort, and deliver them, Isa. xlii. 3. Luke iv. 18.—The king of Egypt is called a *bruised reed*, to mark the weak and broken state of his kingdom, and his utter inability to help such as depended on him, 2 Kings xviii. 21.

BRUIT, report, Jer. x. 22. Nah. iii. 19.

BRUTE, an irrational animal.—*Brutish* persons are these, who, as beasts, are stupid, unteachable, carnally minded, and cruel, Psal. xlix. 10. *Brutish counsel*, is that which is quite foolish and unreasonable, Isa. xix. 11.

BUCKET, a vessel to bear water in, or to draw it up from a well, Isa. xl. 15. God's *bucket* is the clouds, in which he bears, and whence he pours, the watery substance of rain, hail, snow, Numb. xxiv. 7.

BUCKLER, SHIELD, TARGET.—The Hebrews have two words, MAGEN and TZINNAH, for *shield* and *buckler*, or *target;* but what was the difference we do not certainly know, as the greatest masters of the Hebrew language plainly confound them. It is certain the TZINNOTH, bucklers, or targets, made by Solomon, consisted of 600 shekels of gold: whereas the MAGINNOTH, or shields, consisted but of 300, 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. Perhaps all the difference might be, that the one was larger than the other. The buckler or shield was a piece of defensive armour, wielded by the left hand, in the manner of our Highlanders' targets, to ward off the blows of arrows, sword, or spear, wherever they threatened to strike. The more common materials of the ancient shields, was a roundish board of wood, overlaid with folds of leather; but sometimes they were of gold, brass, or the like. Conquerors sometimes hung up the principal bucklers they took from their enemies on towers, or in temples, as trophies of victory. David's tower had 1000 shields hung up in it, Song iv. 4. Solomon made 200 larger, and 300 lesser bucklers of massy gold, and hung them up in the house of the forest of Lebanon, to be used, I suppose, by his life-guard at his solemn processions. These Shishak carried off, and Rehoboam made others of brass to serve in their stead, 1 Kings x. 16, 17. and xiv. 26, 27. God's *taking hold of shield and buckler*, imports his preparing matters in his providence, for the protection and deliverance of his people, and for the destruction of his enemies, Psal. xxxv. 2.—God is the *shield and buckler* of his people; his truth and favour are their *shield and buckler*, and he bestows on them the *shield* of salvation. In accomplishing his promises to them, and his threatenings against their enemies, he kindly and affectionately encourages, protects, saves, and delivers them, Psal. xviii. 2, 35. and xci. 4. and v. 12. Rulers in church or state are the Lord's *shields;* by them he protects and delivers nations and churches, Psal. xlvii. 9. The word is rendered *rulers*, Hos. iv. 18. Faith is a *shield;* by an application of the person, righteousness, power, and fulness of Jesus, it encourages the heart, and wards off the darts and temptations of sin, Satan and the world, from hurting the soul, Eph. vi. 16. The *thousand bucklers* [hung up in the tower, to which *the neck* is compared, may be considered as representing] the perfections, promises, truths, and providences, of God, exhibited in scripture, improven by ministers for the defence of truth, and applied by faith for the defence of the soul, Song iv. 4.

BUD. See BLOOM.

BUFFET; to beat; harass, 1 Cor. iv. 11. Satan and his agents *buffet* the saints, by strong temptations, atheistical suggestions, and other afflictions of soul or body, 2 Cor. xii. 7.

BUILD; to erect a house, wall, or any thing else, in a similar manner, Deut. xxviii. 30. God's *building of all things*, is his wise and powerful creation of them, in proper connection and order, Heb. iii. 4. and xi. 10. His *building up* a person, imports his giving him children, wealth, or prosperity, Job xxii. 23. His *building up* families, cities, and nations, denotes his increasing their number, wealth, honour, power, and pleasure, 1 Chron. xvii. 10. Psal. lxix. 35. Jer. xviii. 9. His *building up David's throne*, imports his upholding and prospering him and his seed, in the kingly office over the Israelites; but chiefly, his enlarging and perpetuating the glory of Christ and his church, Psal. lxxxix. 4. His *building the walls of Jerusalem*, or Zion, imports not only his giving prosperity to the Jewish nation and church, but his giving spiritual increase and prosperity to the church in every age, Psalm li. 18.—Christ's *building of his temple*, or church, implies his giving himself to death as her foundation; his establishing her system of doctrine, worship, discipline and government, his abolishing notorious ignorance, idolatry, and impiety, and convincing, turning, and uniting men to himself, as their support; his connecting them by mutual love, profession, and engagement to one another; and daily enabling them, by his grace conveyed, to increase in all holy dispositions and practices, Matth. xvi. 18. Zech. vi. 13. Eph. ii. 22. Acts xx. 32.—The church is *built in Christ*; her true members are spiritually united to him, as their legal and mystical head, and cleave to him by faith and love, and are supported and strengthened by his Spirit and gracious influence, Col. ii. 7. Eph. ii. 21, 22. She is *built on Christ*; his person and righteousness, and truth declared by his prophets and apostles, are her true foundation; and in connexion with him does her whole form consist, Eph. ii. 20. 1 Cor. iii. 11. She is built to the Lord, to display his excellencies, and maintain his honour, Jer. xxxi. 38. The apostles, as *master-builders*, and ordinary pastors, as inferior ones, *build up* the church: in evangelic preaching, they lay the foundation of gospel doctrine, the sum whereof is, *Christ and him crucified*; and they promote attention to her divine rules of worship, discipline and government, 1 Cor. iii. 10—14. 1 Pet. ii. 7. The saints *build up themselves in their most holy faith*; they more fully consider, more firmly believe, and more diligently practise divine truths; and receiving out of Christ's fulness, increase in faith, love, and every other grace, Jude 20. Magistrates *build up* a state; they devise, establish, and execute good laws; and so promote the felicity and honour thereof, Ezek. xxvii. 4. Mothers *build up* families, bringing forth children to enlarge and perpetuate them, Ruth iv. 11. In promoting the honour and glory thereof, Prov. xiv. 1. The *building of old wastes*, in consequence of Christ's mission, is the conversion of the Heathen world to him and his church, Isa. lxi. 4. and xlix. 8. The method of our redemption is called a *building of mercy*; with infinite wisdom, and according to the exceeding riches of God's grace, it is devised, and gradually carried on, in the humiliation and exaltation, of Christ, and in the gathering of sinners to him, till it issue in the perfect and eternal height of glory, Psal. lxxxix. 2. The ceremonial law, the state of glory, and the church, are a *building*: with great wisdom, power, and care, they are gradually set up and completed, Heb. ix. 11. 2 Cor. v. 1. 1 Cor. iii. 9. To *build again what we once destroyed*, is to return to ceremonies and sinful prac-

tices we had once relinquished, Gal. ii. 18.

BUL, the 8th month of the Jewish sacred year, and 2d of their civil. It answers partly to our October, and has 29 days. On the 6th day of this month, the Jews fast for Zedekiah's loss of his eyes, and the murder of his children, 2 Kings xxv. 7. On the 15th day of it, Jeroboam fixed his idolatrous festival, opposed to the feast of tabernacles in the preceding month, 1 Kings xii. 32. On the 17th day of it, the flood began. On the 27th of it, next year, Noah, and the other living creatures, came out of the ark, after the flood was dried up, Gen. vii. 11. and viii. 14. In this month, the building of Solomon's temple was finished; but on what day we are not informed, 1 Kings vi. 38.

BULL, BULLOCK, OX. The Jews never castrated any of their animals, nor do the Mahometans to this day properly do so. Their oxen were therefore *bulls*, properly so called.—Beside the tame kind, whose strength, fierceness, and pushing with their horns in fighting, are known, there is a wild kind of *bulls*, said to be exceeding large, swift, and fierce; and to dwell in large woods, as of Livonia and Ethiopia. Another kind of wild bulls, or buffaloes, are often tamed; and by an iron ring in their nose, are made to submit to the plough, though they never entirely lose their natural fierceness. Multitudes of these, or of a like kind, run wild in America; their hair is more shaggy, their body more large, and themselves more fierce, than the common. But Bochart and others, will have the THAU or THO to mean not a *wild ox* or *bull*, but a *wild goat*, Deuter. xiv. 5. Isa. li. 20.*

With the Hebrews, bulls were clean animals. If one stole an ox, and killed or sold it, he was to return fivefold: if it was found in his hand, he restored double. An ox or ass going astray, was to be brought back to the owner. If a man left his well or pit uncovered, and an ox or ass fell into it, and perished, the owner of the well got his flesh, and paid his price to the owner. If an ox gored another to death, the flesh of the dead, and the price of the living, was to be equally divided between the two owners; but if the ox had been wont to gore, his master had the price of the dead ox to pay to his owner. When an ox gored any person to death, he was stoned, and his flesh not eaten; but if he had been known to gore formerly, he, and his master who did not shut him up, were both stoned to death. If an ox or ass was lost by the keeper's negligence, or if, when borrowed, they died in the absence of the proprietor, the keeper or borrower, was to make restitution. To mark tenderness to serviceable animals, and the duty of affording a proper subsistence to ministers, the ox that trode out the corn was never to be muzzled. To mark the impropriety of unequal marriages and other connexions, and of laborious ministers connecting themselves with such as are lazy and slothful, and of an unequal practice in life, an ox was never to be yoked with an ass, Exod. xxi. 22. Deut. xxv. 4. and xxii. 10.

Bullocks were often sacrificed in burnt-offerings and peace-offerings, and sometimes in sin-offerings. These represented the pure, patient, strong, and laborious Redeemer, sacrificed for us, Heb. ix. 13, 14. The *twelve brazen oxen* which supported Solomon's brazen sea, of which three looked to every airth, might signify the twelve apostles, and their successors in the gospel ministry, who, with much patience and labour, exhibit Jesus as the great means of purification from sin, 1 Kings vii. 25, 44. Jer. lii.

* In these passages, Bochart, Shaw, Lowth, have thought that the *Oryx* or *Egyptian Antelope* is meant: an animal about as large as our he-goat, but, in figure, colour and agility, it chiefly resembles the stag.

20. And are not these the labouring *oxen and asses* that eat clean provender, while they patiently labour in God's service, feed on his pure word, and eminent fellowship with him? Isa. xxxii. 20. and xxx. 24. Saints, but chiefly ministers, are likened to *oxen;* they are by nature equally perverse as others, but when converted, how tame, patient, and laborious! and how often appointed to slaughter by the wicked! Jer. xi. 19. Is. xi. 7. and lxv. 25. Rev. iv. 7. The glory of Joseph was like that of the *firstling bullock:* how numerous, powerful, prosperous, and joyful were his seed! how devoted to God, whose sanctuary was long fixed at Shiloh among them; Deut. xxxiii. 17. Persons impatient in trouble, are like *wild bulls in a net;* roar and cry, but by their struggling entangle themselves more and more, Isa. li. 20.—Wicked men, chiefly rulers or warriors are called *bulls*, and *bulls of Bashan*, and *calves*, to denote their prosperity, strength, untractableness, and mischievous violence and fierceness, Jer. xxxi. 18. Psal. xxii. 12. and lxviii. 30. A rash youth is like an *ox led to the slaughter;* he is thoughtlessly and easily decoyed, and tempted to what ruins him, Prov. vii. 22.—As a *stalled* and *fatted ox* represents the most sumptuous and delicate provision, Prov. xv. 7. Christ in his person, obedience, and death for us, and in all his fulness of grace, is represented as *oxen and fatlings*, and a *fatted calf* slain for us, Matth. xxii. 4. Prov. ix. 2. Luke xv. 23.

The Cow is the female of the ox kind, and very noted for her useful milk. Persons potent, proud, wealthy, perhaps chiefly ladies are called *kine of Bashan*, to denote their stupidity, luxury, and wantonness, Amos iv. 1, 3. The *seven fat kine* which Pharaoh saw in his dream, represented seven years of great plenty, and the *seven lean ones*, seven years of famine, Gen. xli. 2—4. 18—21, 26, 27.—Young Cows are called HEIFERS.—Young wives were called *heifers*, to mark their gaiety, and expected fruitfulness, Judg. xiv. 18. Nations are likened to *heifers:* Egypt to a *fair* one, to mark their glory and prosperity, Isa. xlvi. 20; the Chaldeans to a *fat* one, to mark their wealth, wantonness, and unconcern, Jer. l. 11; the ten tribes of Israel to a *backsliding* one, to signify their stupid and perverse revolting from God, Hos. iv. 16; and to a *taught* one, loving to tread out the corn, over whose *fair neck* God *passed:* they were instructed by God's oracles and prophets; they were expert and skilful in idolatry; they loved to riot in such plenty as they possessed under Jeroboam the second; but were quickly after reduced to slavery and distress by the Assyrians, Hos. x. 11. If our version rightly render HAGLA SHALISHIAH, *a heifer of three years old*, Zoar and Horonaim, cities of Moab, are likened thereto, to mark their untameable obstinacy; or, rather, their terrible outcries, when the inhabitants fled from the Assyrians and Chaldeans. But perhaps these words may be the names of cities that should share in the ruin, Isa. xv. 5. Jer xlviii. 34.

Among the Hebrews, when one was found slain in the field, and the murderer could not be found, the magistrates of the city next to the spot, took an *heifer*, which had never been yoked; and, after striking off her head in a rough uncultivated valley, they washed their hands in water, protesting their innocence of the crime, and ignorance of the murderer; and, together with the Levites present, solemnly begged that God would not lay it to the charge of their nation, Deut. xxi. 1—9. Did this heifer represent Jesus, divinely brought into a state of debasement and suffering, and slain by the elders of Israel, as well as by his eternal Father, for the removal of the guilt of millions of men?

To purify the Hebrews when polluted by the touch of a dead body, or any part thereof, an unblemished *red*

heifer, that had never borne yoke, was put into the hand of the sagan, or second high-priest. In his presence she was slain without the camp or city. With his finger he sprinkled her blood seven times towards the tabernacle or temple; all the rest of her was burnt along with cedar-wood, scarlet, and hyssop: a clean person gathered and laid up her ashes in a clean repository without the camp. These ashes mixed with water, were, on the third and seventh day of pollution, sprinkled on the unclean person. He never received the second sprinkling, till on the fourth after the first; and if he was not first sprinkled, till the seventh day of his defilement, he continued in it till he was sprinkled again on the eleventh. The priest who sprinkled the blood, he who burnt the carcase, and he who sprinkled the mixture, were rendered unclean, and behoved to wash their clothes, and continue defiled till the even, Numb. xix. It is said, that no more than nine or ten heifers were burnt for this purpose, during the 1560 years of the Jewish dispensation; that, after the temple was built, the heifer was alway burnt on the mount of Olives, directly over against it; and that not the sagan, but the high-priest, oversaw the slaughter, and burning, and sprinkling of blood. It is certain, that in no other case the colour of the victim was regarded. Did these heifers represent our unblemished and Almighty Redeemer, the SEED of the woman, voluntarily surrendering himself to adversity and death without the gate, that he, by the virtue of his blood and Spirit, might, to the surprise of angels and men, purify our conscience from dead works, to serve the living God? Heb. ix. 13, 14.

CALF is the young one of the ox kind. *To eat calves out of the stall*, is to riot in luxury, and live on the most delicate provision, Amos vi. 4. As *fatted calves* are the most delightful and wholesome provision, Christ is compared to one, to mark, what wholesome, savoury, and nourishing food to immortal souls, his person, righteousness, and fulness are, Luke xv. 23, 27: and in this respect, as well as in his innocence, purity, and patience, did the sacrificed calves represent him, Lev. ix. 2. The *dividing a calf* in twain, at the making of covenants, and wishing that God might so rend the makers if they brake it, exhibits what is our dreadful desert for covenant breaking, and what our blessed Redeemer endured on our account, Jer. xxxiv. 18. Ministers and saints are like *calves* in meekness, patience, spiritual strength, readiness to labour, and chearful running in the way of God's commandments, Rev. iv. 7. Ezek. i. 7. Isa. xi. 6. They grow up as *calves in the stall*; when feasted on the fulness of Jesus, they abound in grace and in good works, Mal. iv. 3; and they render to him the *calves of their lips*, the pure offerings of prayer, praise, and thanksgiving, Hos. xiv. 2.

As the Hebrews had seen, and perhaps most of them worshipped, the Egyptian idol Apis, which was a living bull, and sometimes adored in the form of one, or in form of a man with a bull's head, they instigated AARON to make them a *golden calf* in the wilderness, to which they, on the day after, observed a solemn festival. This calf Moses soon after reduced to powder, and caused the idolaters drink it. This sin was gradually punished in their after miseries, for many generations, Exod. xxxii. When Jeroboam the son of Nebat, who had resided for a time in Egypt, got possession of the kingdom of Israel, he made two *golden calves*: the one he placed at Bethel on the south, and the other at Dan, on the north frontier of his kingdom. These calves the ten tribes, for about 260 years, continued to worship, till their state was unhinged, the people carried captive, and probably the idols destroyed by the Assyrians, 1 Kings xii. 27, 28. Hos. x. 5. and xiii. 12. 2 Kings xvii.

Whether the calf at Dan had, for fear of the Syrians carrying it off, been transported to Samaria, the capital of the Israelitish kingdom, I know not, Hos. viii. 5, 6.*

BULRUSH, a shrub growing in fens, and easily bowed by the wind. What our translation calls so, is perhaps no other than the paper reeds of which the Egyptians and Ethiopians made baskets, and even boats, Exod. ii. 3. To *bow the head as a bulrush*, is to make an outward appearance of grief for sin, hanging down the head, while there is no real sorrow in the heart, Isa. lviii. 5.

BULWARK, a strong fortification erected for the defence of a city, or to promote the taking of one, 2 Chron. xxvi. 15. Deut. xx. 20. The *bulwarks* of the church, are her laws, worship, discipline, and government; together with the perfections, promises, and providences of God, which secure her salvation and deliverance, Psalm xlviii. 13. Isa. xxvi. 1. May not the former text also relate to the natural bulwarks of the city of David, not one of which was hurt by the Assyrians?

BUNCH; (1.) A handful; small bundle, Exod. xii. 22. (2.) A hairy lump on the back of camels and dromedaries, Isa. xxx. 6.

BUNDLE; a variety of things knit together. To have one's soul bound up in the *bundle of life* with the Lord, is to enjoy his kindest protection, and infallible preservation, 1 Sam. xxv. 29. Christ is represented as a *bundle* of myrrh, to mark the abundant fulness, and blessed connexion of his influences and blessings, Song i. 13. The classes of wicked men cast into hell, and often connected by their sins on earth, are likened

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* Bulls, cows, and oxen are fond of licking themselves, especially when laying at rest. But this practice should be prevented as much as possible; for as the *hair* is an undigestible substance, it lies on the stomach or guts, and is gradually coated by a glutinous substance, which in time hardens into *round stones* of a considerable bulk, which sometimes kills them, but always prevents their fattening, as the stomach is rendered incapable of digesting the food so well as it ought. [In the days of superstition this *hair ball*, was called an *elf-shot*, and was supposed to have been shot into the animal by a spirit nearly allied to the devil.]

About 250 years ago, there was found in Scotland a wild race of cattle, which were of a pure white colour, and had, if we may believe Boethius, manes like lions. The American *Bison, wild bull*, or *buffaloe*, has short, black, rounded horns, a vast hunch on its shoulders, much elevated; foreparts of the body are thick and strong, the hinder parts slender and weak; the hunch and head are covered with a fleece of long hair, of a dull rusty colour; during winter the whole body is thus clothed; in summer the hind part is naked. It inhabits Mexico, and is seen in great herds in Louisiana feeding with stags and deer. A few years ago, they were very numerous on the banks of the Ohio; they retire as settlements approach. The tail is about a foot long; and has a tuft of black hair at its end, the rest naked. They feed in the *prairies*, and low marshy places, and in the tall reeds; they are exceedingly shy, and very fearful of man; when wounded, they are furious and become dangerous to the hunter. The hunting these animals is a favourite amusement among the Indians, who kill great numbers of them. Their fleece frequently weighs eight pounds, and can be spun into cloth, gloves or stockings; their skins are very valuable, and their flesh is a considerable article of food, the hunch being considered a delicacy; the bulls sometimes yield 150 pounds of tallow each; they have heavy bodies, short legs, short neck, and a fierce eye; and generally weigh from 500 to 800 pounds.

Their mode of defending themselves against the attack of wolves, is singular. — When they scent the approach of these ravenous creatures, the herd flings itself into the form of a circle; the weakest keep in the middle; the strongest are ranged on the outside, presenting to the enemy an impenetrable front of horns.

The *Indicus*, or little *Indian buffaloe*, has horns shorter than its ears, a bunch on its back, and no mane. It is about the size of a calf of six months old, and used in the East Indies for drawing coaches.

Ency.

to *bundles of tares*, Matth. xiii. 30.—All creatures, chiefly the church and her chosen members, are called God's BUNDLE; they are many in number, and strictly connected; but the whole weight and care of them are borne by him, Amos ix. † 6. Multiplied oppressions, and superstitious impositions in worship, are called the *bundle of the yoke*, they are heavy to be borne, Isa. lviii. † 6.

BURDEN, or LOAD; as much as one can bear, 2 Kings v. 17. Acts xxi. 3. Christ's benefits, and the blessings of the glorified state, are a *load* or *weight*; God bestows them abundantly, as men are able to bear them, Psal. lxviii. 19. 2 Cor. iv. 17. His laws are *a burden*, to which we must yield ourselves, at the expence of labour, and of pain to our lusts: and they are a *light burden*, far easier than that of the broken law, which he endured for us: far easier now under the gospel, than the ancient ceremonies; and may, with great ease and delight, be obeyed, under the influence of his Spirit, Matt. xi. 30. Rev. ii. 24. God's ceremonial law, and mens superstitious ceremonies, are *a burden*; deprive men of pleasure and liberty, and are hard to be fulfilled, Acts xv. 28. Matth. xxiii. 4. The charge of government in church or state is *a burden*; the faithful execution of it is attended with much uneasy care and toil, Exod. xviii. 22. Isa. ix. 6. The dependants of Shebna and other magistrates, nay, of our Redeemer, are their *burden*, which they have to care for, protect, and support, Isa. xxii. 24, 25.

Predictions of heavy judgments are *burdens*: they render one uneasy to hear them; and how sinking, oppressive, and grievous is their fulfilment! Isaiah xiii. 1. and xiv. 28. and xv. 1. and xvii. 1. and xix. 1. and xxi. 1, 11, 13. and xxii. 1. and xxiii. 1. Jer. xxiii. 33—38. Nah. i. 1. Zech. ix. 1. and xii. 1. Mal. i. 1. 2 Kings ix. 25. Hab. i. 1. Lam. ii. 14: but the word might be translated the *heavy judgment*.—Labour, servitude, tribute, affliction, fear, and care, are *a burden*; how hard to be borne! how sinking to the spirits, and restrictive of liberty, Psal. lxxxi. 6. Hos. viii. 10. Matth. xx. 12. Mens imperfections and infirmities are *burdens*, which hurt and grieve themselves or others; but which others ought to bear with patience and meekness, Gal. vi. 2. Sinful corruptions of nature or practice, are a *heavy burden*, which greatly provokes God; stupifies, restrains, and vexes men; hinders them to walk in God's way; presses them towards hell; brings on heavy strokes of wrath; and the guilt of which makes a fearful impression upon an awakened conscience, Psalm xxxviii. 4. Zech. v. 7, 8. Heb. xii. 1. In fine, whatever renders body or mind uneasy, is called a *burden*, Zeph. iii. 18. But we are to cast it on the Lord, by imploring, and patiently waiting for support under, and deliverance from it, Psal. lv. 22. But the word here rendered *burden*, signifies a *gift* or *supply*; and imports the great resignation and holy confidence wherewith we should ask mercy and deliverance. Every man shall *bear his own burden*; shall give an account of his own deeds; and if not in Christ, suffer the due punishment thereof, Gal. vi. 5.

BURDENSOME; grievous; troublesome, 2 Cor. xi. 9.

BURY. The Hebrews were careful to bury even their enemies, 1 Kings xi. 15. Ezek. xxxix. 14. the troublesome pollution of dead bodies required it. To be *deprived of burial*, or *buried with the burial of an ass*, cast into an unclean place, they reckoned a terrible calamity. When one died, if his friends were able, he was embalmed, and after a proper time, carried out to his grave on a bier, if poor; or on a stately bed, if rich; and laid in a proper manner, as in a bed, in the GRAVE. The dead bodies were arrayed in dead clothes; but from the resurrection of Lazarus and Christ, and a variety of other evidence, it ap-

W. Kneass sc. Philad.

FUNERAL OF THE JEWS.

pears they were not buried in coffins, as is the manner with us. Friends and neigbours attended the occasion, with a great deal of MOURNING and apparent grief. Kings scarce ever attended a funeral; hence David's attendance on the funerals of Abner, and joining in the mourning, is observed as something remarkable. He no doubt did so, to ward off suspicion of the murder, and to conciliate the affections of the people, John xv. and xix. and xx. Acts viii. 2. 2 Sam. iii. 31—36. When the modern Jews come to their burying-place, which they call *the house of the living*, they address themselves to the persons buried, and bless God for making, preserving, and cutting them off by death, and that he will raise them again. At the grave, this blessing is repeated; and the corpse being set down on the ground, they make an oration in praise of the dead person, and walking around the grave, repeat a long prayer. After a prayer for the man's soul, they let down the corpse into the grave, and desire him to *go in peace*. The relations begin to cover him with earth, and then all present assist.—They walk backward, till they are at some distance from the grave; and as they leave the burying-place, they pluck some bits of grass, and throw behind their backs, saying, *They shall flourish like grass of the earth.*

To be *buried with Christ in baptism*, imports our regeneration, and continued mortification of sin, by virtue of fellowship with him in his death, represented, sealed, and applied to us in our baptism, Romans vi. 4. Col. ii. 13.*

BURN; (1.) To be hot, Lev. xiii. 28. (2.) To consume with FIRE.—(3.) To destroy; waste; purge, Lam. iii. 3. Isai. iv. 4. (4.) To have the heart eager in desire, love, sympathy, Luke xxiv. 32. 2 Cor. xi. 29. (5.) To have the mind filled with passion, disquiet, Psal. xxxix. 3. Jer. xx. 9. (6.) To be under the prevailing power of fleshly lust, 1 Corin. vii. 7.—There shall be *burning*, *i. e.* tawniness or burning ulcers, *instead of beauty*, Isa. iii. 24.

BURST; to rend violently. God *bursts* mens *bands*, when he restores them to liberty, Jer. ii. 20. and xxx. 8. Men *burst* God's *bands*, in furiously breaking his laws, Jer. v. 5. A man is ready to *burst like a new bottle*, when his matter and desire to speak grow exceedingly on him, Job xxxii. 19. The *bursting* of the Jews' vain and wicked confidence, imports the dissolution of their church and state, by the Assyrians, Chaldeans, and Romans, Isa. xxx. 14.

BUSH, a low, spreading, and often prickly shrub. The *bush burning*, and *not consumed*, which Moses saw near mount Horeb, represented our earthly nature united to the Son of God, inflamed with the fire of divine punishment, and yet not consumed, but supported and refreshed: and the Hebrew nation in the fire of Egyptian cruelty, and the church in the fire of

* *Burying alive*, was the punishment (among the ancient Romans) of a vestal who had violated her vow of virginity. The unhappy priestess was let down into a deep pit, with bread, water, milk, oil, a lamp burning, and a bed to lie on. But this was only for shew; for the moment she was let down, they began to cast in the earth upon her till the pit was filled up.

† Lord Bacon gives instances of the resurrection of persons who had been buried alive. The famous *Duns Scotus* is of the number; who, having been seized with a catalepsis, was thought dead, and laid to sleep among his fathers, but raised again by his servants, in whose absence he had been buried.

The ancients did not bury their dead in the cities, but in the suburbs and fields. And the practice of burying in churches was not allowed of for the first 300 years after Christ. In the 6th century the people began to be admitted in the churchyards; and some princes, founders, and bishops, into the church. From that time the matter seems to have been left to the discretion of the bishop. *Exey.*

persecution and distress, and yet not in the least destroyed thereby, because of the good will and favour of him that dwelt, *i. e.* appeared in the bush, Exod. iii. 2, 4. Acts vii. 30, 35. Deut. xxxiii. 16.

BUSHEL, a corn measure. The Roman bushel or modius, contained 552 solid inches, which is near 8 cubical inches more than an English peck, Matth. v. 15.

BUSTUM, in antiquity, denotes a pyramid or pile of wood, whereon were anciently placed the bodies of the deceased, in order to be burnt. The Romans borrowed the custom of burning their dead from the Greeks. The deceased, crowned with flowers, and dressed in his richest habits, was laid on the bustum.—*Bustum* was also figuratively applied to denote any tomb. Whence these phrases, *facere bustum*, *violare bustum*, &c. *Ency.*

BUSY; diligent in work. *Busy bodies* are such as, neglecting their proper work, give up themselves to intermeddle with the affairs of others, 2 Thess. iii. 11. Business is the work which men do; or which they ought to do, by virtue of their calling or trust, Deut. xxiv. 5. Rom. xii. 11.

BUT, ordinarily signifies, that the things between which it is placed, are contrary or diverse, John vi. 27. and iii. 17. Matth. vi. 15. and xx. 16.—Our English translation has frequently *and*, where *but* might have done better.

BUTLER, one charged with the care of the wine-cellars, in the house of a great man. Pharaoh's *butler*, was also his cup-bearer, that filled out his wine to him and his guests, Gen. xl. 1. and xli. 9. His office was called *butlership*.

BUTTER. Calmet will have it to be the same with cream, among the eastern nations; but it is plain from Prov. xxx. 33. that it was brought forth by churning; whether in a skin, as is the custom at present among the Moors and Arabs, or otherwise, we know not. It was long before the Greeks knew any thing of butter.—The Dutch were the introducers of it into the East Indies. The ancient Romans, and modern Spaniards, use it as a medicine, not for food. It is far otherwise in the Dutch and British dominions. *Butter and honey* were so plentiful in Canaan, as to be common provision, Isai. vii. 15. 22. To *wash one's steps with butter*, is to enjoy great and delightful prosperity, Job xxix. 6. Flattering speech is *smoother than butter*, is apparently very soft and agreeable, Psal. lv. 21.

BUTTOCK; to have it *uncovered*, imported the greatest shame and disgrace, 2 Sam. x. 4. Isaiah xx. 4.

BUY; to *buy from men*, is to obtain right to, and possession of, a thing, by giving a price for it, Gen. xlii. 2. To *buy from Christ*, is, [under a sense of our unspeakable need of himself and his blessings, and in the belief of their excellency and fitness for us, to receive them freely,] as the eternal portion of our soul, and to forsake whatever stands in opposition thereto, Isaiah lv. 1. Rev. iii. 18. Matth. xiii. 44. To *buy the truth*, and not sell it, imports the most diligent consideration, and cordial embracement of it, and cleaving to it, whatever expence, hazard, or trouble it costs us, Prov. xxiii. 23. To *buy the merchandise of Rome*, is, at the eternal hazard of our soul, to embrace her abominations; or, by money, intercession, or the like, to procure Antichristian dignities, offices, reliques, pardons, Rev. xviii. 11. God *bought* his chosen people, by giving his Son to the death, as an infinite ransom for them, 1 Cor. vi. 19. He *bought* the Hebrew nation, in exerting his power and goodness on their behalf, bringing them from Egypt, and loading them with mercies unnumbered, that they might be his peculiar people, Deuter. xxxii. 6. He *buys* professed Christians, in giving them his word; and at much expence of power and goodness, delivering them from heathenism, pope-

ry, or profaneness, that they might serve him, 2 Pet. ii. 4.

BUZ, the son of Nahor by Milcah, and ancestor of Elihu, the companion of Job. His posterity dwelt in Arabia the Desert, and were terribly distressed and enslaved by Nebuchadnezzar, Gen. xxii. 21. Job xxxii. 1. Jer. xxv. 23.

BY, is expressive of the cause, means, or instrument of any thing, Rom. viii. 11. and v. 1. or it signifies *at*, or *near to*, Exod. xxx. 4. Dan. viii. 8. or denotes the object sworn by in an oath, Gen. xlii. 15, 16. A *by-way*, is one not commonly used, Judg. v. 6. A *by-word*, a speech frequently used in derision of one. *By and by*, in a short time, Matth. xiii. 20.

C.

CAB

CAB, a measure containing the sixth part of a seah, and eighteenth of an ephah: it contained about 96 solid inches, which is six inches less than our Scotch pint.

CABBALA, a mysterious kind of science, delivered by revelation to the ancient Jews, and transmitted by oral tradition to these of our times; serving for interpretation of the books both of nature and scripture. The word is also written *Cabala*, *Cabbala*, *Kabbala*, *Kabala*, *Cabalistica*, *Ars Cabala*, *and Gaballa*. It is originally Hebrew, *kabbalah*; and properly signifies *reception*. *Cyclo.*

CABBALISTS, a sect among the Jews, who follow and practice the *cabbala*, or interpret Scripture according to the rules of the literal *cabbala*.—A particular account of the *Cabbalistic* art, as practised not only by Jews, but by Heathens and Christians, is found in Basnage's His. of the Jews, book iii. cap. 10—28. *Cyclo.*

CABIN, a small cell in a prison, Jer. xxxvii. 16.

CABUL. (1.) A city on the frontier of the lot of Asher, Josh. xix. 27. (2.) The name that Hiram king of Tyre gave to the country which Solomon presented him with, to mark his displeasure with it, 1 Kings ix. 13.

CAGE, for birds and wild beasts. Wicked mens houses are represented as filled with deceit, and what is there-

CAI

by obtained, as a cage is with birds, Jer. v. 27. The Antichristian state, chiefly Rome, is a *cage of every unclean and hateful bird*; is full of abominable persons, offices, officers, doctrines and customs, Rev. xviii. 2.

CAIAPHAS, the high-priest of the Jews, who succeeded Simon the son of Camith about *A. D.* 16, or 25, as Calmet thinks, and married the daughter of Annas. It is certain he was high-priest that year in which our Saviour suffered. When the priests and Pharisees, heartily vexed at the raising of Lazarus from the dead, consulted whether they should apprehend Jesus or not, and put him to death, Caiaphas upbraided them with their stupidity, and told them, it was necessary Jesus should die for the people, that the whole nation might not perish. Doubtless he meant, that his death was necessary to prevent the Romans from destroying their nation; but the Spirit of God, who directed his lips in this sentence, intended to signify, that the death of Jesus was necessary, for the salvation of the children of God, whether Jews or Gentiles, John xi. 49, 50.

When Jesus was apprehended by the servants of Caiaphas, and others of the rascally order, he was first brought to, and examined by Annas; next he was brought to Caiaphas's hall, where the priests and elders were convened to judge him. After nothing

could be proven to purpose, by their suborned witnesses, Caiaphas, in order to find a charge against him, adjured him by the living God, to declare whether he was the Christ, the true Messiah or not. Jesus acknowledging that he was, and would afterwards appear gloriously in the clouds, Caiaphas, as if shocked, rent his clothes; and taking the company to witness, that they had heard his blasphemy, asked what they thought he deserved? they all agreed, he deserved death. No doubt, Caiaphas attended the council next day, when they delivered up Jesus to Pilate, and begged he might be crucified, John xviii. 13—28. Matth. xxvi. 57—66. Luke xxii. 54—66—69. Mark xiv. 53—64. Soon after, he, at a meeting of the sanhedrim, expostulated with the apostles, why they durst, contrary to orders, preach up Jesus as the Messiah: they replied, they were obliged to obey God rather than men, Ac. v. 27, 32. In *A. D.* 35, Caiaphas and Pilate were both deposed by Vitellius, the Roman governor of Syria; and Jonathan, a son of Annas, was made high-priest in his stead.

CAIN, the eldest son of Adam.—When his mother Eve bare him, she seems to have imagined him the divine Man, who should destroy the head, the power of the devil. When grown up, he applied himself to cultivate the ground, as his brother Abel did to the feeding of flocks. On the Sabbatic last day of the week, or at the end of the year, Cain offered his first-fruits, and Abel the best firstling of his flock. Cain having offered his oblation, with an unbelieving and wicked heart, God did not mark his respect to it by the descent of fire from heaven, or any such similar token as he did to Abel's. Cain was enraged to see his brother acknowledged the darling of heaven; and marked the same by his sullen countenance, and surly temper. God expostulated with him, and told him that his neglect of his offering was solely owing to his own wickedness; that if he speedily believed and repented, he should be accepted; but if not, his sin, that already lay on his conscience, would speedily bring ruin on his head; and hinted, that he had no reason to be enraged at Abel, as he still continued in his wonted subjection to him, as a superior in age.

Contemning his Maker's admonition, Cain decoyed his brother into the field, and murdered him; and it seems buried him in the earth. The Lord quickly called him to account; and interrogated him, what was become of Abel his brother; Cain angrily replied, that he knew not, and had no business to be his brother's keeper. God charged him with the murder, represented its horrid nature and consequence;—that Abel's blood, however hidden, cried for vengeance against him; that the earth which had covered it, should never more yield him a plentiful crop, or a settled abode. Cain complained of the divine severity, that his crime was not forgiven, but to be unsupportably punished; and that every body who found him would slay him. God assured him, that sevenfold vengeance should be taken on his murderer; and either by some present token, assured him of preservation; or by some visible badge of continual trembling, sullenness of countenance, or the like, marked him out to others, for his safety. Driven from the east of Eden, where the symbols of the Divine Presence were often visible, and from the church of God, he retired to the country called NOD, from his unsettled condition, and there built a city called Enoch, after the name of his son.—There his family increased and spread through a great part of the world.—They continued till the flood, in seven generations, famous for invention of arts, and for their impiety. By intermarriages with them, did the posterity of Seth corrupt themselves, and provoke God to bring on the general deluge. See LAMECH, Gen. iv. and vi.

CAINAN, or KENAN, the son of Enosh. He was born *A. M.* 325. Seventy years after, he begat Mahalaleel; and died, aged 910, Gen. v. 9—14. 1 Chron. i. 2. Luke iii. 37. Another CAINAN is represented as the son of Arphaxad, Luke iii. 36; but a triple sacred genealogy testifies, that no such person ever existed, Gen. x. 24. and xi. 12. 1 Chron. i. 18. It is like, some copyist threw him into Luke, in order to make his genealogy agree with the Septuagint.

CAKE. The cakes of the Jewish offerings were of fine flour, kneaded or fired with oil, Exod. xii. 39. The ten tribes of Israel were *a cake not turned;* while on the one side they professed the true religion, on the other they were practical idolaters; while on the one side they were roasted with distressful judgments, on the other they remained stupid and unteachable, Hos. vii. 8.

CALAH, an ancient city of Assyria, built, soon after the flood, by Ashur: from it the country about, on the north-east of the Tigris, and south of the Gordian mountains of Armenia, was called Callachene, or Calacine, Gen. x. 11.

CALAMITY, grievous outward affliction, Jer. xviii. 17. A foolish son is the *calamity* of his father, grieves his spirit, disturbs and discredits his family, and wastes his substance, Prov. xix. 13.

CALAMUS, or sweet CANE, is an aromatic reed, found in pieces of 10 or 12 inches long, knotty in the manner of a common reed, but not so thick. Its hollow is filled with a spungy substance, somewhat similar to cobwebs, but of a most agreeable smell, when newly opened up. It grows in the East Indies, is often used for sauce, and is said to refresh and heal the heart, and to cleanse the stomach; and when it is burnt with turpentine, the fume is thought to heal diseases of the breast. It was a part of the Tyrian trade with the Grecians and Danites, Ezek. xxvii. 19; and an ingredient of the Jewish sacred perfume, Exod. xxx. 23. Isa. xliii. 24. The saints' graces are likened to it; they are savoury, and acceptable to God and his people; they purify the heart, excite love to God, and zeal for his glory, and an earnest appetite after his fulness, Song iv. 14.* †

CALDRON, a large vessel for boiling in, 1 Sam. ii. 14. The place where wicked men are tormented and ruined by God's judgments, is the chaldron, and they are the flesh boiled in it, Ezek. xi. 3, 4. and xxiv. 1, 2. Jer. i. 13, 14.

CALEB. 1. The son of Jephunneh, brother of Kenaz, and descendant of Judah. When the spies returned from the search of the promised land, Caleb and Joshua, endued by the Spirit of the Lord, opposed the rest, represented Canaan as a good land; and renting their clothes for grief, that the congregation, believing the rest, were on the point of returning to Egypt, earnestly endeavoured to persuade them, that, with the assistance of God, they could easily conquer it. To reward their piety, they alone, of all the twelve spies, survived that day; they only, of all the armed men that came out of Egypt, entered into Canaan; and Moses promised Caleb the pos-

* *Kanim* is used to signify the branches of the candlestick in the tabernacle, Exod. xxv. 31. which were probably made to resemble the stalks of the calamus. *Kaneh*, the singular, is used for the bone of the arm, Job xxxi. 22. and for a balance, Isa. xlv. 6.

† *Calamus* grows in various parts of the United States. Great quantities of it is found in some parts of New Jersey; where it grows in boggy grounds. It also is found growing in parts of the Western Country. When dried, it is frequently used by mothers who give it to their infants for pains in the stomach. In this case it is finely grated into some warm and agreeable liquid, and given them as a drink. It admits of transplantation, but must be put in ground similar to that from which it was taken.

session of the places about Hebron, where, without dismay, he had seen the monstrous giants. Forty-five years after, Caleb's strength and courage being no ways abated, he begged, that Joshua, who was going to divide the land, might give him the country of the giants, as Moses had predicted; that, depending on the assistance of Heaven, he might have the honour to expel them. Joshua blessed him, and granted him his request. Assisted by a part of his brethren of Judah, he marched against Hebron, and slew there the children of ANAK. Thence he marched to Debir: and as the place was extremely strong, he offered his daughter Achsah to the hero that should take it. Othniel his nephew took it, and obtained Achsah, with a considerable portion of ground. When, or how Caleb died, we know not.—By his three sons, Iru, Elah, and Naam, he had a numerous and honoured posterity, Numb. xiii. and xiv. Josh. xiv. 6—15. and xv. 13—19. Judg. i. 9—15. 1 Chron. iv. 15—20.

2. CALEB, or CHELUBAI, the son of Hezron, and brother of Jerahmeel; his wives, perhaps in succession, were Azubah-Jerioth, Ephrath; and Ephah and Maachah, concubines; his sons were Jesher, Shobab, Ardon, Hur, Mesha, Haran, Moza, Gazez, Sheber, Tirhanah, Shaaph, Shevah, and a daughter called Achsah; and perhaps others. His posterity was very numerous, 1 Chron. ii. 9, 18—20. 42—45.

3. CALEB, the son of Hur, and grandson of the former Caleb. His sons were, Shobal, Salma, Hareph.—His posterity peopled the whole country about Beth-lehem, Kirjath-jearim, Beth-gader, &c. 1 Chron. ii. 50—55.

4. CALEB, which is perhaps the same as *Caleb-Ephrath*, a city where it seems Caleb the son of Hezron and Ephrath had dwelt. To the elders of Caleb, David sent part of the spoil he took from the Amalekites, 1 Sam. xxx. 14.

CALF. See BULL.

CALKERS; carpenters who stop the chinks of ships; masons who repair the breaches of walls; magistrates who repair the breaches of order and safety in the state, Ezekiel xxvii. 9, 27.

CALL; (1.) To name a person or thing. To be called or named by one, is to derive a name from them. Jacob's name was *called upon* the sons of Joseph, when they were named Israelites, and each commenced parent of a tribe, Gen. xlviii. 16. Persons are *called* by the name of God or Christ, when called his people or followers, or called CHRISTIANS from CHRIST, Jam. ii. 7. Acts xi. 26. (2.) To invite; require; request, Exod. ii. 7. (3.) To invite to, appoint, and furnish for an office, Exod. xxxi. 2. (4.) To create; to produce things by a word; an act of will, Rom. iv. 17. Ezek. xxxvi. 29. (5.) To invite and charge to duty, by the ministry of the word, dispensation of providence, or motions of the Holy Ghost, Isa. xxii. 12. Prov. i. 24. Matth. xxii. 14.—(6.) To invite and draw sinners into a state of union with Jesus Christ, by the preaching of the word, and working of the Holy Ghost. Therein the person is convinced of his sin and misery; hath his mind enlightened in the knowledge of Christ, as able and willing to save him; hath his will renewed; and is so persuaded and enabled to embrace Jesus Christ as offered to him in the gospel. This call is *according to God's purpose*, with respect to persons, time, and manner thereof, Rom. viii. 28. 2 Tim. i. 9. It is sovereign and free; not many wise, mighty, or noble, are called, 1 Cor. i. 26, 27. It is *high*, proceeds from the Most High God, and interests us in the highest glory and happiness, Phil. iii. 14. It is *holy* in its author, means, and end. As we are called by the glorious power and almighty virtue of God's grace, so we are called to *glory* and *virtue*, to holiness and happiness, 2 Pet. i. 3. It

is *heavenly*, comes from above, interests us in, and prepares us for heaven, Heb. iii. 1: and is *without repentance*, as God will never cast off any that are once drawn to him, Romans xi. 29. (7.) To acknowledge, Heb. ii. 11. (8.) To esteem; account, Isa. lviii. 5, 13. Mal. iii. 15. (9.) To proclaim, Joel i. 4. and ii. 15. To *call God for a record on one's soul*, is solemnly to appeal to him, 2 Cor. i. 23. To *call on God*, is to worship him, particularly by prayer and praise, Psal. l. 15. and cv. 1. Perhaps *calling on the name of the Lord*, Gen. iv. 26. may denote worshipping him in public assemblies; and some render it *to profane the name of the Lord*. Lawful employments are termed a *calling*; men are, by providence, invited to, and furnished for them, 1 Corin. vii. 20. The heavenly glory is a *calling*: we are invited and drawn to it; and the enjoyment of its happiness is our everlasting business, 2 Thess. i. 11: or the word there may signify effectual calling, Eph. iv. 1.

CALNEH, CALNO, a city built by Nimrod in the land of Shinar, Gen. x. 9. Isa. x. 9. If it be the same with Canneh, the inhabitants traded with the Tyrians, Ezek. xxvii. 23. It is probably the same with Ctesiphon, on the river Tigris, about three miles from Seleucia; and which was for some time the capital of the Parthians, and was exceedingly enlarged and beautified by Pacorus, one of their kings.

CALVARY, or GOLGOTHA, which signifies the *place of a skull*: so called, either from its resemblance to the skull of a man's head, or because it was the place where malefactors were beheaded, was a small hill to the west of Jerusalem. It is said Adam was buried here; but it is certain Jesus was crucified here, and buried in an adjacent garden. Over his sepulchre, Helena, the mother of Constantine, about *A. D.* 330, built a magnificent church, which, to this day, is visited by superstitious pilgrims of the Christian name, with great ceremony, and pretence of devotion, Luke xxiii. 33.

To CALVE; to bring forth young; chiefly a calf or young deer, Psalm xxix. 9.

CAMEL, a ruminating, four-footed beast without horns. It has no fore-teeth in the upper jaw, and chews the cud. It has six or eight in the lower, broad and standing outward. It has three tusks in its upper jaw, and two in the lower, situate at some distance one from another. Camels are covered with a fine fur, which they cast in the spring; and it is gathered up, and a kind of stuff made of it. Their neck and legs are long and slender. When they lift up their head, it is very high. Their ears are short, and their feet broad and exceeding sure; their tail is about a foot long; some of them, notwithstanding excessive heat, can live without water four or five, nay, some say, nine or twelve, days. They are not only used as beasts of burden in the hot and dry countries, but the Turks eat the flesh of young ones, and their milk is much used by the Arabs to prevent the dropsy: perhaps, as the animal is revengeful, their milk may contribute to give the Arabs that revengeful turn which they generally have. They kneel down to receive their burden, or to have it taken off. There are four kinds of camels: (1.) The camel with two hairy bunches on its back, which is principally produced about the east of Persia, and will bear 1300 weight. This is by some falsely called the dromedary. (2.) The camel with one bunch, which is chiefly used in Arabia and the north of Africa. The most handsome of this kind is the dromedary which is of rounder shape, and has a lesser bunch than the others; is able to carry a far less burden, but is of prodigious swiftness; said, by the Arabs, to run as far in one day as their best horses will do in nine, and so chiefly used for riding, 1 Kings iv. 28. Esth. viii. 10. (3.) The Peruvian camel,

whose back is even, and its breast bunchy. (4.) The Pacos, which has no bunch at all.

Though camels chewed the cud, yet, as the division of their feet was not complete, they are marked out by the law as unclean; and may represent wicked persons, haughty, and revengeful, Lev. xi. 4. Deut. xiv. 7. The Jews were like *swift dromedaries traversing their ways*, for their levity and inconstancy in God's service, Jer. ii. 23. Multitudes of *camels*, and *dromedaries*, of Midian, Ephah, Shebah, and *flocks of Kedar*; and Nebaioth covering the church, imports, that the Arabs in the apostolic age, and the Mahometans in the Millennium, shall be converted to Christ, and use their power and wealth in his service, Isa. lx. 6—8.*

CAMELION, or CHAMELEON, a kind of lizard, with a long flat tail, and usually of a greenish yellow colour. On each of its four feet it has five toes, two or three of which adhere together. Its snout is long: it has two small openings for nostrils: its eyes move much, and often with a contrary motion: it has no neck; its back is sharp, and its skin grained like shagreen. It can hang to the branches of trees by its feet or tail. To catch flies, it can dart its tongue to the length of its whole body, and just contract it again. Some camelions in Egypt, the tail included, are a foot long; but those in Arabia are not much above the half. A camelion neither feeds on air, nor changes colours in the manner some have asserted; yet it is more bluish, and less beautiful, in the shade, than when exposed to the sun, where it appears a darker grey, and beautifully spotted. And if it be wrapped in fine linen cloth, it will sometimes become white. Nay, it can make a number of variations in its appearance. It will appear plump and fat, and yet, in a few minutes, appear as lean as a very skin. It was unclean under the law, and might represent the seed of the old serpent, extremely unsubstantial

* The *camel* appears fond of *music*. In their long journeys over the deserts of Arabia, they require neither whip nor spur, but when they begin to get tired, their courage is supported, or rather their fatigue is charmed, by *singing*, or by the sound of some instrument. Their conductors relieve each other in singing; and when they want to prolong the journey, they give the animals but one hour's rest, and a ball of paste; after which, resuming their *song*, they proceed on their march.

The camel can scent a pool of water at the distance of half a league, and when he comes to it, drinks a prodigious quantity; for which purpose, Providence hath provided him with a *fifth stomach*, which is peculiar to this animal, and in which his water remains without corrupting, or mixing with the other aliment. This supply of water he makes use of in such quantities as lasts him his journey, which sometimes continues for several weeks, and his abstinence continues as long: when thirsty he makes a part of this water mount into his paunch, or even as high as the œsophagus, by a simple contraction of certain muscles.

The Arabs frequently perform a journey of 300 leagues in 8 days with their loaded camels, each of which carries from 600 to 1200 pounds weight, in proportion to their difference of strength; and of this the animal informs its driver by refusing to go when overloaded, and continues lying until its burden is lightened. He generally lives about 40 and sometimes 50 years.

This animal from its youth is treated by the Arabs extremely harsh. A few days after its birth, they fold its limbs under its belly, force it to remain on the ground, and in this situation, load it with a pretty heavy weight, which is never removed but for the purpose of replacing a greater.—They regulate its meals, and by degrees inure it to fatigue, long journeys, and then train it to the course; after which it is turned into the caravans, and is obliged to traverse during its life, a region sufficiently hot and parched to kill any other animal but itself. Notwithstanding this, they esteem the camel as a present from heaven, a sacred animal, without whose assistance they could neither subsist, carry on trade, nor travel.—With them they not only want nothing, but have nothing to fear.—At the rate they march, all the armies of the world would perish in pursuit of a troop of Arabs.

and unstedfast in every thing good, Levit. xi. 30.*

CAMP, the lodgment of an army in the open air, 1 Sam. iv. 7. Nothing could be more exactly regulated than the camp of the Hebrews in the desart. The tabernacle was placed in the midst of it. Moses, Aaron, and their families, had their tents on the east of it. On the south pitched the Kohathites: on the west, the Gershonites: on the north, the Merarites. Thus it was encompassed by the LEVITES, which did the service thereof. Before the tabernacle, on the east side thereof, was the camp of Judah, Issachar, and Zebulun, containing 186,400 men fit for war: on the south, the camp of Reuben, Simeon, and Gad, containing 151,400: on the west, the camp of Ephraim, Manasseh, and Benjamin, containing 108,100: on the north, was the camp of Dan, Asher, and Naphtali, containing 157,600. The camps of the Greeks, but especially of the Romans, were pretty similar to that of the Hebrews. When the Israelites marched, they had a triple warning by the silver trumpets; one, to pack up their baggage; a second, to assemble to their standard; and a third, to begin their march. The camp of Judah marched first; the tabernacle was then taken down; and the Gershonites and Merarites, laying the boards on waggons, followed. Upon a second alarm, the camp of Reuben marched; the Kohathites followed, with the more sacred furniture of the tabernacle on their shoulders. Next followed the camp of Ephraim, Psal. lxxx. 1, 2; and that of Dan brought up the rear, Numbers i. ii. iv. and x. As Jesus, standing in the room of unclean and leprous sinners, suffered without the gate, and his ashes, the virtue of his death, chiefly extends to the once outcast Gentiles, it becomes us to *go without the camp* of carnal societies, bearing his reproach, willingly exposing ourselves to shame and danger for his sake. Compare Deut. xxiii. 10. Numb. xix. 3. Exod. xxix. 14. Heb. xiii. 10. The *camp of the saints*, is the church regularly ranked, and prepared to fight with principalities and powers, Rev. xx. 9.

To CAMP, ENCAMP, to set up tents to lodge in them, in the manner of an army, or to besiege a city, Numb. i. 50. 1 Sam. xi. 1. God and his angels *encamp about* his people, when they watch over, and give them remarkable protection, Zech. ix. 8.—Psal. xxxiv. 7. God *camps against* a place, when he surrounds it with fearful judgments, or permits an enemy to lay siege to it, Isa. xxix. 3. God's *troops encamped about* Job's tabernacle, when numerous troubles beset him on every side, Job xix. 12. The grashoppers *camp in the hedges* during the summer; they lodge there in vast numbers, Nah. iii. 17.

CAMPHIRE. The tree is a kind of bay or laurel; some of them are 300 feet high, and can scarce be grasped by 20 men: every part of it abounds with the camphire drug, which is neither rosin, volatile salt, nor oily juice, nor bitumen, nor gum; but a mixed substance, dry, white, transparent, and brittle, of a strong, penetrating, fragrant smell, but bitterish taste; which either distils from the tree, or may be extracted by a chymical process. It is of use in fireworks, varnish, &c. it can burn even under water. It promotes sweating; and so is of considerable use in inflammatory, putrid, pestilential, maddening, and venereal disorders. The camphire of Japan is coarse; but that of Borneo, Sumatra, and Ceylon, all East India islands, and China, is fine. If the Hebrew COPHER be rightly translated CAMPHIRE, Jesus Christ is com-

* The Hebrew word, in the text, which the Greek version, St. Jerome, and the English translators render *cameleon*, is, according to Bochart a sort of green Lizard; while he understands the word translated *mole* in the same verse, of the real cameleon.

pared to a cluster of it; to denote the abundant, and well-connected plenty of fragrant, soul-healing, and exhilarating virtue, that is in his person, righteousness, and fulness; but if it signify the *Cyprus vine*, it denotes his nourishing, strengthening, and comforting influence. If it signify the *cypress*-tree, it exhibits him in the pleasant, pure, healing, and anointing virtue, of his person, blood, and grace. If it signify *cyprus*, or *sword-grass*, it represents him in his fruitfulness, fragrancy, and strengthening influence, and his powerful virtue, to heal the wounds made by sin, the poison of the old serpent. If it signify *dates*, the fruit of the palm-tree, it represents him as infinitely precious, sweet, and nourishing. If it signify the BALM-TREE, it still figures him out in his pleasantness, and medicinal virtue, to the souls of men. The saints and their graces, are compared to COPHER, to mark how acceptable their person, new nature, and holy conversation, are to Christ, and to good men; and what a healing, edifying, and exhilarating virtue they have in the churches and nations where they reside, Song iv. 13.*

* Camphire has been very long esteemed one of the most efficacious diaphoretics; and has been celebrated in fevers, malignant and epidemical distempers. In delria, also, where opiates could not procure sleep, but rather aggravated the symptoms, this medicine has often been observed to procure it. All these effects, however, Dr. Cullen attributes to its sedative property, and denies that camphire has any other medicinal virtues than those of an antispasmodic and sedative. He allows it to be very powerful, and capable of doing much good, or much harm. From experiments made on different brute creatures, camphire appears to be poisonous to every one of them. In some it produced sleep followed by death, without any other symptom. In others, before death, they were awakened into convulsions and rage. It seems, too, to act chiefly on the stomach; for an entire piece swallowed, produced the abovementioned effects with very little diminution of weight. *Ency.*

CAN; to be able in respect of knowledge, authority, or strength, to do a thing, Gen. xli. 38. Jesus *could not* do many mighty works at Nazareth: it was not consistent with his will or commission to do many miracles there, where unbelief and contempt of him so prevailed; and where the faith of receiving miracles was wanting, Matth. xiii. 58. Mark vi. 5. Worldly men neither will, nor, by reason of their disposition, *can* hate the wicked as such, John vii. 7. We speak and do evil things *as we could*, when we are as wicked as providence permits, Jer. iii. 5.

CANA. See KANAH.

CANAAN, the youngest son of Ham. When Ham sported with his father's nakedness, Noah denounced a curse of the basest servitude, peculiarly against Canaan. Whether Canaan had joined in the crime, and informed his father of the shameful sight; or whether Noah could not pronounce a curse against Ham himself, who had been formerly blessed by God; or whether the word *father of* ought to be supplied before Canaan, as *son* is, Matth. iv. 21; and *wife*, John xix. 25: and *father*, Acts vii. 16; or whether the curse is chiefly pointed against Ham's posterity in Canaan, as they were to be extirpated in part by the Hebrews, is not agreed by interpreters. It is certain the Lord is righteous in all his ways; it is certain that parents are punished in the misery of their posterity; and from the subsequent history, it will appear how the Canaanites were terribly enslaved by the posterity of Shem, and of Japheth, according to the tenor of that curse. It is probable that Canaan lived and died in, as well as gave name to, the land of promise. His posterity was numerous: the Sidonians, Tyrians, Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites, Perizzites, and another tribe that were called Canaanites, though how they had

this name more than the rest, we know not, descended from him. Seven of these tribes, the Canaanites, Hittites, Jebusites, Amorites, Girgashites, Perizzites, and Hivites, peopled Canaan; their situation will be seen under their respective articles; the other tribes peopled Phœnicia and part of Syria.—According to the then custom, they were divided into a vast number of kingdoms: scarce a town or city of note but had its sovereign. As Moses subdued two, Joshua 31, and Adonibezek just before 70, it is plain that sometimes these Canaanites were formed into above an hundred kingdoms. They were generally very wicked, given to the vilest idolatry; but we hope Melchizedek's kingdom adhered to the true religion; it is certain he did so himself. Five of their kingdoms on the south-east, Sodom, Gomorrah, Admah, Zeboim, and Zoar, appear to have introduced the practice of the vilest unnatural lust, men abusing themselves with mankind.—Chedorlaomer king of Elam, rendered them his tributaries, about *A. M.* 2078. After 12 years servitude they rebelled. In *A. M.* 2092, he and his allies invaded Canaan, reduced the revolted kingdoms, and brought them, and the places adjacent, to the brink of destruction. By Abraham's means they recovered this disaster. The people of Sodom, Gomorrah, Admah, and Zeboim had scarce lived 16 years more in affluence and horrible guilt, when God, by fire and brimstone from heaven, consumed their country, and turned it into a standing lake. For the sake of Lot, Zoar was preserved from a similar ruin, Gen. ix. 25. and x. 6, 15—19. and xiv. and xviii. and xix. Ezek. xvi. 49, 50. About *A. M.* 2270, Shechem the son of Hamor, by his defilement of Dinah, provoked the sons of Jacob to destroy his inconsiderable state, Gen. xxxiv.

About *A. M.* 2514, the Canaanites on the south frontiers of Canaan, assisted by the Amalekites, gave the rebellious Hebrews a terrible defeat at Hormah. About 38 years after, Arad harrassed them, but paid dear for his labour, the Hebrews utterly destroying his kingdom. The Canaanitish kingdoms of Sihon and Og, on the east of Jordan, were in a flourishing condition; but on their refusal to give Israel a passage, were utterly destroyed by Moses. On the west of Jordan, Joshua conquered 31 kingdoms of Jericho, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Gedir, Hormah, Arad, Libnah, Adullam, Makkedah, Bethel, Tappuah, Hepher, Aphek, Lasharon, Madon, Hazor, Shimron-meron, Achshaph, Taanach, Megiddo, Kedesh, Jokneam, Dor, Gilgal, Tirzah; and the state of the Gibeonites submitted. The territories of these kingdoms, and of others, were divided to the tribes of Israel. After Joshua's death, the tribes of Judah and Simeon entirely expelled or reduced the Canaanites that were left in their cantons. The tribes of Ephraim and Manasseh too, expelled part of them that were in their lot. In most of the cantons of the other tribes, the Canaanites kept possession of several principal cities, where they at once tempted the Hebrews to idolatry, and often harrassed them. After hard struggling, several of the tribes reduced them to a state of subjection. But, on the north parts of the promised land, the residue of the Canaanites formed themselves into the very powerful kingdom of Hazor; and about *A. M.* 2720, under king Jabin, reduced the Hebrews to a twenty years servitude. Deborah and Barak gave such an overthrow to this state, that we hear no more of it. About 240 years after, David almost finished the conquest of the Canaanites, and took from them Jebus, or Jerusalem, one of their strongest places. Pharaoh king of Egypt, reduced the Canaanites of Gezer, and gave it to Solomon his son-in-law. Above 153,300 Canaanites were employed in the servile work of building Solomon's temple; and on all of that race he laid a heavy

tribute: nor ever after, do that people seem to have had any freedom among the Israelites, though we find remains of them after the captivity, Numb. xiv. and xx. and xxi. Judg. i. and iii. and iv. 2 Sam. v. 6—9. 1 Kings v. 15, 16. and ix. 20, 21. Ezra ii. 55, 58. Neh. xi. 3.

The Canaanites, who escaped the servitude of Israel, were reduced to it by others. What was the terrible fate of these that originally resided in SYRIA or PHOENICIA, or retired thither from the sword of Joshua, David, or others, shall be related under these articles. The Girgashites, and perhaps other Canaanites, fled from the sword of Joshua, and retired to the north of Africa near Carthage. Vast numbers followed them from Tyre, &c. in after times. There they, for some ages, made a flourishing appearance; but for almost 2000 years past, the country has been made a scene of the most horrid slavery by the Romans, Vandals, Saracens, and Turks. Nor have the Canaanites of Tyre, Zidon, and other places in Phœnicia, who planted themselves in the Mediterranean isles, escaped a similar fate.—Such Canaanites, HIVITES, or others, who escaped the sword of king David, and fled to Bœotia, on the south of Europe, were pursued by the curse of servitude. What a pitiful figure did that state generally make! What shocking carnage Alexander made among its inhabitants, selling the survivors for slaves! A part of the Bœotians fled to Heraclea on the south of the Euxine sea; where, after a while's grand appearance, they were reduced to slavery by the Romans, about 1840 years ago; and have continued under these, and the Greeks, Saracens, and Turks, to this day. As we are strongly inclined to believe the Pelasgi of Greece, and the Etruscans of Italy, were of a Canaanitish original, it is easy to observe to what sordid subjection the one were, after a short-lived flourish, reduced by their neighbours in Greece, and the other by the conquering Romans. *O how dreadful then, to be under the curse of the broken law! how impossible to escape it without Christ!*

CANAAN was the name of the country, where Canaan and his posterity dwelt. It is about 200, or rather 160 miles in length, from Dan on the north, to Beersheba on the south; and from east to west, about 80; and so comprehended, in all, about 9,231,000 acres of ground; of which each of the 601,730 Hebrew warriors, who conquered it, might have about 12 acres allotted him for his share. It lies in the 32d, 33d, and 34th degrees of north latitude, and in the 36th and 37th of east longitude, from London. It has the Mediterranean sea on the west, Lebanon and Syria on the north, Arabia the Desart, and the land of the Ammonites, Moabites, and Midianites, on the east; the land of Edom, and wilderness of Paran, on the south; and Egypt on the south-west. No more than this was wont to be called Canaan; and this only was promised to the Hebrews in *possession:* but if we take in the whole extent of territory promised to them in *dominion*, from the river Euphrates on the north-east, to the river Nile on the south-west, Gen. xv. 18—21. Exod. xxiii. 31; it comprehended all these countries which David reduced, Syria, Ammon, Moab, Edom, &c: and in this sense, it may be readily granted to the learned Dr. Shaw, that its south borders were the gulfs of the Red sea; and that it comprehended the land of Goshen in Egypt. Whatever the land of Canaan, properly so called, be now, when it lies under a curse, and lies almost wholly uncultivated, it was anciently a most beautiful and fertile country. The Jordan running southward through it, and forming the lakes of Merom and Tiberias; and a multitude of brooks and rivulets crossing the country on both sides of the Jordan; and a multitude of valleys and hills, pleasantly diversified the form thereof. The rich pastures pro-

duced prodigious quantities of milk and honey. The arable grounds, which, according to Hecateus, (but I suppose his account too low,) amounted to about 3,000,000 of acres, produced the richest crops. The mines of the mountains produced plenty of iron and brass. When God, by seasonable warmth and rains, concurred with the laborious improvers of this soil, it is abundantly credible, that it sufficiently supported the numerous millions that dwelt therein, Deut. xi. 11. and vi. 10. and viii. 7, 8, 9.

An account of the MOUNTAINS, RIVERS, BROOKS, and VALLEYS of Canaan, will be given under these articles. We shall at present take a view of it, as divided into the twelve portions of the Hebrew tribes. On the east of Jordan dwelt the Reubenites, Gadites, and Manassites. The Reubenites had their lot on the south part, to the north-east of the Dead sea, and north of the river Arnon. It was partly very mountainous, including Peor, Nebo, and Pisgah hills; which, at present, have a very disagreeable aspect. Their principal towns were Jaazah, Bamoth-baal, Beth-peor, Medeba, Mephaath, Adam, Shittim, Beth-abara, Livias, Macheron, Bezer, Lasha, Kedemoth, Beth-jesimoth; but the Moabites seized on part of these cities. On the north of Reuben lay the inheritance of the Gadites: their chief towns were, Mahanaim, Penuel, Succoth, Mizpah, Rabbath, Ramoth-gilead, Rogelim, Tishbi, Sharon, Sophar, Armon, Magesh, Aroer, Betharan, Debir, Ashtaroth, Jazer, Heshbon, Dibon, Enon. Here the ground was more plain, and the soil very fertile. Northward of Gad was seated the half-tribe of Manasseh, whose territory was called Upper Galilee, or Galilee of the Gentiles; and was almost as large as both the two former portions. It contained the countries of Bashan, Golan, Hauran, Machonitis, Geshur, and Argob. The principal towns were, Shalisha, Bosra, Maachah, Gershon, Ashtaroth-karnaim, Hadrach-keder, Gamala, Edrei, Gilead, Pella, Abel-beth-maachah, Jabesh-gilead, Chorazin, Julias, Bethsaida, Girgasha, Gadara, Hippo, Ephron.

On the west of Jordan, nine tribes and an half had their inheritance.—On the north border, the tribe of Naphtali had theirs on the east side; and the tribe of Asher theirs on the west. The chief cities of Naphtali were Ir-shemesh, Ziddim, or Assoddin, Zer, Kartan, Hammath, Rakkath, Cinnereth, Admah, Raamah, Hazor, Kedesh, Edrei, En-hazor, Iron, Migdal-el, Horem, Beth-anath, Beth-shemesh. In the territory of Asher lay the county of Cabul, and the cities of Helkath, Kanah, Rehob, Hammon, Abdon, or Hebron, Hali, Beten, Achshaph, Alammelech, Amad, Misheal, Shihor-libnath, Beth-dagon, Achzib, Ummah, Aphek, Rehob, Zidon, Ahlab, Accho; but the Phœnicians kept part of it from them. On the south of both these tribes, the lot of Zebulun extended from the Mediterranean sea to Jordan. Their principal cities were Sarid, Maralah, Dabbasheth, Jokneam, Chisloth-tabor, Daberath, Japhia, Gittah-hepher, Itta-kazin, Remmon-methoar, Neah, Kattath, Nahalal, Shimron, Idalah, North Beth-lehem, Nazareth, Kanah, Zebulun, Jotapa, Kitron, Karta, Dimnah. Southward of Zebulun lay the inheritance of Issachar. In it were the mounts of North Carmel and Gilboah, and the valley of Jezreel. Its chief cities were Kishion, Dabareh, Jarmuth, En-gannim, Chesulloth, Shunem, Hapharaim, Shihon, Anaharath Rabbith, Abez, Remeth, En-haddah, Beth-pazzez, Tabor, Shahazimah, Beth-shemesh, Nain, Jezreel, Aphek, Tarichea. Southward of Issachar dwelt the other half-tribe of Manasseh. Their chief cities were Bethshean, Ibleam, Dor, En-dor, Taanach, Megiddo, Salim, Aner, Bezek, Abelmeholah, Tirzah, Thebez, Gath-rimmon, Makkoth, Gilgal-dor, Cæsarea, and Antipatris. Southward of Manas-

seh was the inheritance of the Ephraimites. It abounded with a great many pleasant hills, Gerrizim, Ebal, Ephraim, &c. Their chief cities were Saron, Lydda, Elon, Ramathaim, two Beth-horons, Gazer, Timnath-serah, Pirathon, Shechem, Arumah, Samaria, Najoth, Michmash, Shiloh, Beth-el, Ataroth, Ataroth-addar, Michmetha, Taanath-shiloh, Janohah, Naarath, Tappuah, Kibzaim. The territories of these four last mentioned tribes, extended from the Mediterranean sea on the west, to Jordan on the east; but none other did. Southward of the east part of Ephraim's portion lay the inheritance of Benjamin. Their chief cities were Jericho, Beth-hoglah, Emek-keziz, Beth-arabah, Zemaraim, Beth-el, Avim, Parah, Ophrah, Chephar-haammonai, Ophni, Gaba, Gibeon, Ramah, Beeroth, Mizpeh, Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, Gilgal, Ai, Alemeth, Anathoth, Kirjath, Gibeah, Bahurim, and part of Jerusalem. Westward of Benjamin's lot lay the inheritance of Dan. Their chief cities were Zorah, Eshtaol, Ir-shemesh, Shaalabbin, Ajalon, Jethlah, Elon, Thimnathah, Ekron, Eltekeh, Gibbethoh, Baalath, Jehud, Bene-berak, Gath-rimmon, Mejarkon, Rakkon, and perhaps Joppa; part of these were taken out of the lot of Judah; they had also Dan on the North point of the promised land. Southward of the Danites, the Simeonites had their lot entirely out of the tribe of Judah. Their cities were Beer-sheba, Moladah, Hazarshual, Balah, Azem, Eltolad, Bethul, Hormah, Ziklag, Beth-markaboth, Hazarsusah, Beth-lebaoth, Sharuhen, Ain, Remmon, Ether, Ashan, Baalathbeer, South Ramoth. The portion of Judah lay mostly to the eastward of Simeon, and south of Benjamin. It was exceeding large, containing above 90, if not 100 fenced cities, after the deduction of about 24 for Simeon and Dan. The most noted were Libnah, Makkedah, Azekah, Beth-zur, South Bethlehem, Tekoah, Engaddi, Addullam, Keilah, Hebron, Joktheel, Kirjath-jearim, &c. The land of the Philistines, containing the six noted cities of Gath, Ekron, Ashdod, Ashkelon, Gaza, and Majuma, all on the west border of Canaan, and southeast coast of the Mediterranean sea, also pertained to Judah; but though once partly conquered, it was generally kept in possession by the Philistines, Numb. xxxii. Josh. xiv—xxi. Judges, 1 Sam. xxx. 27. 31. 1 Chron. ii. and vi.

From this brief sketch, it is plain, that the face of ancient Canaan must have been covered with cities. In the numerous wars mentioned in scripture; in the war between the Greeks of Egypt and Syria, Dan. xi; in the wars of the Romans under Pompey, Vespasian, Trajan, and others; in the wars between the eastern emperors and Persians; and in fine, in these between the Franks and Turks; it has often been deluged with blood. For many ages past, it has had every where obvious marks of the curse. It is almost a desolate wilderness. Of most of its cities, we cannot trace the smallest remains. It wants not, however, vestiges of its ancient fertility. When the Jews return to it in the Millennium, it will, no doubt, yield them its strength; but the description of it, and of the lots of the tribes, in Ezek. xlvii. and xlviii. perhaps relates not at all to it, but represents the harmony and order of the various tribes of the spiritual Israel, in their apostolic, and chiefly millennial period.

CANDACE, a queen of Ethiopia, probably that southward of Egypt.—It is said, the name denotes *royal authority*, and was commonly given to the queens of Meroe. It is certain, *Kanidak*, in the Abyssinian language signifies a *governor of children*. Pliny says, the government of Ethiopia subsisted for several generations, in the hands of queens named *Candace*. It is said, that by the preaching of her

W. Kneass Sc. Phila.

THE GOLDEN CANDLESTICK WITH SEVEN

GOLDEN CANDLESTICK WITH SEVEN BRANCHES.

EUNUCH, she was converted to the Christian faith, Acts viii. 27.

CANDLE. God's searching Jerusalem *with candles*, imports his perfect knowledge of their conduct; his punishing their secret sins; and his searching their conscience by convictions, and awakening providences, Zeph. i. 12. God's favour and blessing are termed *his candle;* as they direct, honour, and comfort us, Job xxix. 3. The rational understanding and conscience are termed *a candle;* they search, observe, judge, inform, and direct us, Prov. xx. 27. Outward prosperity is called *a candle:* it is pleasant and agreeable; it manifests us to the world; renders us conspicuous: and enables us to act more abundantly for the honour of God, and welfare of men, Job xviii. 6. and xxi. 17. Psal. xviii. 28. Gifts and graces, and teaching offices, bestowed by God on persons, are termed *a candle;* they ought to be discovered and used for the direction and comfort of others, Matth. v. 15. Luke viii. 16. and xi. 23. Instituted ordinances, and earthly comforts, are called *a candle;* they are directive and comforting; but are short-lived, and quite unnecessary in the noon-tide of perfect glory, Rev. xxii. 5.

CANDLESTICK. That of the Mosaic sanctuary consisted of a talent of hammered gold, beaten out into seven branches, adorned with knops and flowers. It stood on the south side of the golden altar of incense; and being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon's temple being much larger, ten candlesticks were made for the illumination thereof. Did these candlesticks represent Jesus, full of the Holy Ghost above measure, and the light of his church? Or, did they represent his church, by means of the gospel, giving light to all around? Did the increase of candlesticks portend the growing illumination of Jesus, and the increasing glory of his church? Exod. xxv. 31. 1 Kings vii. 49. The *seven golden candlesticks* in John's vision, denoted the seven churches of Asia. And did the *two, with seven branches*, in Zechariah's, represent the churches of Jews and Gentiles; or the eastern and western churches, furnished with the Spirit of God in his various operations? Rev. i. 20. Zech. iv. 2. The placing of the *candle* of gifts, graces, and office, *not under a bushel, but on a candlestick*, imports the use of them, to the instruction, comfort, and edification of men, Mark iv. 21.

CANE.* See CALAMUS.

CANKER, or GANGRENE, a terrible disease, which inflames and mortifies the flesh upon which it seizes; spreads swiftly; endangers the whole body; and can scarce be healed without cutting off the infected part.—By the microscope, it appears, that swarms of small worms, preying on the flesh, constitute this disease; and that new swarms produced by these, over-run the neighbouring parts. Errors and heresies are likened *to a canker;* they overspread, corrupt, and prey on the souls of men; they eat out the vitals of religion, and afterward the forms of godliness, and bring spiritual ruin and death on persons and churches; and afterward ruin upon nations, wherever they are allowed, 2 Tim. ii. 17. Covetous mens *silver and gold are cankered;* the rust thereof bears witness against

* *Canes* of Bengal are so fine, that people work them into bowls or vessels, which being varnished over in the inside, with black or yellow lacca, will hold liquors as well as glass or China ware does; and the Indians use them for that purpose.—*Cane* is also the name of a long measure used in different countries, and is of different lengths; at Naples the cane is equal to 7 feet 3 1-2 inches English measure.—*Canes* in Egypt and other eastern countries is the name of a poor sort of building, for the reception of strangers and travellers.

Ency.

them, and *eats up their flesh* as fire; the covetous hoarding it up from use, is attended with painful anxiety, and brings on a fearful curse, and endless torment, Jam. v. 3.†

CANKER-WORM: we generally understand by it, a creeping insect, which terribly devours the fruits of the earth; but it is plain, from Nah. iii. 16. that the YELEK‡ is a flying insect, and so must be a kind of locust, probably the same with the cockchaffer.§ Prodigious swarms of these, not long ago, so wasted the country in Galway in Ireland, that, in summer, trees and fields appeared equally bare as in winter. The poor people eat multitudes of them. They, by licking, consume and waste the fruits of the earth, Joel i. 4. The Assyrians were numerous as swarms of *canker-worms*; but the Medes and Chaldeans, like *canker-worms*, or cockchaffers, quickly eat up and destroyed them; and after they had spoiled all their wealthy merchants, went off with their booty, Nah. iii. 15, 16.

CANNEH. See CALNEH.

CAPERNAUM, a principal city of Galilee.* It was not probably built till after the Babylonish captivity; stood on the western shore of the sea of Tiberius, in the border of Zebulun and Naphtali. It received its name from a clear fountain hard by. Here Christ much resided and taught. By the enjoyment of his miracles and ministrations, it was *exalted to heaven* in privilege; and, for neglecting to improve them aright, was *thrust down to hell*, in the eternal damnation of many of its inhabitants; and in its fearful sufferings from the Romans; and in its subsequent forlorn condition, Matth. iv. 15. and xi. 23.

CAPHTOR, an island or country. I am almost surprised to find the great Bochart follow a number of others, in taking this for Cappadocia, on the frontiers of Colchis, and south shore of the Euxine sea. What possible whim could have determined the Caphtorim, or Philistines, the descendants of Mizraim in Egypt, to trip off from so fertile a country to the coasts of the Euxine sea; and upon little more than a sight of the place, trip back to the south-west corner of Canaan, and settle there before the birth of Abraham, at least not long after? With far more appearance of argument, Calmet contends, that Caphtor was the isle of Crete. It is certain, Caphtor is called an island, Jer. xlvii. † 4. The

† Belloste prescribes the following as the most efficacious remedy known for *gangrenes*; viz. quicksilver, dissolved in double the quantity of spirit of nitre, or aqua fortis, a linen cloth being dipped therein and applied to the *gangrenous* part. This alone he assures us, was sufficient.—If the *gangrene* be occasioned by an intense frost; snow-water, or a linen cloth dipped in cold water and applied to the part affected, Boërhaave directs as the best cure

Cham. Cyclo.

‡ The Hebrew word *Yelek* is also rendered *Caterpillar*, Psal. cv. 34. Jer. li. 27.

§ Some think it probable that the *cockchaffer* or *beetle*, is that kind of insect to which the Egyptians paid divine honours; and for which they had such high veneration, that they frequently engraved its figure on their obelisks. The same Egyptians worshipped the other great destroyer of their country, the *crocodile*; and the Romans a much more civilized people, built a temple to the disease which raged most among them, the *fever*. And the more ignorant and superstitious in that part of Europe where swarms of this insect appeared, were much of the same opinion, and rather reverenced than destroyed them; saying, that they were the ghosts of their dead friends killed at the battle of Aghrim, who were come in this form to pester and annoy their heretical enemies, the English protestants.

Cham. Cyclo.

* This city was situated on an eminence at the north end of the lake of Genesareth. Its name, signifying, *the village of consolation*, is supposed to have been taken from an adjoining spring, in great reputation for its crystalline flowing waters.

seventy Interpreters, and Apocryphal writers, alway represent the Philistines as come from another place. It is certain, the Cherethites, or Crethim, were a tribe of the Philistines, if it was not once the proper name of the whole nation, Ezek. xxv. 16. Zeph. ii. 5. 1 Sam. xxx. 14. And, who sees not, that Crethim is the very same with Cretes or Cretians, one of the most ancient nations in the isles of the Mediterranean sea? Crete was very anciently stocked, if not overstocked, with inhabitants; and had an hundred cities, as early as the Trojan war, which could not be later than the days of Jehoshaphat, if it was not near 300 years sooner. The language, manners, arms, and idols of the ancient Cretians were the same as those of the Philistines. Gaza, a chief city of the Philistines, was called Minoa, after Minos, a celebrated king of Crete. The whole of this reasoning, however, can only convince me, that the Cretians and Philistines sprung from the same root, and maintained an intercourse with one another. And it appears more reasonable to believe the Cretians a colony of the Philistines, than to believe that the offspring of Mizraim, without any reason, left Egypt, and sailed into Crete, and so stocked that island, that in, or before, the days of Abraham, they behoved to send back their supernumeraries to Canaan.

The Jewish writers interpret Caphtor of Caphutkia, by which they understand a part of Lower Egypt, chiefly Damietta, or Damiata, between the streams of the Nile. This opinion is every way probable. Here is Caphor, properly enough called an island: here is a place where one might expect to find the Caphtorim, descended from MIZRAIM: here was the city Coptus, probably enough framed from Caphtor, the son of Casluhim, and father of the Caphtorim, which were either the same as, or the brethren of, the Philistines, Gen. x. 14. Amos ix. 7. Jer. xlvii. 4.

CAPPADOCIA; a country having the Euxine sea on the north, Armenia the Greater on the south, Galatia and Pamphylia on the west, and Cilicia on the east. Probably this country was peopled by the descendants of Togarmah. It was famous for horses and flocks; and traded with the Tyrians in horses and mules, Ezek. xxvii. 14. It is like, Cappadocia was a province of the kingdom of Lydia. According to Herodotus, it next passed to the Medes, and then to the Persians, whose worship the inhabitants embraced, and afterwards added to it part of the idolatry of the Greeks. How some ancient authors came to call them [Leucosyri,] or White Syrians, I know not. The Cappadocians had kings of their own, from the time of Cyrus, to a little after the birth of our Saviour, when the country was reduced to a Roman province. From the Roman emperors of the east, it passed unto the Turks. While Heathenism prevailed, the Cappadocians were famous for their wickedness, chiefly their lewdness; but Christianity was early planted among them, perhaps by means of some who were converted by Peter's sermon at Pentecost, Acts ii. 9. Peter wrote his first epistle partly to the Christian Jews of this place, 1 Pet. i. 1. Christianity flourished considerably here, and a number of famous bishops laboured in the work of the Lord. We can trace the history of Christianity in this country till the 9th century; nor is it yet altogether abolished.

CAPTAIN; an officer of a troop or army, Deut. i. 15. A king, prince, or head of a family or tribe, is called a *captain*. In due order, his inferiors are marshalled under him, and may be led forth to war by him, 1 Sam. ix. 19. Numb. ii. 3. Christ is the *Captain of our salvation*. To purchase our salvation, with what wisdom and courage, he attacked and conquered sin, Satan, and the world! How graciously he subdues our heart

to himself, leads us to glory through much opposition, and directs and enables us to vanquish our spiritual foes! Heb. ii. 10; and he was the *Captain of the Lord's host* of Israel, who directed, encouraged and protected them in their war with the Canaanites, &c. Josh. v. 14. The Chaldean *captains opened their mouths in the slaughter*, when they gave orders for their murderous attacks; or the word may denote the destructive battering-rams, Ezek. xxi. 22. The Antichristian *captains*, are their chief rulers in church or state, who command, direct, or excite others to oppose the Redeemer, Rev. xix. 18.

CAPTIVE; one taken prisoner in war. There is a threefold captivity: (1.) Natural, when men are apprehended by the enemy, and are carried out of their own land, and held in slavery, Deut. xxviii. 27, 48. (2.) Evangelic, when one is apprehended and drawn by Christ's almighty love, and hath his whole heart and affections subdued to the obedience of faith, 2 Cor. x. 5. (3.) Sinful, when one is carried away, and oppressed or enslaved under the power of Satan, and his own inward corruption, Rom. vii. 23. 2 Tim. ii. 26. *Captivity* also signifies a multitude of captives, who had made others captive. Jesus leads *captivity captive*, when he makes devils and wicked men serve as his slaves in promoting his work; and when he apprehends and subdues his people by the word of his grace; and places them in their new-covenant state, Psal. lxviii. 18. Barak led *captivity captive*, when he took prisoners the Canaanites, who just before had terribly enslaved Israel, Judg. v. 12.—The various turns of servitude and captivity that happened to the Hebrews will be seen under the articles ISRAEL and JUDAH.

CARAITES, in the ecclesiastical history of the Jews. There is much dispute among the learned, who were the *Caraites*, and whence their origin. They themselves pretend to be the remains of the ten tribes led captive by Shalmaneser. Wolfius, from the Memoirs of Mardacheus, a Carite, refers their origin to a massacre among the Jewish doctors, under Alexander Jannæus, their king, about 100 years before Christ. Wolfius reckons not only the Sadducees, but also the Scribes, in the number of the Caraites. The works of the Caraites coming into the hands of only a few, they are but little known, even among the greatest Hebraists: Buxtorf never saw more than one; Seldon two; but Mr. Trigland says he has recovered enough to speak of them with assurance: He asserts, that soon after the prophets had ceased, the Jews became divided on the subject of works and supererogation: some maintaining their necessity from tradition; whilst others keeping close to the written law, set them aside; and it was from these last that Caraitism commenced.

The modern Caraites, Leo of Modena observes, have their synagogues and ceremonies; they pretend to be the sole proper Jews, or observers of the laws of Moses; calling the rest by the name of *Rabbanim*, or *followers of the Rabbins*.

Peringer observes of the Caraites in Lithuania, that their mother tongue is the Turkish, which they use in their schools and synagogues; that in visage they resemble the Mahometan Tartars. Their synagogues are placed north and south; and their reason for it is because Shalmaneser brought them northward: so that in praying, to look to Jerusalem, they must turn to the south. He adds that they admit all the books of the Old Testament, contrary to the opinion of many of the learned, who hold that they reject all but the Pentateuch. *Ency.*

CARBUNCLE; a very elegant jewel, of a deep red, mingled with scarlet, second in value to the diamond, and of equal hardness with the sapphire. It is generally of an angu-

lar form, about a quarter of an inch in length, and a sixth part of one in breadth. But the king of Ceylon in the East Indies, where the finest carbuncles are found, hath one about four inches broad, and three thick, of the brightness of fire. Carbuncles bear the fire, without the least alteration; but when they are held up against the sun, they lose their beautiful tinge, and become like a burning charcoal. They are very rare, found only in the East Indies, that I know of; but it seems the Tyrian king had his robes set thick with these sparkling *stones of fire*, Ezek. xxviii. 13. The *carbuncle* in the high-priest's breastplate, might figure out the saints, as having their faith tried in the furnace of affliction; and having their hearts flaming with love and holy zeal for the honour of God, Exodus xxviii. 17. The *carbuncle* gates of the church, may denote Jesus in his flaming love, and fiery suffering, as the means of our access to God; or holy, compassionate, and zealous ministers, who, with due trial, admit persons into the visible church; or that bright and burning love which flows from that faith by which we enter into our new-covenant state, Isa. liv. 12.

CARCASE; the dead body of a man or beast, Numb. xiv. 25. Idols are called *carcases*, because lifeless and abominable, Jer. xvi. 18. The *carcases* of Jewish *kings*, that defiled God's house, are either the idolatrous images of their kings, or human bodies sacrificed to Moloch, Ezek. xliii. 7, 9. Christ's witnesses are like unburied *carcases*, when they are in a very weak and languishing condition, inhumanly used by the Papists, and yet not permitted by Providence to be utterly undone, Rev. xi. 8, 9. The *carcases of transgressors*, whose worm dieth not, and their fire is not quenched, are the Jews and Antichristians fearfully distressed by divine judgments, and the damned for ever tormented in hell, Isa. lxvi. 24. *Wheresoever the carcase is, thither shall the eagles be gathered together.* Some have interpreted these words, Wheresoever a crucified Redeemer is preached, thither shall hungry sinners, and affectionate saints, gather to him.—But the context shews, that the real meaning is, That wheresoever the corrupt Jews, who had lost the true religion and zeal for God, and wallowed in the most abominable wickedness, should hide or secure themselves, whether in cities or fields, thither should the eagle-bannered and ravaging Roman armies come, and find them out, Matth. xxiv. 28. Luke xvii. 37. Job xxxix. 30.

CARCHEMISH; a city on the bank of the Euphrates, and probably the same with Circesium, on the east side of that river. About the downfall of the Assyrian empire, the Egyptians seized on it; but Nebuchadnezzar, after giving Pharaoh-necho a terrible defeat hard by it, took it, and cut the garrison to pieces, Isa. x. 9. 2 Chron. xxxv. 20. Jer. xlvi. 1—12.

CARE; thought and concern about a thing. God's providence towards his creatures, especially his people, is called his *care* for them. He considers their case, preserves their existence and powers, governs their acts, and promotes their welfare, Matth. vi. 26, 30. 1 Cor. ix. 9. 1 Pet. v. 7. Mens care is either, (1.) *Lawful*, consisting in a serious thought, and earnest endeavour to please God, embracing his Son, obeying his law, turning from sin; and to promote our neighbour's temporal or spiritual advantage; and in a moderate endeavour to gain a competent portion of the good things of this life, 2 Cor. vii. 11, 12. Phil. ii. 20. 1 Pet. v. 7. (2.) *Sinful*, in endeavouring to fulfil sinful lusts or pleasures; and in immoderate concern and endeavour to obtain carnal advantages; such care is forbidden, Matth. vi. 34. and Phil. iv. 6. The *cares of this world*, that choke the word of God, and render it unfruit-

ful, are immoderate and anxious concern for earthly enjoyments, which prevents the word from having a proper effect on our heart, Matth. xiii. 22. To eat bread *with care* or *carefulness*, is to do it under pinching straits, and under apprehensions of terrible judgments, Ezek. iv. 16. and xii. 18, 19. *We are not careful to answer thee in this matter;* we need give no answer in words, being ready to manifest our fixed resolution by the enduring of suffering, Dan. iii. 16.

CARMEL. (1.) A city, situate in a mountain of the same name, in the south part of the inheritance of Judah, about ten miles south-east of Hebron. Here Saul erected a triumphal monument, as he returned from the slaughter of the Amalekites. Here Nabal the Carmelite dwelt; and here, it is said, the Romans, many ages after, had a garrison, 1 Sam. xv. 12. and xxv. 2. (2.) A pleasant hill on the coast of the Mediterranean sea, about 16 miles north-west from Jezreel, in the border between Issachar and Manasseh. It abounded with vines and olives, and at the west foot of it, was a fishing of the Carmel or purple fish. Here Elijah offered his famed sacrifice, and was answered by fire from heaven, and ordered the 450 prophets of Baal to be slain, 1 Kings xviii. 19—40. Here the Heathens, in after ages, revered a noted deity, without image or temple, but merely an altar. To this deity the Roman emperor Vespasian sacrificed; and consulted it, whether he should obtain the empire. About *A. D.* 1180, an order of Carmelite friars were appointed, who erected a monastry here, and pretend to be the successors of the children of the prophets left here by Elijah.—Any fertile place is called *Carmel* or *Sharon*, Isa. xxix. 17. and xxxii. 15. and xxxiii. 9.* The saints' *head is like Carmel;* Jesus their head of government and influence is infinitely high, glorious, and fruitful: hope, their top grace, enters within the vail, has a wide prospect, and is extremely delightful, and fruitful in good works, Song vii. 5. But the word may be rendered *crimson*.

CARNAL; fleshly, sensual, sinful. Worldly enjoyments are *carnal;* they but please and support the body, Rom. xv. 27. 1 Cor. ix. 11. Ministers' weapons are not *carnal*, are not merely human and natural, 2 Cor. x. 4. The ceremonial ordinances were *carnal;* they related immediately to the bodies of men and beasts, Heb. vii. 16. and ix. 10. Wicked men are *carnal*, and and *carnally minded;* are under the dominion of their sinful lusts, and habitually think of, desire after, and delight in, sinful and fleshly pleasures and enjoyments, Rom. viii. 6, 7.—Saints, especially if weak, are *carnal;* much sin continues in, and prevails over them; and their care for, and delight in, worldly things is great, Rom. vii. 14. 1 Cor. xiii. 1—4.

CARNEDDE, in British antiquity, denotes heaps of stones supposed to be druidical remains, and thrown together on occasion of confirming and commemorating a covenant, Gen. xxxi. 46. *Ency.*

CARPENTER; a wright, [or artificer in wood,] 2 Kings xii. 11. Reforming magistrates and ministers, like *carpenters*, rectify the frame of church and state, and duly join and polish the various members thereof. Zerubbabel, Joshua, Ezra, Nehemiah, or Mattathias, with his sons Judas, Jonathan, and Simeon, were the *four carpenters* that frayed away the *four horns*, the harassing Samaritans, Arabians, Philistines, and Syrians, Zech. i. 20.*

* In the two former of these places *Carmel* is, in our translation, rendered *a fruitful field.*

* The four horns, according to Vitringa, were the Babylonians or Chaldeans, the Persians or Medes in respect of their satraps or governors, who oppressed the Jews, Darius Codomannus, and the Syro-

CARPOCRATIANS, a branch of the ancient Gnostics, so called from *Carpocrates*, who in the second century revived and improved upon the errors of Simon Magus, Menander, Saturnius, and other Gnostics. He taught that the soul could not be purified till it had committed all kinds of abominations, making that a necessary condition of perfection. *Ency.*

CARRIAGE; load of man, or beast; baggage, Acts xxi. 15. Isa. x. 28. Or that on which a thing is carried, Isa. xlvi. 1.

CARRY; (1.) To bear; remove, 2 Sam. xv. 29. (2.) To support; protect; and keep safe, Isa. xlvi. 3, 4. (3.) To lead or drive, Gen. xxxi. 18. (4.) To cause to ride, 1 Chron. xiii. 7. The Philistines, and other Gentiles, *carry* the Jews, when they promote their conversion to Christ, and their return to their own land; and they *carry* the members of the church, when they join themselves to her, and promote her welfare, Isa. xi. 14. and xlix. 22. To be *carried about* of false doctrines, or tempests, is to be unfixed in our belief of divine truth, and easily seduced into error, the most stupid and self-inconsistent, Eph. iv. 14. Heb. xiii. 9. 2 Pet. ii. 17. To be *carried away* of Satan's *flood*, is to be utterly seduced into error, or utterly destroyed, Rev. xii. 15. To be *carried away in the Spirit*, is to be affected by an extraordinary impression of the Holy Ghost, and brought, as it were, to a particular place, Rev. xvii. 3.

CARTHUSIANS, a religious order formed in the year 1080, by one Brudo, remarkable for its austerity. They are not to go out of their cells, except to church, without leave of their superior; nor speak to any person without leave. They must not keep any portion of their meat or drink till next day; their beds are of straw, covered with a felt; their clothing two hair-cloths, two cowls, two pair of hose, and a cloke, all coarse. Women are not allowed to come into their churches. *Ency.*

CARVE; to cut figures or images in wood, stone, metal, 1 Kings vi. 18.

CASEMENT; a window, or the grate of it, Prov. vii. 6.

CASIPHIA. To this place Ezra, when he came from Babylon to Judea, sent for some priests to attend him. The coast of the Caspian sea appears too distant to have been this place. It seems rather to have been near Babylon, Ezra viii. 17.

CASSIA, a kind of the decandria monogynia class of plants. Its flower is composed of five petals, arranged in a circular form. The pistil, which arises from the midst of these, is a pod, sometimes roundish, and sometime flatted, and having a variety of cells, wherein are lodged a vast many seeds. Tournefort mentions ten kinds of Cassia, five of them of a stinking smell. It grows in various places of the east, as well as in America. The fragrant cassia, which is said to have been the bark of the tree, was one of the sweet spices, from which the anointing oil was extracted; and was sometimes used to perfume garments. It signified the savoury and medicinal graces of the Holy Ghost, Exod. xxx. 24. Psal. xlv. 8.*

Macedonian kings, particularly, Antiochus Epiphanes. And the four carpenters, who *came to fray away and to cast out these horns of the Gentiles*, were, in the opinion of that celebrated writer, Cyrus, the Greeks under Themistocles and Cimon, Alexander the Great, who, it is said, succeeded to the kingdom of Macedonia on the same day, on which Darius Codomannus was raised to the Persian empire, and Judas Maccabeus. It is certain, that by the horns are intended some eminent and remarkable adversaries of the church of God; and by the carpenters, such as God made instrumental in subduing them and delivering his people.

* According to others, Cassia is the aromatic bark of an oriental tree of the same name,—not much unlike cinnamon. Both Theophrastus and Virgil mention it as used to perfume ointments.

CAST. To *cast young*, is to miscarry, or to bring them forth before the time, Gen. xxxi. 38. Exod. xxiii. 26. To *cast* metal, is to melt and mould it into a particular shape, Exod. xxv. 12. To *cast off; cast away;* is to give up with; disdainfully or wrathfully reject, Judg. xv. 17. Ezek. xviii. 31. Rom. xi. 11. God *casts on men*, and spares not, when he terribly punishes them, Job xxvii. 22. God's *casting sin* behind his back, or into the depths of the sea, imports his complete forgiveness of it, and his determined purpose never to punish us for it, Isa. xxxviii. 17. Mic. vii. 19. To *cast out*, is to reject and cast into hell, Matth. viii. 12. John xv. 6; to excommunicate from the church, John ix. 35. The Jewish children of the kingdom were *cast out*, when excluded from a visible church-state, thrown out of the peculiar favour of God into terrible miseries, and multitudes cast into hell, Matth. viii. 12. Jesus Christ will not *cast out* any that come to him; however guilty, polluted, rebellious, and infamous, he will kindly receive, and save them, John vi. 37. The *casting of Satan to the earth*, may import his loss of his worship in the Heathen idols; his restraint from hurting the true church, and being only permitted to rage among Heathens and reprobates, Rev. xii. 9. Men's *casting* God's words behind them, when they forget, reject, and contemn them, Psal. l. 17. They *cast away* their transgressions, when they repent of, reform from, and abhor them, Ezek. xviii. 31. with Hos. ii. 2.

CASTAWAY. See REPROBATE.

CASTLE; a strong house or fort, fit to withstand the attacks of an enemy, Gen. xxv. 16. 2 Chron. xiii. 12.

CASTOR and POLLUX, were reckoned the sons of Jupiter: they were heroes who cleared the sea of pirates; and hence, were worshipped by sailors and others, after their death. The fiery exhalations which sometimes appear at sea, they took for them; and if but one appeared at once, they thought the voyage was to be unlucky. Their images were the sign of the ship in which Paul sailed to Rome, Acts xxviii. 11.

CATCH: to lay hold on; to carry or draw quickly; to entangle and make a prey of, Exod. xxii. 6. Mark xii. 13. Ministers *catch men*, when they are instrumental in converting them to Christ by the gospel, Luke v. 10. with Acts ii. 14—41. The false apostles pretended Paul *caught* his hearers *by guile*, in using indirect methods of procuring their money, 2 Cor. xii. 16. Satan and his agents *catch away* the good seed, or word of God, when they make men quickly lose the remembrance and impression of what they heard, and hinder their putting it in practice, Matth. xiii. 9. —False teachers *catch* and *scatter* Christ's sheep, by entangling them in their error, or raising persecution against them, John x. 12.

CATECHISE; to instruct by question and answer. It is the duty of ministers, masters and parents, so to instruct those under their charge, Gal. vi. 6.* Deut. iv. 10.

CATERPILLARS; soft or rough insects, that prey upon and consume the leaves and fruits of trees, herbs, flowers, and grass. Their kinds and eggs are very numerous; and it is said, one destroys the eggs of another. Butterflies pass through the state of caterpillars, and therein spin a kind of silk out of their own bowels. By caterpillars the Lord plagued the Egyp-

* The Greek word here used signifies to teach the rudiments or elements of any doctrine, particularly those of the Christian religion, as in catechising, Prov. xxii. 6. *Hanoch lanagnar gnal-pi, Instrue vel initia puerum ad os*, that is, Teach the child according to his capacity, even as nurses feed children with such meats as they are able to digest, and with little bits adapted to their little mouths. In the margin, the word is here rendered by our translators, *catechise*.

See Leigh's Critica Sacra.

tians, and the wicked Jews, Psal. lxviii. 46. Joel. i. 4. and ii. 25.*

CATTLE, often comprehend all four-footed beasts; and sometimes only these of the more tame kinds, as horses, camels, asses, oxen sheep, goats, deer, Gen. i. 25. and xxx. 43. In cattle, the substance of the ancients did, and still of some eastern and other people chiefly doth, consist: nor did the children of great men think it below them to attend their flocks, Job i. Gen. xxix. Exod. ii. By the impression of the air, cattle know the approach of storms, Job xxxvi. 33. Men are likened to *cattle:* how naturally stupid are all of them! how mischievous some of them! how useful others! how necessary for all to be watched over, and provided for, by the providence of God! Ezek. xxxiv. 17.

CAVE; an hole of the earth, chiefly in rocks, for men to lodge in. Caves were pretty common in Canaan, and the countries about. Strabo says, there were caves in Arabia sufficient to hold 4000 men. Vansleb mentions one in Egypt sufficient to draw up 1000 horsemen in. In a cave at Makkedah, the five Canaanitish kings thought to hide themselves from Joshua, chap. x. 16. In caves the Israelites hid themselves from the Midianites and Philistines, Judg. vi. 2.—1 Sam. xiii. 6. In caves at Adullam, Engedi, &c. David often lodged in his exile, 1 Sam. xxii. 10. and xxiv. 10. In two caves Obadiah hid and nourished an hundred prophets of the Lord, 1 Kings xviii. 2. In a cave Elijah lodged when he fled from Jezebel, and probably also when he was by the brook Cherith, 1 Kings xix. 9. and xvii. 3. In caves the Jews hid themselves from the persecution of Antiochus, Heb. xi. 38. In the cave of Machpelah were Abraham, Sarah, Jacob, and Leah, buried. In one near Bethany was Lazarus interred. A great many of the Jewish sepulchres, were caves digged into the earth, Gen. l. 34. John xi. 38.

CAUL. (1.) The midriff or net-work that covers the heart of some animals, Exod. xxix. 13. (2.) A covering of net-work for women's heads, Isa. iii. 18. To *rend the caul* of one's heart, is violently to bereave him of life, and as it were tear him asunder quick, in the manner of wild beasts, Hos. xiii. 8.

CAUSE. (1.) Suit; controversy, Psal. xliii. 1. (2.) A ground or reason, 1 Sam. xvii. 29. (3.) Sake; account, 2 Cor. vii. 12. *Without cause*, or *causeless*, (1.) Without any reason, 1 Sam. xxv. 31. (2.) Without a sufficient reason, or distinguished offence, Prov. xxvi. 2. Job ii. 3. and ix. 17.

CAUSEWAY; a way paved with stones or gravel. It probably means the raised way, between the palace of the kings of Judah, and the south-west entrance of the temple, 1 Chron. xxvi. 16.

CEASE; (1.) To give over, 1 Sam. vii. 8. (2.) To be forgotten, Deut. xxxii. 16. (3.) To rest and become quiet, Judg. xv. 7. (4.) To be altogether wanting, Deut. xv. 11. (5.) To be removed by death, captivi-

* The *worm* of the *caterpillar* kind, which made its appearance in various parts of the United States early in the summer of 1806, and which did much mischief to fields of young corn, wheat, and grass, was found, on closely watching its transmutation, to assume the *butterfly* form, much like unto those which fly about candles in the summer evenings.—How strangely doth Providence order the perfection of his works!—The worm creepeth into a butterfly, and the seed of the fly, into the worm!—This worm was without the long soft down or hair, which the more common caterpillars are clothed with; it was from an inch and a half to two inches long; with stripes around its body; and was of a dark-brown, brown, and a greenish colour. Hogs devoured this creeping thing ravenously; and the *Ichneuman*, an active insect moving quickly through the ground like a mole, having forceps resembling the blowing beetle, also pursued and devoured them. They all disappeared in about a month from their first appearance. Swarms of the same kind of worm visited our country, it is said, about 14 years ago.

ty, or the like, Lam. v. 14. (6.) To forbear trusting, or depending on, Prov. xxiii. 4. Isa. ii. 24. To avoid; abstain from, Isa. i. 16. Psal. xxxvii. 8. To *cease from our own works*, is to leave off obedience to our will as our rule; forbear resting on our own works as our righteousness before God; and depend on Christ's fulfilment of the law in our stead; and obey the law as a rule in the strength of his grace, Heb. iv. 10. He *that hath suffered in the flesh, hath ceased from sin*; he that is held in law as suffering with Christ, is freed from the guilt of sin; he that hath experienced the power of Christ's death on his conscience, hath ceased from the love and voluntary service of sin; he that has cordially suffered a violent death for Christ's sake, has entirely got rid of sin, his worst burden; he that mortifies his corruptions, and endures fiery trials for Christ's sake, hath ceased from the habitual practice of sin, 1 Pet. iv. 1. *Without ceasing*, frequently, earnestly, 2 Tim. i. 3. 1 Thess. v. 17.

CEDAR-TREE. Linnæus classes it among the junipers. Cedars spread their roots and branches exceedingly; they grow very high, and have a large and delightful shade: their leaves are like these of rosemary, and continue alway green; their top is about 120 feet round; but in time of snow, is contracted into the form of a cone, that it may receive no more load than it is able to bear. The stump or stock is sometimes about 35 or 40 feet round. Its wood is of a beautiful brownish colour, hath a fragrant smell, and fine grain; and being bitter and distasteful to worms, is so incorruptible, that part of it was found fresh in the temple of Utica in Barbary, about 2000 years old. It distils an useful gum; and its juice is said to preserve dead bodies from corruption. Lebanon once abounded with cedars: a great deal of them were cut down to build the temple, and a variety of other structures in Canaan, Phœnicia, and Syria. The Chaldeans cut down a vast many more, to be employed in their sieges, 1 Kings vi. 36. Isa. xiv. 8. Cedar-wood was also used in the cleansing of lepers, and in the water of purification, Lev. xiv. 4. Numb. xvi. 6.

Is Jesus Christ likened to a *cedar*, for his strength, excellency, glorious height, refreshful shadow, constant comeliness, delightfulness, duration, and for his quickening and preserving influence? Is he not the great material in the building of the church? and doth he not purify us from our sinful leprosy, and loathsome death in trespasses and sins? Song v. 15.—Ezek. xvii. 23. Are the saints likened to *cedars?* Rooted and grounded in Christ the Rock of ages? they grow up to the stature of perfect men in him; and are the delightful protection and strength of nations and churches; never utterly wither, nor are totally dispirited under any storm, Psal. xcii. 12. Judg. ix. 15. Song i. 17. Isa. xli. 19. Song viii. 9. The Assyrians, Amorites, and other nations, are likened to *cedars*, to mark their great strength, pride, and prosperity, Ezek. xxxi. 3, 8. Amos ii. 9. Kings are likened to *cedars*, to figure out their high station, glorious excellency, and their protection of others, 2 Kings xiv. 9. Ezek. xvii. 3, 22.—Proud and great men are likened to *cedars;* they seem, at least to themselves, firmly founded; they rise in a superiority above others, and for a while make a glorious and comely appearance, Isa. ii. 13. and x. 33, 34; and perhaps, Zech. xi. 2.*

* On account of the durability of this *wood*, the ancients made use of *cedar* tables to write on, especially for things of importance; as appears from the expression of Persius, *Et cedro digna locutus.*—A juice was also drawn from *cedar*, with which they smeared their books and writings, or other matters, to preserve them from rotting, which is alluded to by Horace.

Cedar is indigenous to many parts of the United States: the *cedar swamps* of New Jersey are numerous, and the tree is pre-

CEDRON. See KIDRON.

CELEBRATE; (1.) To praise; render famous, Isa. xxxviii. 18. (2.) To keep holy, Lev. xxiii. 32, 41.

CELESTIAL; heavenly, 1 Cor. xv. 40.

CELLAR; a storehouse for wine and other liquors, 1 Chron. xxvii. 28.

CENCHREA. See CORINTH.

CENSER; a golden vessel, perhaps somewhat of the form of a cup, with or without a handle. Therewith the priest carried fire and incense, to burn before the Lord in the sanctuary, or oracle. Did it represent the person of Jesus, in which his intercession proceeds from unmatched love, and is founded on infinite sufferings? Lev. vi. 12. Heb. ix. 4. Rev. viii. 3, 5.

CENTURION; a Roman officer who commanded an hundred soldiers. One of them, with great faith and humility, applied to Jesus for the miraculous cure of his servant. Another was converted by means of the earthquake, and similar events, which attended his death, Matth. viii. 5. and xxvii. 54.

CEPHAS. See PETER.

CEREMONIES; rites used in the Jewish worship. See TYPES.

CERTAIN; (1.) Sure; fixed, Deuter. xiii. 14. (2.) Some one, Numb. xvi. 2.

CERTIFY; to give sure information, Ezra iv. 14.

CÆSAR; the emperor of Rome, such as Augustus, Tiberius, Claudius, Nero, &c. Luke ii. 1.

CÆSAREA, anciently called Straton's Tower, was built by Herod the Great, in honour of Augustus, and called by his name. This city stood on the shore of the Mediterranean sea, about 75 miles north-west of Jerusalem.* It was peopled partly with Heathens, and partly with Jews, which sometimes occasioned terrible contentions between them. Here Cornelius lived: here Herod was eaten up of worms: here Philip the deacon lived with his daughters: here Agabas foretold Paul's imprisonment at Jerusalem: here Paul was tried before Felix and Festus, and continued two years a prisoner, Acts x. 1. and xii. 23. and viii. 40. and xxi. 11. and xxiii. and xxiv. chap. A respectable church continued here till the 7th century. But in Acts ix. 30. it perhaps means Cæsarea-Philippi.

CÆSAREA-PHILIPPI. See DAN.

CHAFFED; highly provoked, 2 Sam. xvii. 8.

CHAFF; the refuse of winnowed corn, Psal. i. 4. Wicked men, particularly hypocrites, are likened to *chaff:* whatever defence they afford to the saints, who are good wheat in this world; yet, in themselves, they are worthless, barren, and unconstant, easily driven about with false doctrines, and tossed into ruin by the blast of God's wrathful judgments, Matth. iii. 12. Hos. xiii. 3. Isa. xli. 16. False doctrines are called *chaff;* they are vile, useless, and unsubstantial, and cannot abide the trial of God's word, or Spirit, Jer. xxiii. 28. Fruitless projects are like *chaff* and *stubble;* they are unsubstantial, and easily overturned by the blasts of opposition, Isa. xxxiii. 11. The Assyrians were like the *chaff of the mountains*, when the angel destroyed most of their army, and the rest fled home with great precipitation, Isa. xvii. 13. and xxxvii. 7, 36, 37.

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ferred for rails and shingles to any other: the fragrance of these swamps is truly delightful.—*Cedar*, red and white, also grows in various parts of the Western Country, of which tubs and buckets are frequently made and are most esteemed.

* It was built at an immense charge and was the paragon of elegance and magnificence. But the master-piece was the port which was made as large as the Pyreus at Athens, and afforded a safe station for ships at a place where the south-west wind beat so furiously, that there was formerly no riding in the harbour without being subject to imminent danger.

CHAIN.* With chains idols were fixed in their shrines, Isa. xl. 19; or criminals in their prison, or servitude, Jer. lii. 11. Chains of gold were worn as ornaments of the neck, Gen. xli. 42. God's law is a *chain;* it restrains from sinful liberty; is uneasy to corrupt men; and is a great ornament to the saints who obey it, Prov. x. 9. The *chains of gold* that adorn the church's neck, may signify her well-connected and valuable truths and ordinances, and the gifts of her officers and members. The *chains of gold* that adorn the neck of particular saints, may denote their gifts, graces, blessings, and good works, that are exceedingly ornamental to their faith, Song i. 10. and iv. 9. The great *chain* wherewith Satan is bound for a thousand years, is the powerful restraints of divine providence, and the just laws against scandalous crimes, faithfully executed, Rev. xx. 1. The *chains* of darkness, wherewith fallen angels are bound till the day of judgment, are, the reprobating purpose of God, the curse of his broken law, their own sinful lusts, and their condemning conscience, 2 Peter ii. 4. Jude 6. Bondage and trouble are *chains:* they restrain our liberty, render us uneasy, and are shameful badges of our guilt; and yet, if borne for Christ, are an honorary ornament, Lam. iii. 7. 2 Tim. i. 16. *Make a chain*, prepare for captivity and slavery, Ezek. vii. 23. Pride is a *chain*, that keeps men under its power; and by a fond discovery of it in their conduct, they use it, as if ornamental to them, Psal. lxxiii. 6.

CHAIN-WORK, is what is wrought in resemblance of a chain, 1 Kings vii. 17.

CHALCEDONY; a precious stone, of a misty grey colour, clouded with blue, yellow, or purple. It much resembles the common agate. The best sort is that which hath a pale cast in blue. It was the third foundation in the New Jerusalem, and might represent Jesus, in the excellency and wonderful connexion of his natures, Rev. xxi. 17.

CHALDEA; a country in Asia, between the 30th and 35th degree of north latitude, and mostly between the 45th and 49th degree of east longitude from London; and so can only be called north of Judea, because the Chaldean armies had to march by Syria, to invade that country. When largely taken, it comprehended also Babylonia, and had the river Tigris on the east side, Mesopotamia on the north, and Arabia the Desart on the west, the Persian Gulf, and part of Arabia-Felix, on the south. The soil was very fertile, but had little rain, sometimes scarce any for 8 months on end; nor is there much need for it, as the Tigris and Euphrates yearly water it; and the inhabitants, by painful toil, supply what is wanting. Its ancient name was SHINAR, because the Lord, by the confusion of tongues, did, as it were, *shake* the inhabitants out of it, to people the rest of the world. What cities were in Chaldea, properly so called, which lay south of Babylonia, is not to our purpose: but when taken to include Mesopotamia, Ur, Carchemish, and others, belonged to it.

The Chaldeans, or *Chasdim*, seem to have been partly descended from Arphaxad the son of Shem, and partly from Chesed the son of Nahor. It appears, both from Herodotus and from scripture, that the Chaldeans were, for some ages, given to robbery, in the manner of the Arabs.

* The Europeans make a kind of extravagant chain which serves to hang watches, tweezer-cases, and other valuable toys upon; in which there are at least 4000 little links in a chain of 4 pendants.

Our chain for measuring land is made of iron wire; rope can be used, if the strands be first twisted contrary ways, and the rope dipped in boiling hot oil; and when dry, drawn through melted wax. A rope thus prepared, will neither gain nor loose any thing in length, even though kept under water all day. *Cyclo.*

Three bands of them carried off Job's camels, Job i. 17. The Assyrians under Pul, seem to have reduced them to order, and formed them into the kingdom of Babylon, for Nabonasser his younger son, Isa. xxiii. 13. The Chaldeans, so called in a strict sense, were a society of pretenders to learning, priests, philosophers, astronomers, astrologers, soothsayers, who, it is said, dwelt in a region by themselves; and the rest of the people were called Babylonians, Dan. ii. 2, 4.

CHALK, or limestones. To make the stones of altars like these, is to pull them down, break them to pieces, and entirely abolish the idolatrous worship, Isa. xxvii. 9.

CHAMBER; an apartment of a house. Some were *inner-chambers*, to which one had to go through part of the house, and were more secret, 1 Kings xx. 30. and xxii. 25. Some were *upper chambers*, or garrets, where it seems they laid their dead; and where the Jews sometimes had idolatrous altars; and where the Christians, in the apostolic age, had often their meetings for worship, Acts ix. 37. and xx. 8. and i. 13.—2 Kings xxiii. 12. Some were for beds, others for entertaining guests, at the three solemn feasts, or other occasions, Matth. ix. 15. 2 Kings vi. 12. Mark ix. 14.

God's *chambers*, are the clouds, where he lays up his treasures of rain, snow, hail, wind; and where he mysteriously displays his wisdom and power, Psal. civ. 3, 13. Christ's *chambers*, are his ordinances, and intimate fellowship with him therein, by which he familiarly instructs, comforts, and protects his people, Song i. 4. To apply to earnest prayer and supplication, and depend on God's promises, perfections, and providence for special protection, is *to enter into our chambers*, that we may be safe, as the Hebrews were in their houses, from the detroying angel, Isa. xxvi. 20. The *chambers built for lodging the serving priests*, at the temple, and which narrowed according to their height, might figure out the intimate fellowship with Christ, and deep concern for the church, which ministers ought to maintain; and that there are but few ministers of true eminency, and these are generally exposed to much distressful persecution, 1 Kings vi. 5. Ezek. xlii. 5, 6. The *little side-chambers* in Ezekiel's vision, that were built on the wall, and widened as they rose in height, might signify particular churches, religious assemblies, and ordinances, wherein the saints are spiritually born, feasted, instructed, and protected; and which are all supported by God, as their wall of salvation; and in which, the more dependent on God, and heavenly-minded men are, the greater is their true liberty, Ezek. xl. 7, 13, and xli. 5, 6, 7. The *bride-chamber*, denotes the most immediate fellowship with Christ, while he continued the bridegroom of his church on earth. The *chambers of the south*, are the constellations or clusters of stars belonging to the southern part of the firmament, which are often hid from us, and whose appearance is ordinarily attended with storms, Job ix. 9.

CHAMBERING; immodest, or unclean behaviour, Rom. xiii. 13.*

CHAMBERLAIN; (1.) A keeper of the king's bed-chamber, or a steward, Esth. i. 10. (2.) City-treasurer, Rom. xvi. 23.

CHAMOIS; a kind of goat; at least, its erected and hooked horns, of the length of six or seven inches, refer it to that class, though the rest of its figure comes nearer to the deer kind. Its whole body is covered with a deep fur, waved and somewhat

* The Greek word rendered *chambering*, is used also in Gal. v. 21. and 1 Pet. iv. 3. in both which places it is translated *revellings*: it signifies those banquetings and night-dances over which the Heathen deity *Comus* was supposed to preside. Such lascivious practices suited the worshippers of Comus or Bacchus; but are quite unbecoming the followers of Jesus Christ.

curled about the ears. Of this animal's skin, the true chamoy leather is made. But whether this be the ZOMER, declared unclean by the Hebrew law, we cannot determine. Dr. Shaw thinks it is rather the Yerassa, or Camelopardalis; which, in figure, has a mixed resemblance of the goat, ox, and deer, chiefly the last; but its neck is long as that of a camel, generally about 7 feet: when erected, its head is about 16 feet high; the whole length of its body is about 18 feet.—Its fore legs are very long, and the hinder ones considerably short. It is beautifully spotted as the leopard, and almost as tame as a sheep, Deut. xiv. 5.

CHAMPAIN; a plain, open country, Deut. xi. 30.

CHAMPION; a strong and noted fighter, 1 Sam. xvii. 4.

CHANCE; (1.) Unforeseen event, 1 Sam. vi. 9. (2.) To happen; fall out, Deut. xxii. 6.

CHANCELLOR; the president of the council for the king's affairs, Ezra iv. 8, 9, 17.

CHANGE; (1.) To alter to the better, or to the worse, Psal. cii. 26. Acts vi. 14. Eccl. viii. 1. (2.) To put, or give one thing for another, Lev. xxvii. 10. (3.) To disannul, Dan. vi. 8. (4.) To give one's right to another, Ruth iv. 7. Antichrist *changes times and laws* when he alters the constitutions and laws of Christ's church, and pretends to make things holy or profane, as he pleaseth, Dan. vii. 25.—The living, at the last day are changed, when their bodies are rendered immortal, 1 Cor. xv. 51. Night is *changed* into day when men can obtain no rest or sleep therein, Job xvii. 12. *Changes and war against men*, denote afflictive alterations of their case to the worse, Job x. 17. Psal. lv. 19. Joshua the high-priest's *change of raiment*, did not chiefly hint, the putting on a suit of fine clothes instead of his filthy ones, but the removal of sin, through the imputation of our Saviour's finished obedience and suffering, and the qualifying him to be a faithful High-priest, Zech. iii. 4.

CHANNEL; the bed in which a river runs, Isa. viii. 7. The hollow of the shoulder-bone is called a *channel*, because somewhat in form as the bed of a river, Job xxxi. † 22.

CHANT; to sing merrily, Amos vi. 5.

CHAPITERS; ornaments on the top of pillars, walls, and the like, somewhat resembling an human head. The many chapiters in the tabernacle and temple, might signify Jesus, as the ornamenting head of his body the church, Exod. xxxvi. 38. 1 Kings vii. 16.

CHAPEL; a house for public worship. Bethel is called the King's *chapel*, because there the Kings of Israel worshipped the golden calf, Amos vii. 13.

CHAPT; rent with drought, Jer. xiv. 4.

CHARGE; (1.) To command solemnly, Exod. i. 22. Gen. xxviii. 1. (2.) To exhort earnestly, 1 Thess. ii. 11. (3.) To put an office or business on one: and so to have the *charge* of any thing, is to have the care and management thereof committed to him, Deut. xxiv. 5. 1 Tim. v. 16. Acts viii. 27. (4.) To bind, or adjure by solemn oath, 1 Sam. xiv. 27. (5.) To accuse, or lay a thing as a crime to one's charge, Job i. 22. Psal. xxxv. 11.

CHARGER; a vessel for holding provisions at table, Numb. vii. 13.

CHARGEABLE; costly; expensive, 2 Sam. xiii. 25.

CHARIOTS. (1.) Light coaches to ride journeys in, Gen. xlvi. 29. (2.) A sort of coaches for warriors to fight from, and to break the ranks of the enemy, 1 Kings xxii. 31. *Chariots of iron*, were such as had iron scythes fixed to their sides, that, when furiously driven, they might mow down whoever stood in the way. A vast number of the Egyptian war-chariots had their wheels divinely taken off, and were drowned in the Red sea,

Exod. xiv. 7. The Canaanites, defeated by Joshua near Merom, lost a multitude of chariots, Josh. xi. 4. Nine hundred *chariots of iron* were in the army of Jabin, commanded by Sisera, Judg. iv. 3. In the beginning of Saul's reign, the Philistines brought into the field 30,000 chariots; but these comprehended the whole of their waggons, and other carriages; or perhaps rather meant such as fought in chariots, as the word seems to be taken, 2 Sam. x. 18. 1 Kings xx. 21.—1 Chron. xix. 18. As the Hebrews were divinely discouraged to trust in chariots and horses, or even to multiply them, it was long ere they used them in their wars; nor indeed was their hilly country very fit for them. When David took a thousand chariots from Hadadezer, he burnt 900 of them, and houghed the horses, reserving only 100 to himself, 2 Sam. viii. 4. Solomon had 1400 chariots, 1 Kings x. 26. Nor, even afterward, do any but kings, and chief captains, seem to have used them in battle: their kings had often two, that if one broke, they might ride in the second, 2 Chron. xxxv. 14. The *binding the chariot to the swift beast*, imports fleeing off from the enemy with the utmost speed, Mic. i. 13. In imitation of the Persians and other Heathen kings, Manasseh and Amon consecrated chariots to the sun; but Josiah destroyed them, 2 Kings xxiii. 11.

God's *chariots*, are angels, providences, and clouds, in the agency and motion of which, he displays his greatness and power, opposes and conquers his foes, and supports and protects his people, Psal. lxviii. 17. Hab. iii. 8. Isa. lxvi. 15. Christ's *chariot of the wood of Lebanon*, of which the bottom is of gold, the pillars of silver, the covering of purple, and the midst paved with love, is that by which he marks his glory, conquers his enemies, or carries his people to heaven; particularly his human nature, which is the fruit of the earth, and was educated in Nazareth, southward of Lebanon. Its *golden bottom*, is his precious, eternal, and immutable Godhead; its *silver pillars*, his choice, pure, and incorruptible graces; its *purple covering*, his bloody sufferings and royal exaltation; its *midst*, his amazing *love* to sinful men. Or, 2*dly*, This chariot is his new covenant, ever fresh, beautiful, and lasting. Its *golden bottom*, is the perfections and purpose of God; its *silver pillars*, the various promises contained therein; its *purple covering*, Christ's fulfilment of its condition; and its *midst*, the redeeming *love* of God to men. Or, 3*dly*, His everlasting gospel, whose *golden bottom* is our divine Redeemer himself; its *silver pillars*, firm, pure, and eternal truths; its *purple covering*, the doctrines of justification through his blood; and its *midst*, the *love*, grace, and mercy, exhibited therein. Or, 4*thly*, His church, deep, fixed, and indestructible. Her *bottom*, is his invaluable Self; her *silver pillars*, are precious ministers and saints; her *purple covering*, Jesus's imputed righteousness, the royalty of her true members in him, and their suffering for his sake; and her midst, *paved with love*, is her ordinances, and the hearts of the saints, Song iii. 9, 10.—Christ resembles *the chariots of Amminadib*, some noted driver. In notable glory and greatness, he comes speedily to help, bear, fight for, and protect his chosen people. But the words may be rendered, *My soul set me on the chariots of my willing people*; their faith, hope, and desire, are the *chariots* on which he gloriously hastens to their relief, Song vi. 12. The *four chariots*, proceeding from between *mountains of brass*, may denote the four noted monarchies; which, according to the eternal purpose of God, have, from small beginnings, and amidst great opposition, appeared in the world, and in their turn, conquered the nations. The *chariot with red horses*, may denote the Assyrians and Chaldeans, cruel and bloody: that with *black horses*, the Medes and Per-

sians, sometimes arrayed in black, and terribly distressful: that with *white horses*, the Greeks, astonishingly victorious, and over-running the very places which the Medes and Persians had done: that with *grizzled and bay horses*, the Romans and Goths, who pushed their conquests chiefly to the southward. Or, might these *chariots* signify angels, as employed in the dispensation of providence, in bloody wars and persecutions, in famines and pestilence, in joy and prosperity, and in events wonderfully mixed? Or, might they signify gospel-ministers, in their diversified conditions? Or, in the periods, apostolic, Antichristian, millennial? &c. Zech. vi. 1—8. Ministers and eminent saints, are the *chariots and horsemen* of a country; such is the regard which God shews them, such the power of their prayers and holy conversation, that they are a noted means of the victories and preservation of their countries, 2 Kings ii. 12. and xiii. 14.*

CHARITY. See LOVE.

CHARITY *of our Lady*, in church history, a religious order formerly in France but now extinct.—There is still at Paris a religious order of women called *nuns hospitallers of the charity of our lady*; who by vow are obliged to administer to the necessities of the poor and the sick, but those only women. *Brethren of charity*, are a sort of religious hospitallers, founded about the year 1297, since denominated *Billetins*. There is also an order of the *Brothers of charity* still subsisting in Romish countries, whose business it is to attend the sick poor, and minister to them both spiritual and temporal succour. *Charity of St. Hippolitus*, denotes a religious congregation, founded about the end of the 14th century, in honour of St. Hippolitus the martyr, patron of the city of Mexico. *Ency.*

CHARM. See DIVINATION. To *be charmed*, is to be affected with charms or spells, Jer. viii. 17.—*Charmers charming never so wisely*, may be rendered the *eloquent putting things together never so wisely*. No human method of delivering gospel-truth can, of itself, make any impression on the heart of an obstinate sinner, Psal. lviii. 4.

CHASE; to follow hard after one with an intent to destroy, Deut. i. 44. To *chase out; chase from; chase away*, is angrily to drive, Job xviii. 18. Prov. xix. 26.

CHASTE. (1.) Pure from fleshly lust, Tit. ii. 5. (2.) Freed from the reigning power of worldly love and sinful corruptions, 2 Cor. xi. 2.

CHASTEN, CHASTISE, CORRECT; (1.) To strike or afflict one for his advantage and instruction. And to refuse or despise *chastisement* or correction, is to undervalue it, and be no way reformed by it, Jer. ii. 30. and v. 3. and vii. 28. Heb. xii. 5. The overthrow of the Jewish nation by the Chaldeans, was the *chastisement of a cruel one*, was very severe, and inflicted by cruel instruments, Jer. xxx. 14. (2.) To punish in just wrath, Lev. xxvi. 28. Thus the *chastisement of our peace* was laid on Christ; that punishment, by the bearing of which our reconciliation with God is effected, was laid on him as our Surety, Isa. liii. 5. To *chasten one's self*, is to be exercised before God, in self-debasement, fasting, and prayer, Dan.

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* Notwithstanding the imperfect state of some of the most necessary arts among the ancient Britons before the invasion of the Romans, yet it is certain that they had *war-chariots* in great abundance; insomuch that Cæsar relates that Cassibelanus, after dismissing all his other forces, retained no fewer than 4000 of these war-chariots about his person.

The Roman *Triumphal Chariot*, was generally made of ivory, round like a tower, or rather of a cylindrical figure, it was sometimes gilt at the top, and ornamented with crowns, and to represent a victory more naturally, they used to stain it with blood. It was usually drawn by four white horses; but oftentimes by lions, elephants, tigers, bears, leopards, dogs, &c. *Ency.*

x. 12. The scriptures are for *correction:* by their powerful influence, they prick a man to the heart, and make him amend of his evil courses, 2 Tim. iii. 16.

CHAWS; jaws, Ezek. xxix. 4. and xxxviii. 4.

CHEBAR; a river in Chaldea, where Ezekiel saw sundry of his visions, chap. i. iii. x. It is thought to have been cut between the Euphrates and the Tigris; or rather, it is that river which had its rise near the head of the Tigris, and run through Mesopotamia, to the south-west, and fell into the Euphrates a little south from Carchemish.

CHECK; hindrance. I have heard the *check of my reproach:* I have heard enough of reproach to discourage me to say any more, Job xx. 3.

CHECKER-WORK; that in which the images of flowers, sprigs, leaves, and fruits, are curiously wrought together, 1 Kings vii. 17.

CHEDORLAOMER, king of Elam, about *A. M.* 2078, subdued the kingdoms of Sodom, Gomorrah, Admah, Zeboim, and Zoar. After they had served him twelve years, they rebelled. In the 14th, he resolved to reduce them. Assisted by Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of Gojim, or *nations*, he marched against them. To deprive them of all possible aid, he first attacked the neighbouring powers; marching southward on the east of them, he smote the Rephaims, near the source of the river Arnon, and pillaged Ashtaroth-karnaim: he routed the Zuzims at Ham, the Emims in Shaveh-kirjathaim, and the Horites in mount Seir. Having proceeded on the south side, till he came to Elparan, he returned, and directed his course to the north-east. In his way, he ravaged the country of the Amalekites, and smote the Amorites who dwelt about Hazazontamar. At last, he attacked the allied troops of the revolted kingdoms. The field of battle was full of slime-pits: the army of the revolters was routed: such as escaped the slaughter fled to the mountains, possibly these on the north-east, which afterwards fell to the lot of the Reubenites. Chedorlaomer and his allies, after ravaging the country, and carrying off a number of captives, and a great booty, directed their march northward, intending to return home by the south-east of Syria. But, informed that Lot his nephew, and family, were among the captives, Abraham, with an handful of servants, and a few Canaanitish allies, pursued the conquerors, overtook them at Dan, and routed them; then pursued them to Hobah, a little to the north of Damascus, and retook their captives and booty. Shuckford would have Chedorlaomer to be the Assyrian Ninyas; and Bedford would have him a deputy of Zameis, king of Assyria; but to me their reasoning does not appear conclusive, Gen. xiv.

The CHEEK, in the human face, is the special residence of comeliness and blushing. And to *smite on the cheek*, or *pull off its hair*, implied at once cruelty and contempt, 1 Kings xxii. 24. Mic. v. 1. Isa. l. 6. Christ's *cheeks, like a bed of spices*, denote the delightful and soul-refreshing comeliness of his person, his humiliation, and the manifestation of his spiritual presence, Song v. 13. Might not the saints, feeding by faith on his beauty and compassion, be signified by the priests having the *cheeks and the maw* of the peace-offering? Deut. xviii. 3. Are not the church's *cheeks comely with rows of jewels;* her outward appearance and form decked with divine truths and ordinances? Are not the *cheeks* of particular saints, their holy and humble conversation, adorned with the gifts of the Holy Ghost? Song i. 10. Wicked men being likened to ravenous beasts, the *smiting them on the cheek-bone, and breaking their teeth*, imports the depriving them, by fearful judgments, of their power to hurt others, Psal. iii. 7.

CHEER; to make joyful, Deut. xxiv. 5. *Good cheer* signifies, (1.) Great joy, Matth. xiv. 27. (2.) Good meat, such as is got of sacrifices, Prov. xvii. † 1.

CHEMARIM, *the black ones*, are by some thought the images of Chamar, Isis, or the moon; perhaps rather the priests that were worshippers of the fire are meant, whose clothes, and often their faces, were black. Or, why might not the *Chemarim* be the agents that officiated as priests in the burning of children to Moloch? Our version, Zeph. i. 4. distinguishes them from the priests; but the priests there mentioned, might be apostate ones of the seed of Aaron, or the priests of some other idol. It is certain, that in 2 Kings xxiii. 5. and Hosea x. 5. the word plainly means idolatrous priests.

CHEMOSH. See BAAL-PEOR.

CHERETHIM, CHERETHITES; (1.) The Philistines, or a particular tribe of them. See CAPHTOR, Zeph. ii. 5. Ezek. xxv. 16. (2.) David's life-guard were called *Cherethites* and *Pelethites*; either because they were partly composed of such Philistines as had joined him; or rather, because they had, for a time, dwelt among that people, and might have their arms and order copied from such particular bands of their troops, 1 Chron. xviii. 17.

CHERISH; to give one cordials, warmth, ease, and comfort, 1 Thess. ii. 7. Christ *cherisheth* his church; he quiets their conscience with the application of his blood; he warms their heart with the shedding abroad of his love, and encourages them by his power and promise, Eph. v. 29.

CHERITH; the river of which Elijah drank, while he was nourished by ravens, 1 Kings xvii. 3, 4. It is thought to have run from the east into Jordan, a little to the southward of Bethshan; but Bochart will have it to be the same as the river Kanah; and Bunting will have it to run eastward to the Jordan between Bethel and Ai.

CHERUB, CHERUBIM. Angels are so called, because they often appeared as young men, mighty in power and knowledge, Psal. xviii. 10. Cherubims, or angels, with an appearance of a flaming sword, were placed at the east, or entrance of the garden of Eden, after Adam's expulsion, to hinder his return: or God dwelt in the cherubims with a flaming sword, Gen. iii. 24. The cherubims, or winged figures that covered the sacred ark in the holy of holies, and these painted on the walls, or hangings of the sanctuary, who seem each to have had the four faces of a man, a lion, an ox, and an eagle, might represent angels and ministers, who, with great activity, wisdom, boldness, patience, and knowledge, view and admire the work of our redemption, and are employed in ministering to the church and people of God, Exod. xxv. 18. and xxvi. 1. The cherubims that attended the wheels, or mingled with the palm-trees, in Ezekiel's visions, may denote either angels or ministers as subservient to the operations of providence, and joined with, and ministering to, the saints, Ezek. i. 10. and xli. 18. God's *riding on cherubims*, imports his majestic use of angels, in the dispensations of providence, Psal. xviii. 10. His *dwelling between the cherubims*, imports his peculiar presence in the Jewish holy of holies; and chiefly his peculiar satisfaction and pleasure in our Mediator; and his law magnifying righteousness; and his readiness to be found of such as seek him, in him, Psalm lxxx. 1. The king of Tyre is called a *covering cherub*: he afforded his subjects an agreeable and glorious protection, while his fine apparel made him shine as an angel, or glitter as the golden cherubims over the ark, Ezek. xxviii. 14.*

* Something may be learned, says Witsius, concerning the form of the cherubims, which covered the mercy-seat from Eze-

W. Knauss sc.

CHERUBIM.

In Ezekiels Vision.

Pub. by Zadoc Cramer. Pittsburgh.

CHESALON, is thought to be the same as Jearim, Josh. xv. 10.

CHESNUT-TREE, is of the beech kind. There are four sorts of it.—That which is most regarded, is a beautiful and tall tree, with a thick shade. Its leaves are formed in shape of a spear head, and their points like the teeth of a saw, and are good for medicine. Its fruit is a kind of nut useful for food. Jacob's peeled rods for marking the embryos of the cattle, were partly of *chesnut*, Gen. xxx. 37, 39. The Assyrian king and his empire, are likened to a *chesnut-tree*, for their glory, power, and influence, Ezek. xxxi. 8.†

CHEZIB. See Achzib.

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kiel x. 14. where, speaking of the cherubims, the prophet says, *Every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.* It is clear, that, under the name of faces the prophet here describes some visible form or appearance like that of a man, a lion, or an eagle. What then are we to understand by the face of a cherub? This Ezekiel himself seems to determine. For, when he enumerates in chap. i. 10. the same faces of the same living creatures, instead of *the face of the cherub*, he puts the face of an ox. What other reason can be assigned for Ezekiel's giving the name of an *ox* to a *cherub*, but that the cherubims had been usually represented under that figure? This opinion is favoured by the etymology of the name. For the word *charab*, whence the name *cherubim* is derived, in the Chaldaic, Syriac, and Arabic languages, signifies *to plow*, in which work oxen were chiefly employed by the ancients. It appears, then, that the figure of the cherubims in the ark, and afterwards in the temple, was that of living creatures having the appearance of a lion and a man, but chiefly that of an ox; and likewise furnished with two at least, if not with more, great wings.—This is all that the scripture suggests upon this subject. As to the tradition of the modern Jews, that the cherubims had the form of boys or young men, it has no solid reason to support it. The modesty of Josephus in speaking of the form of the cherubims is commendable: *They were*, says he, *winged animals, of a form, which God had exhibited to Moses, but which was unlike the form of any winged creatures that had ever been seen by men.* And in another place, *What was their form no one can express or conceive.* Antiquit. book iii. chap. 6. book viii. chap. 2.

But it is of little avail to us to know what was the particular form of these cherubims in the tabernacle and the temple: it is far more necessary and profitable to enquire what the wisdom of God designed to teach us by these emblems. And, in the first place, there is no reason to doubt but that the holy angels were signified by these figures. The cherubims were of gold, to denote the excellency, purity, and perpetuity of the holy angels. Farther, the mercy-seat was an eminent type of Jesus Christ, our propitiation; and the cherubims being affixed to it, may signify the constancy with which the angels are engaged in the service of Christ, John i. 52. They indeed have no need of a propitiation, being without sin; but it is by the propitiation of Christ, that they, who were always faithful to God, are now reconciled to us, and we to them; so that we are become of the same heavenly society with them, Heb. xii. 22. The cherubims in the most holy place were represented as in a bending posture, looking towards the mercy-seat: signifying the intense desire and application with which the angels enquire into the mysteries of our redemption by Jesus Christ, 1 Pet. i. 12. The two cherubims looked to one another and at the same time to the mercy-seat; so in true Christians, the exercises of faith in Jesus Christ and of love to one another are inseparable.

† The *chesnut* belongs to the monœcia class of plants, a genus of the polyandria order: This tree sometimes grows to an immense size: the largest known is the celebrated one on Mount Ætna. This tree, says Dr. Houel, is 160 feet in circumference, but quite hollow within: which however affects not its verdure; for the chesnut-tree, like the willow, depends upon its bark for subsistence, and by age looses its internal parts. As the cavity of this enormous mass is very considerable, the people have built an house in it, where they have an oven for drying nuts, almonds, chesnuts, &c. of which they make conserves. They frequently supply themselves with wood from the tree which encircles their house, so that it seems likely in a short time to go to ruin through the ingratitude and thoughtlessness of its inhabitants. The nuts of this tree make a delicious coffee, and wholesome bread. *Ency.*

CHICKENS; the young brood of hens. Christ's people are compared to them, to mark how foolish and helpless they are in themselves; and how tenderly they are invited and gathered to him, and protected by him, Matth. xxiii. 37.

CHIDE; to find fault with, rebuke sharply, Exod. xvii. 2, 7.

CHIDON and NACHON signify *destruction;* but whether they are the name of a threshing-floor, near Jerusalem, so called, because Uzza was there struck dead for touching the ark; or whether they are the name of its owner, we know not, 2 Sam. vi. 6. 1 Chron. xiii. 9.

CHIEF. (1.) The principal person of a family, congregation or tribe, &c. Numb. iii. 30. Deut. i. 15. 1 Sam. xiv. 38. 2 Sam. v. 8. 2 Chron. xi. 5. (2.) The best or most valuable, 1 Sam. xv. 21. (3.) The highest, most honourable, Matth. xxiii. 6. (4.) Most dear and familiar, Prov. xvi. 28. (5.) Greatest and most esteemed, Psa. cxxxvii. 6. Luke xiv. 1. 2 Cor. xii. 11. (6.) Most forward and active, Ezra ix. 2. (7.) Most noted and wonderful, Job xl. 19.

CHILD, SON, DAUGHTER. Child denotes, (1.) A son or daughter, young in age, 1 Sam. i. 22. (2.) One weak as a child in knowledge and prudence, Isa. x. 19. and iii. 4, 12. 1 Cor. xiii. 11. (3.) One young or weak in grace, 1 John ii. 13. (4.) Persons unfixed in their principles, Eph. iv. 14. (5.) It is sometimes used to express our affection to persons. Reuben calls Joseph *a child*, when about 17 years of age, Gen. xxxvii. 30. Judah calls Benjamin a *little child*, when about 30, Gen. xliv. 20. To become as a *little child*, or be as a *weaned child*, is to be humble, teachable, void of malice and envy, and weaned in affection from the carnal enjoyment of this world, Matth. xviii. 3, 4. Psal. cxxxi. 1, 2. The *man-child* brought forth by the church, and caught up to God and his throne, to rule the nations with a rod of iron, may denote Jesus exalted to be head over all things to his church; or his active members, some of them exalted to glory; and others delivered from persecution, and enabled to oppose and conquer their enemies; or Constantine the Great, the first Christian raised to the Imperial throne, and made a conqueror of the Heathens, and overturner of their idolatries, Rev. xii. 5. *The child shall die an hundred years old.* In the happy Millennium, few shall die of untimely deaths; and children that die in youth, shall have as much knowledge and experience of divine things, as many who, at other times, lived till they were very old, Isa. lxv. 20.

CHILDREN, or SONS; (1.) Not only signify a man's immediate seed, but his remotest descendants, Isa. xix. 11. So the Jews are called children of Israel; the Edomites, of Esau; the Ammonites and Moabites, of Lot; &c. 2 Kings xvii. 8. Psal. lxxxiii. 8. Mephibosheth is called the son of Saul, though but his grandson, 2 Sam. xix. 21. And often descendants are called by the name of their progenitors; so perhaps Jacob is called Abraham, Acts vii. 16. Rehoboam is called David, 1 Kings xii. 16; Abijah, Rehoboam, 1 Kings xv. 6. The descendants of Jacob, Edom, Moab, Ammon, &c. are called by their name. (2.) Inferiors are called *children*, to mark the affectionate kindness which superiors owe to them; and the dutiful regard they owe to these superiors. Eli called Samuel his son; Obed is called Naomi's; Timothy, Paul's; Benhadad, Elisha's; [the apostles, Christ's children; and those to whom the apostles wrote, their children;] 1 Sam. iii. 6. Ruth iv. 17. 1 Tim. i. 18. 2 Kings viii. 9. John xxi. 5. Gal. iv. 19. &c. (3.) Such as are, adopted, or married into a family, are denominated *children* of it: so Moses was the *son* of Pharaoh's daughter, Exod. ii. 10. Salathiel is called the *son* of Neri, because his son-in-law, Luke iii. 27; and Zerubbabel,

the son of Pedaiah, and of Salathiel, because descended from the one, and adopted by the other, 1 Chron. iii. 19. Matth. i. 12. (4.) The inhabitants of a country or city, are called the *children*, *sons*, or *daughters* of it. The Edomites are called *children* of Seir, 2 Chron. xxv. 11. The inhabitants of Gibbar, Bethlehem, and many other places, are called the *children* thereof, Ezra ii. 20—35. The *children of the east*, are such as dwelt on the east of Canaan, Judg. vi. 3. Jesus Christ is the SON the ONLY BEGOTTEN SON of God, his *holy Child*; begotten by eternal, necessary, and natural generation. In respect of his *Sonship*, he was equal with God, Psal. ii. 7. Acts iv. 27. John v. 17, 19. It was not founded in, but manifested by, his miraculous birth, in our nature, his resurrection, his high office, and glorious heirship of all things, Luke i. 35. Acts xiii. 33. John x. 35, 36. Heb. i. 4, 5. The *sons*, among whom Christ is as an apple-tree among the trees of the wood, are angels and men, even the most excellent, Song ii. 3. Holy angels are the *sons of God*: created, supported, and governed by him; and who carefully serve him, and sung his praise at the creation, Job. xxxviii. 6. But whether they, or men professing the true religion, be the *sons of God*, into whose assembly Satan intruded himself in the days of Job, is not absolutely certain, Job i. and ii.—Magistrates chiefly the Jewish, who represented the Messiah, are called *sons* of God; from him they receive their office, power, and dignity, Psal. lxxxii. 6; but magistrates, foolish, and weak, are likened to *children*, or *babes*, Isa. iii. 4. Eccl. x. 16. The posterity of Seth, the nation of the Jews, or other professors of the true religion, are the *children of God*; they were brought into his family of the visible church, called by his name, specially protected and favoured by him; they professed to worship and serve him; and many of them appeared to be spiritually begotten again to a lively hope, Gen. vi. 2, 4. Deut. xiv. 1. Exod. iv. 22.—The Jews were like an exposed *child*, or *infant lying in its blood*; their original was base, their condition in Egypt was extremely mean, and exposed to the most bloody cruelty, but God exalted them into a glorious kingdom, Ezek. xvi. 1—14. They are the ejected *children of the kingdom*; while the Gentiles are admitted into the church, and a state of fellowship with God, they are cast out to ignorance, apostacy, and trouble, Matth. viii. 12. They, while cleaving to their burdensome ceremonies, and other wicked persons cleaving to the broken law, as the means of their happiness, and other legalists, are the *children of the bond-woman*; are the scrdid slaves of the law, of sin, Satan, and the world; and perform their apparently good works, from the servile fears of hell, and hopes of heaven, Gal. iv. 31.

The saints are called the *sons* or *children* of God; they are graciously adopted into his spiritual family, begotten into his image, endued with his Spirit, and entitled to privileges unnumbered, and an inheritance that fadeth not away: are heirs of righteousness, salvation, promises, nay, of God himself, John i. 12. Rom. viii. 14—17. They are the *children* or *seed* of Wisdom, or Christ; by his bloody travail and suffering, and by the influence of his regenerating Spirit he begets them again; and with the view of them he is mightily delighted: he bequeaths to them all the blessings of his purchase: and they love him, and are careful to promote his honour and interest, Matth. xi. 19. Isa. liii. 10. They are *children of light*; begotten of God, the purest light, by means of his pure and enlightening word:—they have the knowledge of divine things, walk in the light of God's countenance and law; the light of their good works shines before men; and they are heirs and expectants of the inheritance of the saints in

light, Luke xvi. 8. They are *children of promise:* by the promises of the gospel, they are quickened, supported, comforted, and secured of eternal life, Gal. iv. 29 They are *children of the Resurrection;* then they shall be raised from the dead, fully conformed to God, and enter on the complete possession of their glorious inheritance in heaven, Luke xx. 36. They are *children of Zion; of Jerusalem; of the kingdom;* and *of the free woman:* they are spiritually born, instructed, and nourished in the church; they are under the covenant of grace; have a spirit of liberty; are freed from the slavery of sin and Satan, and of the broken law; and now under the gospel, are free from burdensome ceremonies, and serve God with cheerfulness of heart, Psal. cxlix. 2. Matth. xiii. 38. Gal. iv. 31. Isa. lx. 4. Christ's disciples were *children of the bride-chamber:* they had early and peculiar intimacy with him, the glorious Bridegroom of souls, Matth. ix. 15. The title *son of man*, is given to Ezekiel, Daniel, and Jesus Christ; but whether it was a title of dignity, importing their peculiar excellency; or if it rather marked our Saviour's debasement, and his delight in our nature; and marked the low original and frailty of these prophets, to be remembered by them amidst their visions, is not agreed, Ezek. ii. 1. Dan. viii. 17. and vii. 13. *Son of man*, and *Son of David* among the Jews, were names of the Messiah; and Christ rarely called himself by another, Matth. xvi. 13. and xv. 32. and xx. 30, 31.

The wicked are *children of this world;* are never born from above; have no portion of felicity, but in this world; nor do they study to fulfil any thing but the lusts thereof, Luke xvi. 8. They are represented as *sons of men*, or Adam: in him they were corrupted; his transgression they imitate; they have no spiritual birth, but continue as the common herd of men, Psalm iv. 2. and xii. 1. and lvii. 4. They are *children of the devil;* they are wholly qualified with the wickedness he introduced into the world; they chearfully imitate, obey, and serve him, John viii. 44. 1 John iii. 10. They are *children of darkness;* they are in a state of darkness and condemnation; their heart is full of ignorance, and their practice of things shameful and wicked, 1 Thess. v. 5. They are *children of disobedience, iniquity, whoredoms:* their carnal mind is enmity against God: their whole practice is a continued rebellion against his law, and a treacherous departure from him, Eph. ii. 2. Isa. lvii. 4. Hosea x. 9. and ii. 4.— They are *children of wrath;* they are naturally full of enmity against God, and heirs of his just wrath and vengeance, Eph. ii. 3. They are *cursed children;* they are a plague to others, and are themselves condemned to everlasting punishment, 1 Pet. ii. 14. Persons eminently wicked are called *children of Belial;* they are lawless, useless, abominable, and abandoned to the most horrid crimes, Deut. xiii. 13. The *children of Abraham*, are such as descended from him by natural generation, as the Ishmaelites, Israelites, Edomites, &c. or such as resemble him in faith and holiness, Luke xiii. 16. John viii. 39. Gal. iii. 7. Matth. iii. 9. The *mother's children*, that annoy the saints, are hypocrites and false teachers, educated in, and visible members of, the church; but not spiritually begotten of God, who often oppress them with human inventions, and angry persecutions, and inward corruptions, natural to us, and co-eval with us, which enslave us into carnal and sinful practices, to the neglect of our proper duty, Song i. 6. The *children of the desolate* are more than of the married wife; the converts of the long desolate Gentile world, are more numerous than these of the Jewish nation, long espoused to Christ: the converts of the church, after Christ's departure to heaven, are more numerous than when she enjoy-

ed his presence on earth, Isa. liv. 1. —*Strange children*, are heathens or wicked persons, or children begotten on heathenish women, Psal. cxliv. 7. Neh. ix. †, Hos. v. 7.

DAUGHTER; (1.) A female child or descendant, Gen. xxxiv. 1. Luke i. 5. (2.) A sister, Gen. xxxiv. 17; called a daughter, because their father was present. (3.) A son's wife, or daughter-in-law, Ruth iii. 18. (4.) It is a name of kindness given to any woman, especially if young, Matth. ix. 22. Ruth iii. 10. (5.) The women of a country, and even the whole inhabitants of it, Gen. xxxiv. 1. Isa. xvi. 2. Psal. xlv. 9. The *daughters of a city*, chiefly a capital one, signify not only its inhabitants, but also lesser cities or villages, Numb. xxi.†25. The *daughters of God's people, of Judah, of Zion, of Jerusalem*, often signify the Jews; but in Solomon's Song, *daughters of Jerusalem* and *Zion*, are nominal professors and saints, weak in grace, Song i. v. and iii. 11. The saints are represented as *daughters;* they are dear to God, and to their elder brother Christ; they receive their all from him, and are affectionate and beautiful, Psal. xlv. 10—14. The *daughters of the horse-leech*, are her young ones, that are never satisfied with blood, Prov. xxx. 15. *The daughters of music are brought low:* in old age, the lungs, and other organs of singing, are weakened; and the ears that attended to it become dull, Eccl. xii. 4. The *daughters of trees*, are their branches and sprouts, Gen. xlix. † 22.

CHIMHAM; the son of Barzillai the Gileadite. To reward his father's kindness, David, on his return to Jerusalem, after the death of Absalom, took Chimham along with him; and, it seems, gave him a portion of land near Bethlehem, where a town called Chimham was afterward built, 2 Sam. xix. 37, 38. Jer. xli. 17.

CHIOS; an island in the Archipelago, or north-east part of the Mediterranean sea, next to Lesbos, and about 12 miles from the shore, over against Smyrna. Paul passed this way as he sailed southward from Mitylene to Samos, Acts xx. 15. It does not appear that any church was planted here for a long time after: even in the fourth century, human sacrifices were in use here; but in the following ages we find Christians here, and a bishop of it, attending the general councils. Nor is the religion of Jesus entirely rooted out to this day. The place is now called Scio, and is chiefly inhabited by Genoese.

CHISLEU; the 9th month of the sacred year of the Jews, and third of their civil. It consists of 30 days, and answers to part of November and December. On the 6th day of this month, the Jews fast for the burning of Jeremiah's roll by king Jehoiakim: on the 7th, they observe a feast of joy for the death of Herod the Great: on the 15th, they fast for Antiochus's profanation of the temple: on the 21st, they have a festival, pretended to be for Alexander's delivering up the Samaritans into their power: on the 25th, they observe the feast of dedication, to commemorate the purging of the temple by Judas Maccabeus.

CHITTIM, KITTIM; the son of Javen, and grandson of Japheth, Gen. x. 4. Probably part of the Cilicians were his offspring. Here Homer mentions the Ketii, and Ptolomy the provinces Ketis and Kitis. It is like some of these removed into the isle of Cyprus, where they founded the city Kitium. Possibly part of them founded the kingdom of the Latins in Italy. Here we find a city called Ketia, or Cetia: and it is observable, that both Latium and Chittim have the same signification of *hiding*. But the chief residence of the posterity of Kittim appears to have been Macedonia, which was called Chittim, after his name. When Nebuchadnezzar intended to invade Phœnicia, perhaps the Tyrians had information of his designs, by some Macedonian sailors; or some Tyrians, after the

ruin of their city by him, fled into Macedonia. It is more certain, that Alexander and his Macedonian troops, almost entirely ruined the Tyrian state, and carried off a number of slaves; wasted Assyria, and overturned the Persian empire, Isa. xxiii. 1, 12. Numb. xxiv. 23. The ships wherein the Roman ambassadors sailed to Egypt, were *ships of Chittim*; were of a Macedonian form, and sailed from a Macedonian harbour, Dan. xi. 30.

CHIUN; either, (1.) An idol, the same with Remphan, if not also with Moloch; or Moloch represented the sun, and Chiun the moon. Or, (2.) A pedestal whereon images were placed, to render them more conspicuous, Amos v. 26.*

CHLOE; a noted Christian woman at Corinth; perhaps a widow, as she is represented as head of her family, from some of which Paul received his information of the divisions at Corinth, 1 Cor. i. 11.

CHOICE. (1.) Most excellent; best, Gen. xxiii. 6. (2.) Most strong, valiant, and skilful in war, 2 Sam. x. 9. The saints are a *choice one*; they are chosen of God, are clothed with the righteousness of his Son, and endued with the grace of his Spirit; and so more excellent than the rest of mankind, Song vi. 9. To *make choice*, is to choose; set a part to a particular work, Acts xv. 7.

CHOKE. To *choke an animal*, is to stop its breath, by pouring water down the throat, or the like, Mark v. 13. To *choke corns* and plants, is to retard or stop their growth, Matth. xiii. 7. To *choke* the product of God's word, is, by carnal cares and corrupt affections and practices, to hinder its efficacy on our heart and life, Luke viii. 14. Matth. xiii. 22.

CHOLER; great anger, Dan. viii. 7.

To CHOOSE, ELECT; (1.) To set apart a person or thing from among others, to some particular use, office, or privilege, Exod. xvii. 9. Psal. xxv. 12. (2.) To renew or manifest a choice, Isa. xiv. 1. and xlviii. 10. (3.) To follow, imitate, delight in, and practise, Prov. iii. 31. and i. 29. God *chooses mens delusions, and brings their fears upon them*, when he gives them up to their delusions, as the just punishment of their sin. Thus God gave up the Jews to their vain fancies, and brought on them the destruction from the Romans, which they, by the murder of our Saviour, thought to evite, Isa. lxvi. 4. John xii. 50. ELECTION imports, (1.) God's act of choosing men to everlasting life, Rom. ix. 15. and xi. 5, 28. (2.) The persons chosen to eternal life, Rom. xi. 7.

CHOSEN, ELECT, ELECTED; picked out from among others to some honourable use. Christ is the *elect* or *chosen* of God; he was from eternity set apart, as the only fit Person to be our Mediator and Surety, Isa. xlii. 1. 1 Pet. ii. 4. Holy angels are *elect*; God set them apart in his purpose, to be established in holiness and happiness, when the rest were overlooked, 1 Tim. v. 21. Christ's people, saved by him, are *elect* or *chosen*: from eternity, God, in his purpose, kindly severed them from the rest of mankind, and set them apart to receive salvation by Christ, to the praise of his glory; and, in time, by his grace, he renders them choice and excellent persons, 1 Peter v. 13. 2 John i. Rev. xvii. 14. For the sake of these, that none of them, in their persons or progenitors, may be cut off, are the days of vengeance on

*Chiun seems to signify *Saturn*, which in the Arabic is called *Cheivan*. *Chun* in Hebrew, signifies to adjust, prepare, or frame; and in Hiphil and Piel, to cause to exist.—The ancients represented Saturn as the author of nature and of all existence. Salmasius and others have shewn that Chiun is the same with what the Egyptians called *Remphan*, or *Rephan*. Hence the 70, having made their translation of the Hebrew scriptures in Egypt, were led to substitute *Remphan* for *Chiun*.

wicked nations shortened: no seducer can draw any of them fully and finally from the truth of the gospel: none can lay any valid charge against them before God: no injury done them shall pass unpunished: angels shall gather them all to Christ's right hand: and they shall infallibly obtain everlasting happiness, Matth. xxiv. 22, 24, 31. Rom. viii. 33. and xi. 7. The Hebrew nation was an *elect* or *chosen* people; God set them apart from the rest of the nations, to be his peculiar church and people, Isa. xlv. 4. Psal. cv. 43. Jerusalem was *chosen;* was divinely fixed upon to enjoy the peculiar symbols of God's presence, the temple, sacrifices, &c. 1 Kings xi. 13. Apostles and ministers are *chosen:* by Jesus himself alone, or by him and his people in conjunction, they are pitched upon, and separated from others, to bear and execute their sacred office, Acts x. 41. *Chosen* warriors, are such as are picked out as the most valiant and skilful in an army, Exod. xv. 4. Judg. xx. 16.

CHRISM, (from the Gr. *I anoint*), oil consecrated by the bishop, and used in Romish and Greek churches, in the administration of baptism, confirmation, ordination, and extreme unction, which is prepared on holy Thursday with much ceremony. *Ency.*

CHRISOM, Crismale, was anciently the face cloth or piece of linen laid over the child's head when it was baptized. Whence, in the bills of mortality, children who die in the mouth are called *chrisoms.* The time between the child's birth and baptism was also called *chrissomus. Ency.*

CHRIST JESUS, the Lord and Saviour of mankind. He is called Christ or Messiah, because he is anointed, sent, and furnished by God, to execute his mediatory office; and called Jesus, because, by his righteousness, power, and Spirit, he is qualified to save, to the uttermost, them that come unto God through him, and appointed of God for that end, and freely given in the offer of the gospel, Isa. lxi. 1, 2, 3. Matth. i. 21. He is the eternal Son of God, equal with his adored Father, in every unbounded perfection. No man that doubts of his being the only true and most high God, can, in consistency with common sense, allow himself to be a Christian. If Jesus be not the supreme God, he was a setter up of idolatry, encouraging men to worship himself; and Mahomet, who zealously opposed such worship, must be a valuable reformer! If Christ be not God, the Jews did well to crucify him as a noted blasphemer, that made himself equal with God: they did well to persecute his apostles, who represented him as the object of worship. If Christ be not God, the whole of the mystery of our redemption is erroneous or trifling. Where is the divine love in sending a nominal God to redeem us? or what can his death avail us, who are not nominal, but real transgressors against infinite Majesty? If Christ be not the supreme God, how obscure, false, absurd, and impious, must the language of the Holy Ghost be, particularly in the oracles relative to him? If Christ be not God, what is the whole Christian religion, but a mere comedy and farce, in which one appears in the character of God, who is not really so? What are its miracles, predictions, and mysteries, but a system of magic, invented or effectuated by Satan, to promote the blasphemous adoration of a creature?

Nor is his eternal generation and divine Sonship less clearly marked in scripture. What a number of texts represent him as God's proper and only begotten Son, prior to all donation of him? Rom. viii. 3, 32. John i. 14. and iii. 16. How often things proper to God are ascribed to him, when marked with the character of Son? Luke i. 32, 35. with 16, 17, 46, 47. John iii. 31, 35, 36. and i. 18. and vi. 46. and ix. 35—38. Matth.

xi. 27. and xiv. 33. and xxvii. 54.—How often is his character of Son plainly distinguished from his official character of Christ? John i. 49. and vi. 66, 67. and vii. 29. Matth. xvi. 15, 16. How often, by his silence, he plainly granted to his enemies, that his claim to be *Son of God*, imported his asserting himself equal with God? John v. 17, 18, 19. and x. 31—39. and xix. 7. To pretend he is called the *proper*, *the only begotten*, Son of God, because God sent him as our Mediator, or because of his miraculous conception by the virgin, is not only groundless and absurd, but even blasphemous; for, if the personal properties of Father, Son, and Holy Ghost, be given up, there must either be three distinct Gods, or but one person, manifested in three different characters.

From eternity, God foresaw mens destruction of themselves, and intended to recover part of them. It was impossible for any, but a divine Person, to be a Mediator, Redeemer, Surety, Priest, Prophet, or King, to answer their revolted, lost, guilty, ignorant, and rebellious condition. Nor was it less necessary, this divine Person should assume the nature of the transgressors, and therein execute the whole work of their redemption, Rom. viii. 3, 4. Gal. iv. 4, 5. Nothing can be more delightful, than to observe, in what respects the personal conjunction of a nature divine, and a human, is necessary to the execution of every office, the sustaining of every relation, and the standing in every state, proper for our blessed Redeemer. God set him up in his purpose, as the Head of an elect world; chose them in him, to everlasting life, in the new covenant; and settled with him the whole conditions of their salvation, and every circumstance thereof, Psal. xl. 6, 7, 8. and lxxxix. 3, 4, &c. Thus our remedy was prepared before we were ruined; and for ages unnumbered, our Redeemer had his delights with the sons of men, before they were formed.

It was not proper the Son of God should assume our nature, and suffer immediately after the fall. The absolute insufficiency of other means for reforming the world, was not fully manifested: the stupendous power of sin was not yet sufficiently discovered: men were not sufficiently warned of his appearance; nor was there a sufficiency of persons to witness the facts, or be agents therein; nor enough of opposition to be conquered by the doctrines of his cross. Preparation, however, was daily made for that astonishing event. By a multitude of typical and verbal predictions, every circumstance of his future life was marked out, that the world might be qualified to give his character a thorough examination whenever he should appear. To mark his readiness to invest himself with our nature, he often appeared in the form of a man; and almost every metaphoric representation of God was taken from things pertaining to men.

When the government was just departing from the tribe of Judah; when the 490 years mentioned by the angel to Daniel, drew to an end; when the nations had been sufficiently shaken by the overthrow of the Persian and Grecian empires, and the erection of the Roman; while the second temple remained in its glory; when an alarming rumour, of the sudden rise of a Jew to govern the world, had spread through a great part of it, and just six months after the conception of the blessed Baptist, our Saviour's fore-runner, the angel Gabriel intimated to the virgin Mary, that, by the influence of the Holy Ghost, she should conceive, and bear the promised Messiah, Gen. xlix. 10. Ezek. xxi. 27. Dan. ix. 24, 25. Hag. ii. 6—9. 21, 22, 23. Mal. iii. 1. Gen. iii. 15. Luke i. 32—35. This virgin was contracted to one Joseph a carpenter. Both were sufficiently mean; but of the now-debased royal family of David. According to the

genealogy of Matthew, adding the three there omitted, Joseph was the 32d in descent from David, in the royal line of Solomon. According to Luke, Mary, by whose marriage Joseph was the son-in-law of Heli, was the 41st from David by Nathan, and the 74th from Adam. The two lines of Solomon and Nathan, sons of David, appear to have met in the persons of Salathiel and Zorobabel; but Joseph sprung from Abiud, an elder son of Zorobabel; and Mary from Rhesa, a younger. Before Joseph had approached her bed, he with great uneasiness, observed her with child. He might have insisted on putting her to death, according to law; but being a good man, and perhaps hoping she might have been forced, or having heard her relate the declaration of the angel Gabriel, he resolved to conceal the matter, and give her a private bill of divorce. But while he thought on these things, an angel warned him to take her home to him as his wife, as she was undefiled; and by the power of the Holy Ghost had conceived, and should bear the Messiah and Saviour of the world. Joseph then chearfully accepted her, but knew her not till she brought forth her illustrious Child. By this marriage, the Virgin's honour was protected; she had one to assist and provide for her in her straits; and her Divine Son had ready access to the congregation, and every ordinance of the Jewish church, Matth. i. Luke iii. 23—38.

Joseph and Mary dwelt at Nazareth; but this not being the place appointed for the birth of the Messiah, an enrolment of the Roman subjects, on which a taxation was afterward founded, while Cyrenius was governor of Syria, obliged the Jews, at this very time, to repair to the places and families to which they originally belonged. Joseph, and Mary now great with child, were obliged to travel about 82 miles southward, to Bethlehem; and were there, and probably their Son, registered in the public records of the empire, as descendants of David. Every inn at Bethlehem was so crowded with strangers, that Joseph and Mary were obliged to lodge in a stable. There she brought forth her divine Babe: and, for want of a cradle, laid him to rest in the manger. That very night, an angel solemnly informed the shepherds, who watched their flocks, on an adjacent field, of the birth of Jesus; and a multitude of other angels sang an anthem of praise for God's grace and mercy to men. The shepherds hastened to Bethlehem, and found the Babe in the debased condition the angel had said. To honour the ordinance of God; to avow himself a member of the Jewish church, and a debtor to fulfil the whole law; to receive his Father's seal of the new covenant made with him, and begin his shedding of blood for his people, this divine Babe was circumcised on the 8th day of his life, and called Jesus, or the Saviour, as the angel had directed before his birth. When about 33 days after, his mother presented herself and her Babe at the temple, Simeon, a noted saint, took the Child in his arms, blessed God for his appearance, and wished to die immediately, as he had seen the incarnate Saviour. He warned Mary, that her Son was set for the fall and rise of many of the Jews: and would, by the treatment he should suffer, occasion much grief to herself. At that very instant, Anna, an aged prophetess, discerned him to be the Messiah, and told her pious friends of his greatness.

After going to Nazareth, and settling their affairs, it seems Joseph and Mary returned to Bethlehem to reside; intending, no doubt, a compliance with the ancient prediction of the place of the Messiah's appearance. But warned by the ancient oracle of Balaam, and other predictions of scripture; warned by the

wide-spread rumour of the Messiah's immediate appearance; alarmed by the sight of an uncommon star; certain Magi, or wise men, came from Persia, Chaldea, or eastern Arabia, to see and worship the new-born King of the Jews. At Jerusalem they enquired for him. Herod and his subjects were terribly troubled at the news of the Messiah's birth. A council was called, who agreed that Bethlehem was to be the place of it. After a private enquiry when the star had appeared, and giving them orders to return and inform him who the Babe was, Herod dismissed them to go to Bethlehem. They had scarce left Jerusalem, when the star appeared to them in the lower region of the air, and conducted them to the very lodging of Joseph and Mary. With joy they proceeded in their journey; and having found the Babe, worshipped him, and gave him presents of gold, frankincense, and myrrh. As Herod intended to murder the Child, an angel warned the wise men to return home without revisiting him; and warned Joseph, now prepared for his journey, by the late presents, to carry the Child and his mother to Egypt, and continue there till further orders. Joseph immediately obeyed. Herod, enraged that the wise men had not returned to inform him of the Child, sent forth his troops, and murdered all the children in Bethlehem, and the places about, under two years old, that he might make sure the murder of Jesus among them.—After Herod's death, an angel warned Joseph and his family to return to Canaan. They did so. The cruelty of Archelaus made them afraid of settling in Judea. By the direction of God, they went northward, and settled at Nazareth; which, unknown to them, fulfilled the ancient predictions of Christ's being the NOTZER, *Preserver*; or the NETZER, *Branch*; Matth. ii. Job. vii. 20. Isa. xi. 1.

At twelve years of age, Jesus came, along with his mother and supposed father, to celebrate the passover. After the festival was over, they returned; but he tarried behind, and conferred with the Jewish Rabbins, to the surprise of all that heard him. His parents at last missing him, returned to seek him. On the third day they found him. His mother asked him, why he had caused her and her husband to seek him so long with sorrowful hearts? He replied, They might have known he would be the object of his divine Father's care, and employed in his business. He, in the most submissive manner, returned with them to Nazareth; and, no doubt, wrought as a carpenter with Joseph: meanwhile, increasing in wisdom and grace, and behaving in such a manner, as recommended him to the favour of God and men, Luke ii.

John Baptist, his fore-runner, had now begun his public ministrations. When Jesus was about 30 years of age he repaired to him at Bethabara, and craved baptism, that he might, according to covenant-engagement, fulfil all righteousness. His baptism sealed his and his Father's mutual engagements, and excited and encouraged the graces of his human nature. On this occasion, the heavens were opened; the Holy Ghost descended on him in the form of a peaceful dove; and the Father proclaimed, that he was his *beloved Son, in whom* he was *well pleased*. The Holy Ghost, by his powerful influence, conducted him to the wilderness; perhaps that horrible one in the mountains of Quarantana, northward of Jericho; or that of mount Pisgah, on the east of Jordan. There he spent 40 days in fasting and prayer, to fit himself for his public ministry. Here, too, he was terribly tempted by Satan; especially at the end of these days. When he was hungry, Satan tempted him to doubt of his Sonship, and work a miracle for his own preservation. He then carried him to Jerusalem, and placed him on a pinnacle of the temple, and tempted him to throw him-

self thence, in hopes of divine preservation. He next carried him to a high mountain, where he represented to him all the kingdoms of the world, and their glory, and offered to give him them all, if he would but fall down and worship him. With detestation, and with scripture-arguments, Jesus baffled these horrid enticements. Satan left him for a time, and holy angels came and ministered to him, comforted him, and gave him provision, Matth. iii. iv. Luke iv. Jesus left the wilderness, and went to the place where John was baptizing. John pointed him out to his hearers, as the *Lamb of God*, that came to make atonement for the sins of the world, Gentiles as well as Jews. Next day he pointed him out in the same manner to Andrew, and perhaps John, two of his disciples. They went after him and enquired where he lodged. He took them along with him, and they abode with him all that day. Informed by Andrew that they had found the Messiah, Peter went along with his brother to see him. It was then Jesus gave him the name of *Cephas* or *Peter*, to signify, that he ought and would be constant and fixed as a *rock* in his religious profession and work. Next day, Jesus returning to Galilee found Philip, and desired him to go along with him. Philip finding Nathanael, informed him they had found that Jesus of Nazareth was the promised Messiah. Nathanael thought it impossible such a blessing could proceed from Nazareth; but on Jesus reminding him of some very secret devotions, he acknowledged him the Son of God and expected Redeemer, John i. 28—51.

Three days after, he, his mother, and disciples, attended a marriage of some friend at Cana of Galilee. When the wine ran short, the mother of Jesus hinted to him the necessity of his working a miracle for their supply. He respectfully replied, that it was improper for her to direct his miraculous operations; but ordered the servants to fill with water some pots that stood by for washing in; this water he turned into the most excellent wine; and thus began to display his divine power, that his disciples might believe in him.—Quickly after, he went up to Jerusalem to keep the passover; and finding the outer court polluted with markets of sheep, oxen and doves, for sacrifice, and tables for exchange of money, he, with a scourge of small cords, drove out the animals, and overturned the tables of the money-changers; telling them, that the place ought to be used for prayer, not for robbery and deceit. Some of the Jewish rulers present, asked his warrant for what he did? He replied, that the resurrection of his body, on the third day, after their murder of him, would exhibit it. He performed a great many miracles at this feast, and many believed he was the Messiah; but as he knew their deceit and inconstancy, he did not trust himself to them. Nicodemus was one of these believers, and came to him by night for instruction. Jesus finding him grossly ignorant of spiritual things, informed him of the necessity of regeneration; and of the cause, nature, and end of his coming into the world, John ii. and iii. 1—21. Jesus departed from Jerusalem, perhaps to the country about Jericho. Here he began to baptize, not personally, but by his disciples. Multitudes resorted to him. [Some Jews, contending with John's disciples for the legal and pharisaical purifications that had been long in use, as preferable to the baptism of John, urged that another person, Jesus of Nazareth, had pretended to set up a new and better baptism, to which people now generally resorted. Whereupon John's disciples complained to him,] that every body was like to desert him, and prefer Jesus and his baptism. John replied, that it was meet in itself, and a great pleasure to him, that the fame of Jesus should grow, and his own decrease.

After John was imprisoned, and the Pharisees had taken the alarm at the multitude of the followers of Jesus, he left Judea, and retired northward to Galilee. Ardent concern for the salvation of lost sinners, determined him to take Samaria in his way. Fatigued with his journey, he rested himself at Jacob's well, hard by Sychar, while his disciples went to the town to buy some provision. Here he conversed with a Samaritan harlot; and, notwithstanding her manifold shifts, shewed himself the all-refreshful and life-giving gift of God; convinced her of her whoredom and wickedness; informed her of the spiritual nature of divine worship, and assured her he was the Messiah. Alarmed with her commendation of him, her neighbours came and received his instruction: many of them believed on him. This, he informed his disciples, was a near presage of the conversion of the Gentiles, John iii. 22—36. and iv. 1—42.

When he was returned to Galilee, numbers, who had seen his miracles at Jerusalem, with wonder attended his instructions. When he was at Cana, a nobleman of Capernaum hearing of his fame, came and begged he would come and cure his son, who lay at the point of death. Jesus replied, it was unreasonable that they would not believe his heavenly doctrines without miraculous signs. He bade the nobleman go, and he would find his son recovered. By the way, the nobleman's servants met him, and informed him, that the child's fever had left him, just at the very time Jesus had intimated his recovery. The nobleman, and his whole family, believed in Jesus, as the promised Messiah. In his course through Galilee, Jesus came to Nazareth his native abode. According as usual, he, on Sabbath, stood up, and read, and expounded the scripture in the synagogue. The passage he insisted on, was the 61st of Isaiah, respecting his mission and qualification for his work. His discourse astonished the audience; but his mean birth, and want of liberal education, prepossessed them against him. He told them, it was common for prophets to be comtemned in their own country: he shewed them, from the case of Elijah and Elisha, that they had small reason to expect to be much blessed with his miracles. In a rage, they dragged him to the top of the hill whereon their city was built, and intended to throw him down headlong. By his divine power he rescued himself, and left the place, John iv. 43—53. Luke iv. 14—30.

Next we find him at Capernaum on the borders of the lot of Zebulun and Naphtali. There, as was anciently foretold, he instructed the inhabitants, called them to change their erroneous sentiments and evil courses, since the New Testament dispensation of the gospel was at hand. Here he called Peter and Andrew, James and John, to leave their employment of fishing, and go with him to preach the gospel, for the salvation of men: [the first two he rewarded, for the use of their boat to preach in, with a miraculous draught of fishes.] As he one day taught in a synagogue, an evil spirit cried out of a possessed person, Why do you disturb us? are you come to torment us before the time? Jesus ordered him to leave the person, which, after hideous roaring, and terrible distortion of the man, he was obliged to do. Soon after, by a touch, and a word of command, he healed Peter's mother-in-law of her fever: she rose directly, and gave him victuals. That evening he healed a number of possessed and diseased persons with the touch of his hand.—Next morning he employed himself in solemn prayer; and, notwithstanding the entreaties of his disciples and others, he departed thence, to preach in the other synagogues of Galilee. The fame of his miracles spread through Canaan, and part of Syria: they brought multitudes of distressed persons, chiefly such as were incura-

ble by physicians, and he healed them all, Matth. iv. 12—25. Mark i. 15—40. Luke v. 1—11. and iv. 34—44.

Great multitudes attending him, he went up to a mountain, and instructed them concerning the blessedness of persons truly religious. He shewed the excellency and usefulness of good works: he shewed, that the divine law was unalterable in its moral precepts; and prohibits malice, angry words, lascivious looks, toleration of beloved lusts, and profane swearing of every kind: he inculcated the most humble and peaceful behaviour towards others: the love of enemies, and the universal imitation of a gracious God in all that we do: he taught them the matter and manner of prayer, the manner of alms-giving and fasting: he shewed them the duty of heavenly thoughts and affections, and of confident trusting in God with respect to outward concerns, and of chiefly seeking a saving interest in his kingdom and righteousness: he prohibited rash judging of others, or doing to them what we would not wish done to ourselves: he inculcated earnest prayer, and diligent endeavours to receive the Lord Jesus, and to walk in him: he warned them to avoid false teachers, and beware of resting on outward shadows of godliness. The important matter, and affectionate and solemn manner of his discourse, astonished his audience, Matth. v. vi. vii.

Leaving that mountain, he went toward Capernaum. In a village near to it, he healed a supplicant leper, ordered him to conceal the miracle of his cure, and to go and offer for his cleansing. The leper blazed the matter abroad; and multitudes hearing of it applied for cures. Jesus retired, and spent some time in solemn and secret prayer. He had scarce entered Capernaum, when a centurion, very friendly to their nation, and who had built them a synagogue, sent some respectable Jews to beg he would come and heal his servant, who lay at the point of death. Upon their earnest invitation, Jesus went along with them. By the way, other messengers met him, and represented, that the centurion thought himself unworthy of his presence, and begged that he would command a cure at a distance, and it would be effected. Jesus signified his great pleasure in the strong faith of this Gentile soldier; and observed it was a presage, that many of the Heathen nations should be quickly converted to the church, and brought to the heavenly mansions, when the body of the Jewish nation should be excluded, and plunged into temporal or eternal misery. [The disease left the servant, as his master had believed, at the command of Christ,] Mark i. 40—46. Matth. viii. 1—18. Luke vii. 1—10.

To shun the crowds, Jesus intended to cross the sea of Tiberias to the eastward. As he travelled to the shore, a scribe, expecting outward advancement, offered to become his disciple. Jesus knowing his heart, told him he needed expect no carnal profits or honour in following him, as himself had not so much as any settled abode.—About the same time, one of his disciples begged leave to go and bury his father: Jesus admonished him to leave worldly cares to worldly men dead in sin, and attend to the preaching of the gospel. Another begged allowance to go and take farewell of his relations; Jesus told him, that, if he was weary of his work, he was unfit to be a chief founder of the New-Testament church. While Jesus and his disciples crossed the sea, there happened a terrible storm. By reason of fatigue, and to try the faith of his disciples he fell asleep. They awoke him, and begged he would rescue them from ruin. After reproving the weakness of their faith, he ordered the storm to cease. A calm ensued.—The mariners were astonished, and the ship quickly reached the eastern shore. They had scarce landed in the territory of the Gadarenes or Gergasenes, when two possessed persons,

the one so uncommonly furious, that he could not be confined, nor kept from tearing his own flesh, among tombs and rocks, met him. From these Jesus ejected some thousands of devils; which, at his permission, entering an herd of swine, carried them furiously into the lake and drowned them.—Thus, at once, he discovered the reality of the possession, and the terrible tendency thereof; he manifested his own power, and punished the Jews for breeding of swine contrary to their law. The owners besought him to leave their country. The person, who had been most furious, begged, that he and his companion might attend him; but being ordered to go home and tell their friends what deliverance had been granted them, they readily obeyed, Matth. viii. 18. Luke ix. 57—62. and viii. 22—40.—Mark v. 1—20. Jesus returned to Capernaum; multitudes, Pharisees and doctors of the law, assembled about him, and were instructed. Miracles a-new confirmed his doctrine. One, afflicted with the palsy, was let down by the roof before Jesus, as the crowd hindered his friends to bring him in by the door. He healed him; and, to the enraging of the Pharisees, declared his sins forgiven. Matthew, a publican, he called to be one of his apostles. At a feast in his house, he vindicated his eating with publicans and sinners; and signified, it was such persons, not righteous ones, who had no sin, that he came to call to repentance: he vindicated his not yet imposing fasting, or other austere duties of religion on his disciples, since they were no more able to bear them, than old bottles were to preserve new wine; or new cloth was proper to mend an old garment; or than an appetite used to old wine, was desirous of new. Meanwhile, Jairus, a ruler of the synagogue, came, and begged he would come and cure his daughter, who appeared in a dangerous condition. As he went along, a woman, distressed for twelve years with a bloody issue, and who had spent all she had on physicians, without being a whit bettered, depending on his miraculous virtue, by touching the hem of his garment, was made perfectly whole. Finding she could not conceal the matter, she confessed the whole to his honour, and was dismissed with a blessing. Meanwhile, the ruler's daughter died. Jesus restored her to life. In his return from the ruler's house, he cured two blind men, and dislodged the devil from one that was dumb. Though the Pharisees ascribed these miracles to magic, and collusion with Satan, he went on preaching, and healing the distressed, Matth. ix. Mark ii. 1—21. Luke v. 18—39. and viii. 41—56.

Moved with compassion to the multitudes who crowded to hear his instructions, he required his disciples to pray, that the Holy Ghost, the Lord of the spiritual harvest, would speedily provide a competent number of preachers. After spending a whole night in prayer, he set apart Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James and Jude, Simon the Zealot, and Judas Iscariot, to his work. He ordered them to go by two's, into all the cities of Israel, preach the gospel, and work miracles, for the relief of the distressed: he directed them to rely on the care of Heaven for their subsistence; to lodge with persons of probity; to give a solemn testimony against the rejecters of their message; to behave themselves with meekness, innocence, and prudence; and to persevere in their work, notwithstanding the most fiery persecutions. After descending from the mountain, he gave the multitude present a summary rehearsal of his former sermon on the mount. As he travelled along from that place, he raised the only son of a widow of Nain to life, as he was carried out to his grave, Matth. ix. 36, 37, 38. and x. Mark iii. 13—19. Luke vi. 13—49. vii. 11—16. and ix. 1—6.

[John Baptist, to confirm his own faith or that of his disciples, sent two of them from his prison] to ask Jesus himself, whether he was the true Messiah? Jesus ordered them to inform John of the miracles which they had seen performed, and the gospel they had heard preached to the poor, and let him judge for himself. He commended John to the multitude present; and remarked, that neither the austere behaviour of John, nor his own more social deportment, had been capable to gain that hardened generation to the faith and obedience of the truth. About this time the twelve returned, and informed him of their success. He rejoiced in spirit, and thankfully adored his Father's sovereignty, in revealing his truth to persons poor and weak, while he concealed it from the wise and prudent. He upbraided Chorazin, Bethsaida, and Capernaum, for their inattention to his instructions and miracles, and threatened their ruin: but invited sinners, weary and heavy laden with sin or distress, to come to him for spiritual rest, Matth. xi. Luke vii. 16—35. Returning to Capernaum, he was entertained by Simon, a wealthy Pharisee. A woman, who had been notoriously wicked, probably Mary Magdalene, washing his feet with her tears, and wiping them with her hair, occasioned an excellent discourse concerning pardon of sin, as the cause of evangelic love. Soon after, he went up to Jerusalem to keep the passover with his disciples, and with Mary Magdalene, Joanna the wife of Chuza, Herod's steward, and Susanna and others, who ministered to him for his subsistence. At Jerusalem, he cured the impotent man, who had lain 38 years to no purpose at the pool of Bethesda, and ordered him to mark the perfection of his cure, by his carrying of his bed. As it was the Sabbath-day, the Jews, being informed that Jesus was his adviser, resolved to have him punished. In his own defence, he remarked, that as his Father continued his work of providence every day, it was proper he should follow his pattern, in doing good on the Sabbath. His challenging God for his Father, occasioned their charging him with blasphemy: in reply to which, he largely vindicated his divine Sonship and mission, Luke vii. 36—50. and viii. 1, 2, 3. John v. Next Sabbath, being the second after the first day of unleavened bread, he and his disciples walked through some cornfields. In their hunger, the disciples plucked, and eat some ears of the corn. The Pharisees were offended. Jesus excused his disciples, from their hunger and necessity; remarking, that, in a like case, David and his servants had eaten the hallowed shew-bread; and that on the Sabbath, the priests, in offering their oblations, did things otherwise unlawful on the Sabbath-day; and that himself was Lord of the Sabbath, and had made it for the real welfare of mankind. Next Sabbath he healed a man who had a withered hand. To vindicate himself, he remarked, that it was usual to draw a sheep or ox out of a ditch on that day, and hence certainly lawful to cure a man. The Pharisees were mad with rage; and along with the Herodians, plotted to put him to death.

The omniscient Saviour, knowing their designs, retired to Capernaum. Here vast multitudes from Jerusalem, Idumea, Perea, or the country eastward of Jordan, and from Tyre, Sidon and Galilee, attended him; a multitude of diseases he healed, and cast out many evil spirits. In his return from the sea-side to his lodging, such numbers attended him for cures or instruction, that his friends almost forcibly carried him away, to take some food, saying he was *beside himself*, or *would certainly faint, though he seemed insensible of it*. Not long after, he cured one whom a Satanic possession had rendered both blind and dumb. The multitude were

amazed; but the Pharisees ascribed his cures to infernal influence. Knowing their thoughts, Jesus remarked their absurdity, in imagining that Satan would cast out Satan; and their self-contradiction, in attributing that in his case to Satan, which, in the case of their own children, they ascribed to the Spirit of God. He assured them, that the ascription of his or his apostles' miracles to Satan, contrary to the clearest evidence, should never be forgiven them. Unaffected by this awakening discourse, they demanded that he would confirm his mission by a visible sign from heaven. Alluding to the typical fate of Jonah, he told them that no new kind of sign should be allowed them, but his resurrection from the dead on the third day. He assured them, that the Ninevites, who repented at the preaching of Jonah, and the queen of Sheba, who so admired the wisdom of Solomon, would, in the last judgment, bear witness against the impenitence and unbelief of the Jewish nation; and by the parable of an evil spirit going out, and returning of his own accord, suggested, that the means used to reform them, were like to occasion their reduction to the most wretched condition. A woman present, and affected with his discourse, cried out, that she was blessed, who had borne such a son. Jesus replied, that it was not natural relation to him or any other, but faith and obedience to God's word, that marked one truly blessed. Meanwhile, his mother and other friends desired to speak with him; he suggested to the multitude, that he esteemed his disciples and others, who obeyed his heavenly Father, his most near and beloved relatives among men, Matth. xii. Mark ii. 23—28. and iii. Luke vi. 6—12. and xi. 14—32.

A great multitude assembling to hear him, Jesus retired from the city to the shore, and taught the people from a ship. By the parable of *the seed falling on the way-side, and on the stony, thorny, and good soil*, he represented the different effect of the gospel, on careless, hard-hearted, carnal and serious souls. By that of the *tares among the wheat*, he shewed, that hypocrites and wicked men, will continue among the saints till the end of the world, and then be fully separated, and wrathfully cast into hell-fire. By the gradual *growth of corn*, he represented the gradual, but imperceptible, growth of his church, and of the graces of his people. By the parable of a *grain of mustard-seed*, he shewed, that, from the smallest beginnings, and by the weakest means, his church should gradually become large, fill the whole earth, and afford spiritual rest and refuge to the Heathen world. By that of the *leaven*, he suggested, that the gospel-dispensation, in its doctrines and influence, should gradually affect multitudes, and bring them to the obedience of faith. By that of the *treasure hid in the field*, he signified, that himself and his truth, found in the field of his word, will, with every wise man, far overbalance every other consideration. By that of the *pearl of great price*, he suggested that men ought to possess themselves of himself, and the blessings of the gospel, whatever it may cost them. By that of the *net cast into the sea*, he represented, that by means of the gospel-dispensation, many, of different kinds and nations, should be brought into the church; and that at the last day, the good should be separated from the bad; these go into everlasting punishment, but the righteous into life eternal. Returning to his lodging, he privately explained these parables to his disciples, and required them to ponder his instructions; that as lights in the world, they might be qualified to teach others, Matth. xiii. Mark iv. Luke viii. 4—19. Leaving Capernaum, he repaired to Nazareth: the inhabitants still imagined that his mean pedigree and education were a sufficient proof that he was an impostor. Their unbelief

rendering it improper to favour them with many instructions or miracles, he only healed a few diseased persons; and retiring from them, taught in the neighbouring villages; and sent out the twelve apostles, with the same orders and powers as before: or, perhaps, it was now they were first sent forth, though they had been formerly called to that work. Hearing of his fame, Herod mightily suspected he might be John Baptist, whom he had murdered, risen from the dead. To prevent every murderous attempt, Jesus retired from his territories. The twelve returned, and gave him account of their success. He thanked God; and, along with them, retired from the multitude. They crossed the lake of Tiberias, to the eastward, and retired to the desart of Bethsaida. Multitudes quickly assembled there: he taught them, and healed their sick. With five loaves and two small fishes, he feasted five thousand men, besides women and children; and twelve baskets, full of fragments, remained over and above. This miraculous multiplication of their victuals, having convinced the multitude that he was the promised Messiah, they resolved to declare him their King. To prevent this carnal attempt, he sent off his disciples to Bethsaida, on the other side of a creek, and himself retired to an hill for his secret devotion. A violent storm almost drowned the disciples, though they sailed according to their Master's orders. When morning was come, they had advanced but about three or four miles: and Jesus came to them, walking on the tempestuous sea. Fearing that it was an evil spirit coming to destroy them, they cried out for fear. Jesus comforted them, and told them who he was. On this occasion, Peter, through his rashness and unbelief, had been drowned, had not Jesus supported him. Upon our Saviour's entrance into the boat, the storm ceased, and they quickly reached the land, in the country of Genesaret, a little to the south of Capernaum. Here he instructed the multitudes who assembled, and healed their sick. The people, whom he had left on the east side of the lake, came over in boats to Capernaum in quest of him. Jesus earnestly called them to labour for spiritual and eternal blessings, rather than for outward provision: he represented himself as the true bread, which satisfies, and for ever renders happy the receivers. Offended with the convictive hints, and spiritual nature of his discourse, many of these followers entirely forsook him. He asked the twelve, if they intended to leave him also? Peter replied, they could safely go no whither else, as he alone had the words of eternal life, and power to confer it. Jesus replied, that even one of them, meaning Judas, was a devil, Matth. xiii. 53—58. and xiv. Mark vi. Luke ix. 1—17. John vi.

Jesus had attended the passover at Jerusalem; but repeated attempts against his life determined him to leave Judea, and return to Galilee. A number of scribes and Pharisees followed him to Capernaum, to find matter of accusation against him. They and other Jews were mightily offended, that he and his disciples did not observe their superstitious custom of washing of hands, nay, of cups, pots, and even the couches whereon they sat, before they took meat. He replied, that their superstitious traditions rendered their religious worship unprofitable, and contradicted the indispensable laws of Heaven; particularly, in pretending to consecrate to the Lord what ought to be given for the relief of aged parents. He told them, it was not the meat which a man took that defiled him in God's sight, but the manifold evils of his wicked heart and life. To shun the effects of their rage, he then retired to the coasts of Tyre and Sidon.—Here, after a severe trial of a Syrophœnician woman, who importunately

begged relief for her possessed daughter, he graciously healed the maid, and extolled the faith of the mother. Returning from this Heathen country, he crossed the Jordan to the eastward, and continued some time in Decapolis. Here, after curing a deaf man, and a number of others diseased, he spent a night in solemn prayer. He then proceeded to instruct the assembling crowds. After they had attended him three days, he fed four thousand men besides women and children, with seven loaves and a few small fishes; and seven baskets full of fragments remained. To prevent an insurrection in his favour, he crossed the sea of Galilee to the westward; and, landing near Dalmanutha, he passed through it and Magdala, in his way to Capernaum. Here the Pharisees tempted him with ensnaring questions; and insisted that he would confirm his pretences to Messiahship by signs from heaven. He rebuked their hypocrisy, and told them, that no new sign should be given them, but that of his resurrection, which had been so long ago typified by the deliverance of Jonah from the belly of the whale. Finding that the truths which he spake made no impression on the Pharisees, he and his disciples again crossed the sea of Galilee to the eastward; and, in their passage, he exhorted them to beware of *the leaven*, the corrupting doctrines of the Pharisees, Sadducees, and Herodians.

Upon their landing at Bethsaida, he gradually cured a blind man, anointing his eyes with spittle. After a short stay in Decapolis, he went northward to Cæsarea-Philippi, and taught there, and in the places adjacent. His disciples told him, that some took him for John Baptist, others for Elias, others for Jeremiah, or some ancient prophet raised from the dead. He asked them their own sentiments. Peter replied, that they were fully persuaded he was the *Christ* or *Messiah, the Son of the living God.* Jesus, after signifying that he knew this, not by human instruction, but by the special teaching of God, assured him, that, upon his own immovable person and office, and the truth just confessed concerning it, he would build his New-testament church, and make him, and his fellow-apostles, the honoured preachers and governors thereof. He had scarce proceeded to inform them of his approaching death, when Peter begged him to spare himself, and wished such things might never happen him. Jesus sharply rebuked him, as one that acted the part of Satan, in tempting him to lay aside his work; and was influenced by carnal views, not from regard to the honour of God. He exhorted all present to study self-denial, and a chearful compliance with trouble, as a necessary preparation for eternal life. He assured them, that no worldly gain could balance the eternal ruin of their soul; and that if they were ashamed to own him and his truths amidst wicked men, he would disdain to own them at his glorious appearance. He added, that it would not be long before he entered his glory; and that some of them present should live to see it displayed, in the erection of his gospel-church, and the terrible ruin of his Jewish opposers, Matth. xv. and xvi. Mark vii. and viii. Luke ix. 18—27.

After six free days, and on the eighth from the time of the above discourse, as he and his disciples were by themselves at the foot of a mountain, probably not Tabor as has been commonly supposed, but one near Cæsarea-Philippi, he took Peter, James, and John along with him, to the top of the mount. While he there prayed, his external appearance was changed, and marked with inconceivable brightness and lustre. To represent him as the scope and substance of the law and the prophets, Moses and Elias descended from heaven to converse with him on the grand topic of his sufferings and death. The

disciples, awakening from their sleep, beheld the vision. Peter rashly begged leave to build three tabernacles; one for his Master, and one for each of the prophets; imagining they were to tarry a considerable time.—He had scarce uttered this inconsiderate request, when a bright cloud received the prophets to heaven; and the voice of God proclaimed, *This is my beloved Son, in whom I am well pleased; hear him:* instead of, above, and in, every prophet. The three disciples were affrighted; but Jesus encouraged them, and charged them to tell no body what they had seen, till after his resurrection. He too informed them, that *John Baptist* was the New-testament *Elias*, and had suffered already. When he came down from the mount next morning, he found the scribes upbraiding his disciples, because they could not cast out a stubborn devil from a tortured child. The child's father related the case to Jesus himself, and begged, if possible, he would relieve his son.—After hinting the necessity of faith, and rebuking the father, and others present, for their want or weakness of it, he ordered the devil to go out of the child. After terrible distorting of the youth, he came out; and the child was healed. Soon after, Jesus privately represented to his disciples, that strong faith, and much fervent prayer and fasting, were necessary to dislodge such stubborn fiends.

In his way to Capernaum, Jesus reminded his disciples of his future sufferings. In his entrance to the city, the Roman tax-gatherers, or, as others think, the collectors of the annual tax for the temple, asked Peter, whether his Master consented to pay the common tribute? To prevent all suspicion of his being of the Galilean party, who refused to acknowledge the Roman authority, or of his being a despiser of the temple, he ordered Peter to cast his hook into the sea, and open the mouth of the fish he first apprehended, and he would there find a shekel of silver to pay tribute for them two. By the way, his disciples had contended which of them should have the highest offices in the temporal kingdom, which they imagined he would quickly erect. To rebuke them, Jesus presented a little child before them, and told them, that it was absolutely necessary they should be as such an one in humility and self-denial. John replied, that they had been so zealous for his honour, that seeing one, not of his society, casting out of devils, they forbade him. Jesus told him it was wrong; that it was extremely sinful and dangerous to discourage the very weakest of his sincere followers. He shewed the danger of giving or taking offence, and the sin of despising the least saint, since not only his angels attended them, but he thought it so worthy of him, to seek out the lost sheep of sinful men. He directed them how to deal with offending brethren, and how to secure the maintainance of their own grace. By the parable of a master forgiving 10,000 talents, which is about 15,475,000 dollars, and that very debtor refusing to forgive his fellow-servant an hundred pence, which is about fourteen dollars and twenty-cents, he represented the absurdity and danger of neglecting or refusing to forgive injuries, Matth. xvii. and xviii. Mark ix. Luke ix. 28—48.

When the feast of tabernacles drew nigh, Jesus's kinsmen, who indeed believed not in him, urged him to go up to Jerusalem, and there render his character illustrious. He reproved their carnal views; declined going up with them, or so much as informing them whether he intended to go at all. After a few days, he went up privately. About the middle of the festival, he taught publicly in the temple; cleared himself of selfish intentions; vindicated his performance of a MIRACLE on the SABBATH-DAY; and foretold, that he would quickly be beyond the reach

of his enemies. On the last day, while the people drew water to pour out in the sacred court, he solemnly invited the multitude to believe in him, that they might abundantly receive the influences and fruits of his Spirit. The Jewish rulers sent their officers to apprehend him; but these, affected with his discourse, returned and told their superiors, that never man spake like him. That evening, Jesus, after his manner, returned to mount Olivet, and spent the night in meditation and prayer. Next morning, he returned to the court of the temple, and taught the multitude. The scribes and Pharisees presented to him a woman taken in the very act of adultery; and to ensnare him, asked, what should be done with her? After appearing for a time as if quite regardless, he advised the accuser, who was innocent of the like crime, to cast the first stone at her. Conscious of their guilt, and apprehensive that he might discover them, they all hastily slipped off, beginning at the eldest. None of them having condemned her, Jesus dismissed her with a solemn charge, to avoid the like sin for the future.—To his numerous audience, he represented himself as the light of the world: he vindicated the truth and efficacy of his doctrine: he shewed, that unless, by means of his word, they were freed from the bondage of sin, and brought from the family of their father the devil, their descent from Abraham could never avail them. He assured them, that he existed before Abraham, and that his foreseen appearance in flesh was the joy of that patriarch's heart. Enraged herewith, the Jews, who had just before reproached him as wicked and devilish, took up stones to murder him; but he slipped out of their company. In his going off, or perhaps some time after, he cured a man born blind, by anointing his eyes with clay, and ordering him to wash them in the pool of Siloam. The Jewish rulers apprehended the poor man, severely examined him concerning his cure and physician; and because he avowed, that certainly he, who could perform such a miracle, must be a good man, and prophet, they excommunicated him from their synagogues, John vii. and viii. and ix. 1—34.

Leaving Jerusalem Jesus retired to Galilee, and there taught about six weeks, till the feast of dedication was at hand. Notwithstanding he knew the plots against his life, he resolved to take the opportunity of this human festival, for the instruction of the people. In his way through the country of the Samaritans, he sent James and John before him, to ask lodging for him and his disciples. When that malicious people knew that he was going to the feast at Jerusalem, they refused him a lodging. The two disciples were eager to command fire from heaven, to burn them up quick. Jesus rebuked their furious zeal; and told them, that his errand to the earth was not to destroy men, but to save them. In his way to Jerusalem, he sent forth seventy of his disciples, with much the same powers and instructions as he had twice before given to the twelve. After executing their orders, they returned to him, probably after he was at Jerusalem, with great joy, because of their success. He told them, that it was but a prelude of the fall of Satan's kingdom; and advised them not to make their success, but their saving interest in the redeeming kindness of God, the chief ground of their joy. When he was within a few miles of Jerusalem, a lawyer asked him, what it behoved him to do in order to inherit eternal life? Jesus hinted, that the fulfilment of the whole law, of love to God and our neighbour, was necessary. The lawyer, willing to justify himself, asked, who was his neighbour, whom he ought to love as himself? whether it was any but Jews? By the parable of the tender-hearted Samaritan, Jesus made

him confess, that no national prejudices should hinder our love to any man. At Bethany, he was entertained by two sisters, Martha and Mary; the one of which he reproved, for her anxious care in making ready their victuals; and the latter he commended, for chiefly minding her eternal concerns, Luke x.

At Jerusalem, in the court of the temple, he found the man who had lately been cured of his blindness, and asked him, if he believed on the Son of God? and assured him that HIMSELF was he: whereon the man immediately worshipped him. Jesus then remarked to the audience, that, by his coming, such as were sensible of blindness should see; and such as were insensible of their spiritual blindness, should have it increased and made known. Some Pharisees, present, asked, if he took them to be blind and ignorant? He told them, that they improved what knowledge they had, chiefly to aggravate their sin. He entertained his audience with a large and delightful discourse concerning himself, as the true Shepherd of his people, who would give his life for their redemption, and would preserve every one of them safe to eternal life. On his avowing himself EQUAL to, and ONE with his Father, and averring that his miracles testified so much, the Jews thought to apprehend him; but he escaped their hands, and went to Bethabara, beyond Jordan, John ix. 35—42. and x.

While he continued in these quarters, he, at his disciples request, prescribed them a pattern of prayer, much the same as he had formerly done in the mount. He recommended the utmost importunity in our addresses to God, as a proper way to succeed. He shewed, that his casting out of devils was no effect of collusion with Satan. He foretold, that the punishment of such as misimproved his instructions and miracles, should be heavier than that of the Heathen world. A Pharisee, who had invited him to dinner, taking offence at his sitting down without washing his hands, he sharply rebuked him and his sect, for their superstitious care to avoid external impurity, while they were so unconcerned for that of their heart; and that, while they scrupulously paid tithes of their anise, mint, and rue, they neglected justice, mercy, and faith. He compared them to *graves*, whose putrefaction is concealed. He reprehended the lawyers, for loading others with their imposed ceremonies, and for their pretence of regard to the ancient prophets, while they hated the messengers of God, who lived in their own times. He assured them, that that generation had, or would, by their conduct, approve all the murder of righteous men, from Abel to Zecharias, and be punished accordingly, Luke xi. From Perea, he went northward to Galilee. Great numbers attended his instructions. He directed his disciples to be always candid and open in their conduct; to stand in due awe of their God, trust themselves to his care, and depend on his immediate direction, what they should answer to their persecutors. After refusing to act the part of a civil judge, in the division of an inheritance between two brothers, he warned his hearers to beware of covetousness and earthly-mindedness. By the parable of a rich man cut off by death, just after his plentiful crop, and while he comforted his soul with the hopes of a luxurious life for many years, he enforced his injunctions. He warned them to make it their chief concern to secure the happiness above, and to be ever ready for an entrance into that eternal state. He told them, that he himself was shortly to be baptized with painful sufferings, and a bloody death; and that, as they might expect their share of trouble in adhering to the gospel, it would be their wisdom, speedily to make sure their saving interest in, and peace with God, Luke xii.

About this time, he was informed of Pilate's murdering some Galileans while they were offering their sacrifices at the temple. He told his audience, that they were not to think these men, or the eighteen Jews, on whom the tower of Siloam had lately fallen, were sinners above others; but that God, by their fate, warned the nation to repent, otherwise they should also perish in a wrathful manner. By the parable of a long *barren fig-tree*, he represented, that unless the present dispensation of the gospel to the Jewish nation speedily brought them to repentance and holiness, they should soon be terribly punished, and their church and state altogether ruined. Upon a Sabbath-day, he cured a crooked woman, who, for 18 years, had laboured under her disease; and vindicated his conduct, by remarking, that even oxen and asses were led forth to be watered on the Sabbath; and much more might a Jewess and a good woman be healed on it. In his way southward, as he taught, one asked him, if few were saved? He earnestly admonished these present, to secure their own entrance into a new-covenant state; as many, who had a form of religion, should be eternally ruined; and the Gentiles, though last invited, would come from every airth [or quarter of the world] and sit down with Abraham, Isaac, and Jacob, while the Jews, who had the first invitation, and were a kind of *heirs of the kingdom of heaven*, should be cast out. Some Pharisees informing him, that it was necessary for him to leave Galilee, as Herod intended to kill him, he bid his informer go tell that fox, that cruel and crafty tetrarch, that it was beyond his power to touch him, till his work should be perfected, and that he would go up and die at Jerusalem. On mention whereof, he brake forth into a mournful lamentation over the wickedness and ruin of that city, Luke xiii.

While he dined in the house of a Pharisee on the Sabbath, a man applied to him for the cure of an inveterate dropsy. He asked these present, whether he might heal him on the Sabbath? None offering to reply, he, by a touch restored the man to perfect health; and, to vindicate his conduct, observed, that an ox or ass was drawn out of a pit on the Sabbath-day. Observing how the guests picked out the best seats for themselves, he advised them to be humble, if they had a mind to be truly honoured; and to bestow their liberality rather on the poor, than in feasting their rich friends. By the parable of a *great supper*, he represented, that the Jews, and afterward the Gentiles, should, by the gospel-dispensation, be solemnly invited and urged to come and enjoy the fulness of God.—In his after-travels, he advised the attending crowd to ponder seriously what trouble and expence it might cost them to follow him faithfully. From his familiar eating with publicans and some noted transgressors, the Pharisees inferred, that he was certainly a bad man himself. To vindicate himself, he, by the parable of the *lost sheep*, the *lost piece of money*, and the *prodigal son*, represented, with what infinite pains, mercy, and pleasure, God recovers and saves self-destroyed, polluted, lost, and prodigal sinners, chiefly of the Gentiles. To excite his audience to the wise improvement of their spiritual advantages, he pronounced the parable of the *unjust steward*. He reproved the Pharisees' pride, and their ill-grounded divorces. To warn them against trusting in riches, and indulging themselves in sensual pleasures, he, by the parable of *Lazarus* and the *rich glutton*, shewed them, that these often corrupt mens hearts, and ripen them for eternal misery. He warned them to avoid offences, readily forgive injuries, and to entertain a just awe of the divine authority, and sense of the unworthiness of their most perfect obedience.—About this time, he

healed ten lepers, one of which, being a Samaritan, returned to render him thanks, Luke xiv. xv. xvi. and xvii. 1—19. Probably, after crossing the Jordan, south of Tiberias, Jesus went southward, along the east side of the river, till he was over against Judea. He assured his Pharisaical audience, that his kingdom should not come in the carnal and observable manner which they expected; and that many fearful plagues should quickly fall on the Jewish nation. By the parable of the *importunate widow*, he represented the advantage of earnestness and perseverance in prayer. To reprove the Pharisees' pride, and mark the hurt of a self-righteous temper, he uttered the parable of the *Pharisee and publican* praying at the temple.—He pointed out the true causes of divorce. He blessed the babes that were brought to him for that end.—He directed the young ruler how to attain eternal happiness; and shewed the difficulty of rich mens being truly religious; and the happiness of such, who, at any age or period, forsake all, to follow him and his truths. This last point he illustrated by the parable of *labourers, hired*, at different hours, to work in a vineyard; and yet, through the liberality of the master, receiving an equal reward. He again foretold his sufferings: he checked James and John, who, by their mother's instigation, ambitiously desired the highest civil offices in the temporal kingdom which they expected him soon to erect; and solemnly discharged all lordly dominion or rule in his church, Luke xvii. 20. and xviii. Matth. xix. and xx. Mark x.

Lazarus, the brother of Martha and Mary, falling dangerously sick, they sent for Jesus to recover him. After continuing where he was two days longer, till he knew Lazarus was dead, Jesus and his disciples set off for Bethany. Before he reached that place, Lazarus had been four days dead, and was buried; nevertheless, after some converse with his sisters, Jesus restored him to life.—This noted and public miracle, convinced a number of Jews, who were there from Jerusalem, that he was the Messiah. Others, being hardened in their unbelief, went and informed the sanhedrim, who resolved to murder him; and issued orders, that whoever knew where he was should discover him. To lessen the evidence of the miracle, they also agreed to put Lazarus to death. Great enquiry and talk concerning him ensued; but he retired to a village called Ephraim, near the wilderness, between Bethel and Jericho. To the last of these places he soon after went, and healed three blind beggars; one, as he entered the city, and two, as he left it. Here he converted Zaccheus the publican. At a feast in his house, Jesus, by the parable of the *pounds, distributed* by a great man to his servants, to trade with till he should return from a far country, represented, that himself would quickly ascend into heaven, to receive his glorious kingdom, and would return to judge the world at the last day; and that it was only such as improved their gifts and endowments that might expect a happy reward; while the Jewish nation, for rejecting him, should be destroyed by the Roman troops, John xi. Matth. xx. 29—34. Mark x. 46—50. Luke xviii. 35—43. Luke xix. 1—29. On the 6th day before the passover, Jesus, amidst a great crowd of attendants, returned to Bethany, and was kindly entertained by Lazarus and his sisters. The day after, he caused his disciples to fetch him an ass, and rode thereon to Jerusalem; while a prodigious multitude strewed branches, and even their clothes, by the way, and echoed loud acclamations of praise, importing, that he was the ROYAL MESSIAH.—Enraged hereat, some Pharisees desired him to forbid the noise. He replied, that God had determined to honour him; and if these babes, and others, were now silent, the very

stones would praise him. As he passed the mount of Olives, and had a full view of Jerusalem below, he with tears lamented and foretold its approaching siege and ruin by the Romans. The inhabitants were mightily moved at his entrance, and asked what this concourse, and these acclamations, meant? When he entered the court of the temple, he, for the second time, cleared it of the money-changers, and merchants of animals for sacrifice, and enjoined the people to make it a place of prayer, not of fraud and deceit. The rest of that day he taught in the temple; while the youth and others, imagining he was just going to erect his temporal kingdom, made the whole court resound with loud acclamations of his praise. At even he retired to Bethany; and returning next morning, he observed a *fig-tree* covered with leaves. Though the time of gathering figs was not come, he hoped this forward tree might have some ripe ones; but finding it had none, he cursed it into future barrenness and withering, as an emblem of what should befall the Jewish nation, who, notwithstanding their general run after John Baptist, or himself, continued in their barrenness, and want of good works. Hearing that some Greeks desired to see him, and whom, doubtless, he admitted, he discoursed of his death and resurrection, and of the blessed fruits thereof among the Gentiles, while the Jews should continue hardened in their unbelief; and exhorted his audience to improve the gospel while they had it, as it would quickly be taken from them, John xii. Matth. xxi. 1—23. Mark xi. 1—27. Luke xix. 29—46. As he taught in the temple, some priests, elders, and scribes, asked his warrant? By offering to inform them, if they would first tell him, whether the baptism of John was of human or divine authority, he checked their impudence. By the parable of *two sons* appointed to labour in their father's vineyard, he suggested, that, notwithstanding the Jews professed readiness in the service of God, the long rebellious Gentiles would sooner yield to the obedience of faith. By the parable of *husbandmen farming a vineyard*, and abusing the owner's servants and son, he hinted, that for the Jews' abuse of God's prophets, and murder of his Son, their church-state should be taken from them, and they be miserably destroyed by the Romans. By the parable of a *marriage-feast for a king's son*, he represented God's earnestness in calling sinners, both Jews and Gentiles; and the fearful vengeance that should overtake the despisers of the gospel, and the hypocritic embraces thereof, Matth. xxi. 23. and xxii. 1—14. Mark xi. and xii. Luke xx. 1—19.

He had lodged all night in Bethany. In his return to Jerusalem next morning, Peter remarked, that the cursed fig-tree was already withered. Jesus took occasion to point out the efficacy of faith and prayer, and the necessity of forgiving injuries. In the night, the Pharisees had resolved to effectuate his murder; and, if possible, to interest the Roman governor therein. To render him obnoxious, they, under pretence of friendship, and scruple of conscience, asked him, if it was lawful to pay tribute to Cæsar? From their use of money bearing Cæsar's superscription and image, he inferred that they were Cæsar's subjects, and owed him his tax, but in such a way as God should not be wronged.—Next, the Sadducees attempted to puzzle him with a question touching the resurrection of the dead. He shewed them, that their error sprung from their ignorance of the scripture, and of the power of God; and that the truth of the resurrection was plainly implied, in God's calling himself the God of Abraham, Isaac, and Jacob, after they were dead. Next, the Pharisees attempted to puzzle him, by asking, which was the greatest commandment? He replied, that our whole duty lay in

first loving God with all our heart, soul, mind, and strength, and in loving our neighbour as ourselves. As they acquiesced in the justness of his answer, he, in his turn, asked them, how the Messiah could at once be David's Son and Lord? To which they could make no reply. While the people stood astonished at his wisdom, he warned them to avoid imitating of the scribes and Pharisees, in their professing much, and doing little; in hiding the vilest practices under a religious disguise; and in a proud affectation of honorary titles. Turning himself to the scribes and Pharisees, he denounced a number of woes against them, for their wickedness and dissimulation; and assured them of the approaching ruin of their city and temple, for their contempt and murder of God's messengers and Son.—Observing the people casting their offerings into the sacred treasury, he remarked, that a poor widow's two mites were the most noted donation, as they were all she had, Matth. xxii. 15—46. and xxiii. Mark xii. 14—44. Luke xx. 20—40. As he was retiring from the temple, one of his disciples remarked, what a fine structure it was: he told him, that in a little not one stone of it should be left upon another. When he had passed the valley of Jehoshaphat, and had sat down on the mount of Olives, Peter and Andrew, James and John, asked him, when the destruction of the Jewish temple, and the end of the world, should happen: and what should be the presages thereof? In his reply, he connected both together, and told them, that false CHRISTS and prophets should arise; terrible wars, famines, pestilences, and persecutions, happen; Jerusalem be besieged; the Jewish church and nation overturned; their capital and other cities razed; and themselves, for many ages, be wretched exiles in almost every nation of the world. He warned them to make ready for it, as they knew not how suddenly it might happen; and as God, on that occasion, would shew singular favour to the godly, and execute terrible vengeance on the wicked, particularly such as knew their duty and did it not. This point he illustrated, by the parables of an *householder* coming unawares to his servants; of a *bridegroom* coming at midnight to *virgins foolish and wise*; and of a *nobleman* calling his servants to account, for the *talents* he had delivered to them at his setting off on a far journey: and concluded, with a plain prediction of his own awful procedure in the last judgment of the world, Matth. xxiv. and xxv. Mark xiii. Luke xxi.

Next day, he continued at Bethany; and told his friends, that, after two days more, his sufferings and death should take place: and even then, the Jewish rulers consulted how to put him to death, though they feared to do it on the feast-day, for fear of the mob's espousing his cause. At even he supped in the house of one Simon, whom he had healed of a leprosy. Lazarus and his sisters were present; and Martha superintended the treat. Mary to the no small grief of Judas Iscariot, and, it seems, of other disciples, poured a box of precious ointment, worth about 43 dollars, on Jesus's head, as he sat at meat. He gently vindicated her conduct, alledging, that they would have opportunities afterward to shew benevolence to the poor, when they should not have his bodily presence to honour. Fired with indignation hereat, Judas posted to the sanhedrim, and agreed to betray his divine Master into their hands, for the price of a slave; the sorry rate of about 15 dollars. This treachery Jesus perceived, but seemed to take no notice of it. It was after this entertainment, or after the passover-supper next night, that Jesus washed his disciples' feet, to teach them humility and brotherly-affection, Matth. xxvi. 1—16. Mark xiv. 1—11. Luke xxii. 1—6. John xiii.

Next day, being the first of unlea-

vened bread, Jesus appointed Peter and John to go into Jerusalem, where they would meet a man bearing a pitcher of water, who, upon demand, would give them a furnished upper-room, to prepare in, for eating the passover. At even, he and they, on the very day observed by other Jews, kept the passover. As they were eating the supper of bitter herbs, Jesus told them that one of them should betray him. Filled with perplexity, they asked him, one by one, Lord, is it I? Jesus replied, it would be one of them, and his fate would be terrible. Instigated by Peter, John, who was reclining on the bed next to Jesus, secretly asked, who should be the person? By giving a sop dipped in the sauce to Judas, Jesus hinted, that it should be HE. Judas suspecting the design, said, Lord, am I the traitor? Jesus told him that he had hit on the person; and added, *What thou doest, do quickly.*—Confounded with this discovery, Judas immediately went out. Jesus hereon observed, that now God would glorify his Son, in making him an atoning sacrifice, and should be glorified in him. The mention of his future glory occasioned new contention among the eleven, which of them should be the greatest in his temporal kingdom. He sharply rebuked them; and advised them humility and perseverence in his service, if they desired a glorious reward.—While they continued their supper, Jesus, consecrating the bread and wine, instituted and dispensed the sacrament of his body and blood. This finished he told them, he would quickly leave them, as to his bodily presence; and charged them to manifest themselves his disciples, by loving one another. He warned them, that they would all desert him that very night; and Peter thrice deny him, though his faith should not utterly fail. He admonished them to prepare themselves with spiritual fortitude for their approaching trials. This they foolishly imagined to mean, their providing themselves with weapons of war. After he had entertained them with a long consolatory discourse concerning the heavenly mansions which he went to prepare for them; concerning the Father's love to them, and the coming of the Holy Ghost to instruct and comfort them; and concerning their union to, and service of himself; he concluded with a solemn prayer, chiefly in behalf of his disciples and people: and, after singing an hymn, left the house when it was near midnight, Matth. xxvi. 15—38. Mark xiv. Luke xxii. 6—38. John xiii—xvii. chap.

Crossing the brook Kidron, they came to the mount of Olives, to a garden of Gethsemane. Jesus, along with Peter, James, and John, retired to a corner thereof. Going a little from them, he prayed thrice with the utmost fervour, that if it was possible, and consistent with his Father's will, his sufferings might be prevented.—At every turn, his disciples fell asleep. Meanwhile, the impressions and fears of his Father's wrath, threw him into such an agony of soul-trouble, that he did sweat great drops of blood, though the night was cold, and he lay without on the ground. At length, Judas, coming with a band of ruffians from the high-priest, did, by a kiss, point out to them which was HE, that they might apprehend him. To shew his power to withstand them, he, with a word, made them fall backward; and after they had recovered themselves, desired them to let his disciples go, if they wanted him. Peter drew his sword, and cut off the ear of Malchus, one of the high-priest's servants. Jesus rebuked him, and told him, it was proper for him to endure what sufferings his Father had appointed him; and that, if it were not so, he could easily obtain multitudes of angels to protect him; and with a touch he healed Malchus's ear. Meanwhile, the disciples fled; and Judas, with his band, carried Jesus to Annas, the late high-priest. Annas interrogated him concerning his disciples

and doctrine. Jesus replied, that as he had taught nothing privately, the Jews could bear witness of his doctrine. Enraged with this mild and just reply, one of the high-priest's servants struck him on the face. Jesus meekly asked him, if it was proper to smite him without a reason.

Jesus being brought to the palace of Caiaphas the high-priest, was sisted before a convention of priests and elders. Great pains were used to find false witnesses; but none *sufficient* could be had. Such as they suborned did not agree in their depositions. At last two presented themselves, who deponed, they heard him say, that he would destroy the temple, and build another in three days. This testimony was neither true of itself, nor was the thing deposed worthy of punishment; nor did they swear to the very same words. Jesus, meanwhile, continued altogether silent.—Caiaphas therefore adjured him by God, to tell whether he was the true Messiah or not. Jesus acknowledged he was; and would hereafter, with great power and glory, judge the world. Caiaphas immediately rent his clothes, and cried, they had no need of further witnesses, themselves had heard him blaspheme. The whole court declared him worthy of death.

[The council, having retired for a little while, Jesus was committed to the] soldiers, who, during the night, offered him a thousand insults. Peter, having followed into the judgment-hall to see the end, upon very slight temptations, thrice wickedly, and at last with horrid oaths, denied, in his presence, that ever he had known him. At the second crowing of the cock, Jesus graciously looked on him; which being attended with powerful conviction of his conscience, he went out and wept bitterly, Matth. xxvi. 35—75. Mark xiv. 30—72. Luke xxii. 38—71. John xviii. 1—27. Next morning, the council early assembled in their ordinary place at the temple, and Jesus was sisted at their bar. They interrogated him, if he was *the Messiah*, and *Son of God?* He replied, that it was needless to tell them, as they were determined not to believe what he said; but they should afterward be obliged to acknowledge his power, when they should see him at the right hand of God, inflicting punishment on his enemies. They again demanded if he was the *Son of God?* He replied, he was. The judges cried out, that he deserved death for his blasphemy. They then carried him bound to Pontius Pilate, the Roman governor, that he might ratify their sentence, and give orders for its execution. Judas the traitor, stung with his guilt, came and asserted his Master's innocence, and threw down the reward of his treachery. Unmoved herewith, they proceeded to Pilate's judgment-hall; but would not enter it, for fear of defiling themselves by a Heathen's house, during their feast of unleavened bread. Pilate therefore came forth to a balcony, and asked their charge against Jesus.—They told him, that he was certainly an evil-doer, who deserved death, which they had not power to inflict. Pilate insisted for a particular charge and proof. They averred, he had perverted the nation, forbidden to pay tribute to Cæsar, and called himself the Messiah. After Pilate had examined Jesus concerning his royalty, he told the Jews that he could find no fault in him. The priests and elders the more vehemently accused him; alledging, he had begun at Galilee, and stirred up the people to rebellion against the emperor. To these accusations, Jesus, to the governor's surprise, never answered a word. Hearing that he had been in Galilee, Pilate sent him to Herod, the tetrarch of that country, who was then at Jerusalem, and glad to have such respect shown to his authority, and to have an opportunity of seeing Jesus. To the interrogations of Herod, and the continued charges of the scribes

and elders, Jesus answered nothing. To express his contempt of him, and of the charges laid against him, Herod, after mocking him a while, sent him back to Pilate, dressed as a mock-king. Once and again, Pilate remonstrated to the Jews, that in his view Jesus was innocent; and, warned by his wife's dream, he washed his hands in water, protesting, that he had no hand in his death. The Jewish multitude cried for his crucifixion, and wished his blood might be on them and their children. Pilate, after permitting the soldiers to array him in purple, and crown him with thorns, as a mock-sovereign, caused them to scourge him, in order to move the pity of the people; and used some further means to obtain his rescue.—Finding the mob were mad on the release of Barabbas, and the crucifixion of Jesus; and fearing they might raise an uproar in the city, and accuse him as unfaithful to Cæsar, he, contrary to his conscience, released Barabbas a noted murderer, and condemned Jesus to be crucified.

The Jews and the Roman guard rudely hurried him to Golgotha, the place of execution. All the way they insulted and abused him, and forced him to bear his own cross. When he had almost fainted under its pressure, they compelled one Simon, a Cyrenian, to assist him in bearing it. Some pious women attended Jesus, weeping for his treatment. He bid them weep for themselves and children; for if he, though *innocent*, suffered in this manner, what terrible vengeance should overtake their *guilty* nation, so ripe for the judgments of Heaven! After offering him vinegar and myrrh, mingled with gall, and stripping off his clothes, the soldiers nailed him to the cross, with a thief on every side of him, and then parted his raiment. On the top of his cross, Pilate had caused to be inscribed, in Hebrew, Greek, and Latin, *This is Jesus of Nazareth, king of the Jews;* nor would he alter the inscription, to make it bear the least charge against him. The Jewish rulers and others ridiculed Jesus as he hung on the cross; and he begged that his Father would forgive these outrageous murderers. At first, it seems, both the thieves that were crucified along with him, upbraided him. At last, one of them rebuked his fellow, asserted the innocence of Jesus, and begged him to save him from ruin. Jesus told him, that that very day he should be with him in the heavenly paradise.—Jesus next recommended his sorrowful mother to the care of John, the son of Zebedee. About noon, when he had perhaps hung near three hours on the cross, the sun was supernaturally darkened, and continued so till three o'clock afternoon. Jesus cried out in the Hebrew or Syriac, *My God, my God, why hast thou forsaken me?* Some derided him, and cried, that he was calling for Elias. Jesus, quickly after, cried, *I thirst.* Some held to him a spunge full of vinegar, which, when he had tasted, he cried out that his suffering-work was finished; and, recommending his soul to God, he bowed down his head and gave up the ghost, Matth. xxvii. 1—50. Mark xv. 1—38. Luke xxii. 68. and xxiii. 1—46. John xviii. 28. and xix. 1—30.

While Jesus expired, the vail of the temple, between the sanctuary and most holy place, was rent asunder, from the top to the bottom, to mark, that the ceremonial distinction between Jews and Gentiles, was now abolished, and our access to the heavenly mansions obtained. The earth shook, the rocks split, and graves were opened; and now, or rather at his resurrection, a number of saints arose, and appeared to many in Jerusalem. The spectators were struck with awe. The centurion, who commanded the guard of soldiers, cried out, that certainly Jesus was a *righteous man;* nay, was the *Son of God.*—The soldiers [that were with the centurion] did beat their breasts for ter-

ror, and in grief for their hand in his death. The pious women, who had attended Jesus from Galilee, were extremely afflicted. That the body of Jesus, and his fellow-sufferers, might not remain on the cross, during the passover Sabbath, the Jewish rulers begged Pilate's allowance to have their death hastened, by the breaking of their legs. The legs of the thieves were broken; but Jesus being dead, not a leg, not a bone of him was broken; only a soldier thrust his spear into his side, and there issued from his heart blood and water. Joseph of Arimathea, having the disposal of the corpse of Jesus, allowed him by Pilate, he, and Nicodemus, after perfuming and wrapping it in fine linen, laid it in Joseph's new grave, which he had cut out in a rock in his garden. Under pretence of fear, that his cowardly disciples might steal away the corpse, and say he had risen, the Jews got the sepulchre sealed, and a guard of soldiers to watch it, till the third day, in which he had said he would rise, should be over, Matth. xxvii. 51—66. Mark xv. 38—47. Luke xxiii. 47—54. John xix. 31—40.

Their precautions to detain him in his grave, contributed to render his resurrection more illustrious and manifest. Early on the third day, and first day of the week, a terrible earthquake happened: an angel appearing in a glorious form, caused the soldiers to flee off in astonishment, and rolled away the stone from the door of the grave. Jesus, the prisoner of divine justice, thus solemnly released, immediately resumed his natural life, by the influence of the Holy Ghost, and came forth leaving his grave-clothes behind him; a token he should visit the grave no more. Mary Magdalene, and other holy women, who, on the Friday, had prepared spices for the further perfuming of his body, came early to his grave. They were astonished to find it open, and the body gone; especially as they saw two angels in the glorious appearance of men, the one at the head of the niche, where the corpse had lain, and the other at the foot; one of which kindly addressed them, and told them their Saviour was risen, as he had foretold. The women run to inform his disciples.—However ill-grounded they judged the report, Peter and John ran to the grave to make trial. They saw the grave-clothes; were persuaded he was risen; and hasted to inform their brethren. Mary Magdalene run back a second time, and wept at the grave. One of the angels comforted her, and asked the cause of her tears. She had scarce turned about to go home, when Jesus himself appeared to her. As soon as she knew it was HE, she was going to embrace him; but he desired her to forbear it for the present, and go, run, and tell his disciples, particularly Peter, who had so lately denied him, that he was risen from the dead, and would shortly ascend into heaven. By the way she met with the other women; and Jesus gave them a visit. Meanwhile, the guard of soldiers had informed the Jewish rulers of what they had witnessed; but were bribed to say, that his disciples had come and stolen him away while they slept. What a farce was this! how deep marked with the most glaring falsehood! That very night, Jesus appeared to two of his disciples, as they went to Emmaus; largely conversed with them on his sufferings and glory; and made himself known in the breaking of bread. By this time also, he had graciously appeared to Peter, who had so shamefully denied him. At night he visited ten of his disciples, while they were met in a chamber; desired them to handle him for their conviction, that it was he himself, and no spirit; and, eating a part of their meal with them, he breathed on them, as a presage of their receiving the Holy Ghost, and authorised them officers in his church. Thomas being absent, averred he would not believe his Master's resur-

rection, except he felt the wounds that had been made in his body.—That day eight days, Jesus appeared to the eleven, and offered Thomas the proof which he had mentioned. Soon after, when Peter, James, and John, Thomas, and Nathanael, were fishing on the sea of Tiberias, Jesus appeared to them; and, by his direction, they caught a multitude of fishes, as a presage of the multitudes which should speedily be converted to Christ. Here he shared an entertainment with them; interrogated Peter concerning his love to him; and predicted his future afflictions. Soon after, on a mountain of Galilee, he appeared to James, to the eleven, and in fine, to above 500 of his followers. Forty days after his resurrection, he appeared to his apostles at Jerusalem, ordered them to wait there, till they should be endued with the miraculous powers of the Holy Ghost, and then go preach the gospel to every person and nation, baptizing men in the name of Father, Son, and Holy Ghost. He assured them of his extensive power, and of his gracious presence with them and their successors, to protect them, and to succeed their labours. Thus talking to them, he led them out to the mount of Olives, near Bethany; perhaps to the very spot in which he had his bitter agony; and while he blessed them, he, amidst multitudes of angels, was conveyed up into heaven, and sat down on the right hand of God; where, amidst inconceivable happiness and honour, he employs himself, ruling his church, interceding and preparing heavenly mansions for his people; and, by his word and Spirit, and providence on earth, prepares them for these. About 37 or 40 years after his death, his terrible vengeance fell upon, and ruined the Jewish church and nation. At the last day, he will, in a glorious manner judge the world of devils and men; put an end to every earthly form of government; and present all his chosen before his Father. Through eternity, he will continue, in our nature, the everlasting means of fellowship between God and ransomed men, Matth. xxviii. Mark xiv. Luke xxiv. John xx. and xxi. Acts i. 12. and iii. 20, 21. Matth. xxv. 31—46. 1 Cor. xv. 24—28. Isa. lx. 19. Rev. xxi. 23. Psal. cx. 4. Isa. ix. 7. As the order in which some of the events mentioned in our Saviour's life is not altogether certain, a view of them, somewhat different from the preceding, and perhaps more accurately arranged, shall be given in the chronological index at the end.

Whatever astonishing mysteries are implied in the incarnation, obedience, and death of the Son of God, it is still more inconceivable, how any deceiver, unlearned or learned, could, with such an air of candour, forge a character so grand and amiable.—When the birth, life, death, resurrection, and glory of Jesus of Nazareth, and the various circumstances thereof, are compared with the ancient types and predictions, the agreement is so plain and full, that it is surprising how any can doubt of his Messiahship. His doctrines, miracles, and resurrection, attested by friends and foes; the success of his gospel; nay, the unbelief of the Jews; the terrible ruin of their church and nation; their miraculous preservation in a distinct body, amidst their dispersion and distress; all the false Christs or Messiahs that have appeared among them, at once fulfil his predictions, and demonstrate his Messiahship. Nothing therefore but ignorance of the ancient prophecies and ceremonies, pride, and a mad desire of a temporal deliverer and sovereign for Messiah, could, or can influence the Jews to reject him. The stupid methods, whereby they confirm themselves in their unbelief, how low and pitiful! For a while, they, ignorant of chronology, shortened the time between their return from Babylon and Jesus's birth, and pretended the season of the Messiah's appearance, prescribed by the pro-

phets, was not come. Next, they became perplexed and divided in sentiment. Some pretended his coming was delayed, because of their sins; but how sin could be a reason for delaying a *deliverer from sin*, they knew not. Others pretended he was born about the time their sceptre departed, and their city and temple was ruined by Titus; but lay concealed among the lepers at Rome, or in the earthly paradise, till Elias should come and manifest him to men. For many ages past, they have been wont to curse the man who pretends to calculate the time of the Messiah's appearance. Instead of justly applying the diversified prophecies to the twofold state of the Messiah, they have stupidly split him into two; one, a descendant of Ephraim, who, amidst terrible distress, shall, with the troops of Ephraim, Manasseh, Benjamin, and Gad, attempt to deliver the Jews, and shall perish in his work. The other of the family of David, who shall raise the former from the dead; raise the deceased Jews; rebuild their temple at Jerusalem; conquer and rule the whole earth.

When we consider the relation of Christ's person as God-man to his work, in executing his offices, and to his states of humiliation and glory: when we consider how God is in, and with him; how all his perfections are displayed, and his truths exemplified in him: when we consider his various relations to the purposes, covenants, words, and ordinances of God, and to the church; and to the privileges, duties, and worship of the saints, whether in time or eternity, we have a delightful view of him, as ALL and IN ALL, Col. iii. 11.

False Christs are such as pretend to be the Messiah. What numbers of these have appeared among the Jews, to punish them for their rejection of Jesus, will be seen under the article JEWS, Matth. xxiv. 24. To have *Christ formed in us*, is to have our persons united to him by spiritual union, that he and his Spirit and grace may dwell in our hearts by faith, Gal. iv. 19. Eph. iii. 17. Jesus and his people, considered as united in one mystical body, whereof he is head, and they members, are called *Christ*, 1 Cor. xii. 12.

The saints are called CHRISTIANS, because they belong to, obey, and imitate Jesus Christ; and are anointed with the same Spirit of God. To constitute one a true adult Christian, he must be united to Christ, as his head and husband; have Christ and his Spirit dwelling in his heart; have Christ's grace implanted in all the faculties of his soul; and must believe, profess, and practise Christ's truths, in conformity to Christ's command and example. They, by divine direction, first received this designation at Antioch, in the apostolic age, and still retain it, Acts xii. 26.

CHRONICLES; an history that records what happened in former times. Two books of the Old Testament are so called. They contain the history of about 3500 years, from the creation, till after the return of the Jews from Babylon; and relate a variety of facts, not mentioned in the histories before written; and add other circumstances; and hence sometimes seem to contradict the former, though they do not really so. It is probable, Ezra wrote the most part thereof. But another book of Chronicles is often mentioned in the history of the kings, and which was but a human work, wherein the history of the Hebrew nation was more largely delineated, 2 Kings xxiv. 5.*

* Arundelian Marbles, or *Parian Chronicles*, are ancient stones, whereon is inscribed a *chronicle* of the city of Athens, engraven in capital letters in the island of Paros, one of the Cyclades, 263 years before Jesus Christ. They take their first name from Thomas earl of Arundel, who procured them out of the East, or from Henry his grandson, who presented them to the university of Oxford, (England). An account of all their inscriptions was published in 1676, by Dr. Prideaux.

CHRYSOLITE. That which the ancients so called was probably the TOPAZ. The jewel, now called chrysolite, is of a golden colour, but of no great value. The Asian chrysolite is very beautiful in its pure state, and is seldom found bigger than the head of a large pin. The American is larger, and the European of Silesia and Bohemia still larger, but of least value. The chrysolite of the ancients, was the seventh foundation of the new Jerusalem, and perhaps the tenth jewel in the high-priest's breastplate, Rev. xxi. 20.

CHRYSOPRASUS; a precious jewel, of a beautiful green colour, mingled with yellow. It was the tenth foundation of the new Jerusalem, Rev. xxi. 20.

CHUB; probably the country of the Cubians, on the north-west of Egypt: but the Arabic version, and others, will have them to be the Nubians, who settled on the south-west of Egypt, Ezek. xxx. 5.

CHURCH. The word so rendered, was anciently used, to signify any public meeting of persons, to consult the common welfare of a city or state; and sometimes it was given to an unlawful assembly, Acts xix. † 32, 39, 41. It has been contended, that the place of sacred meeting is so called, in 1 Cor. xi. 18, 22. and xiv. 34; but in both texts, the word may very well be understood of the *congregation assembled.* With respect to sacred assemblies, the word is used to signify a society of men, called of God by the gospel, out of the world that lieth in wickedness, into the faith, fellowship, obedience, and worship of the Lord Christ, and of God in him. With respect to which sense, it is taken more or less largely. It signifies, (1.) The whole body of the elect, as united under Christ their Head, Col. i. 18. (2.) The followers and worshippers of Christ, in a particular province or city, as Ephesus, Smyrna, Jerusalem, Rome, &c. Rev. ii. and iii. (3.) A particular body of men that are wont to meet together in one place, to profess, worship, and serve the Lord Christ. Thus we read of churches in particular houses, Rom. xvi. 5. Col. iv. 15. In both these last senses, the people, with or without their rulers, are called *church*, Acts viii. 3. and xiv. 23. (4.) An assembly of sacred rulers met in Christ's name and authority, to execute his laws, and govern his people, in a congregation, city, or province, &c. Matth. xviii. 19.

From the beginning to the end of the world, the church is continued; and is a spiritual, holy, regular, and more or less visible society. As relation to Christ, and to one another in him, is the constituent form of a church, the Old and New Testament church agree in essentials; though in their external rites of worship, and many other circumstances, they exceedingly differ. In every age, Jesus Christ is the church's foundation and head; his oracles her binding rules of direction; his glory, and the glory of God in him, and the spiritual and eternal salvation of men through him, are the ends of her establishment.—Men who are by faith united to his person, and sanctified by his indwelling Spirit, and who, as they have opportunity, believe and profess his revealed truths, and submit to his ordinances, are, in every age, her alone true members, Eph. i. 22. and iv. 4,

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The Arundel Marbles, in their perfect state, contained a chronological detail of the principal events of Greece during a period of 1318 years, beginning with Cecrops, before Christ 1582 years, and ending with the archbishop of Diognetus, before Christ 264 years. But the chronicle of the last 90 years is lost; so that the part now remaining ends at the archbishop of Diotimus, 354 years before the birth of Christ.—The absolute authenticity of these marbles, however, have been of late severely questioned; and they were discovered, in some instances, to be inconsistent with the most authentic historical accounts.

Ency. & Cyclo.

5, 6. Col. ii. 17. Eph. ii. 20. Isa. viii. 20. John v. 39. Eph. iii. 21. and v. 25—27. Heb. iii. 1, 6.

For 2500 years, the church seems to have had no ordinary governors or officers; but the patriarchal heads of families were teachers and priests, Gen. xviii. 19. Job i. 5. During much of that period, she had no multitude of ordinances or members.—For the next 1530 years, she was chiefly confined to the Jewish nation; her ceremonial ordinances were exceedingly numerous, and the oracles bestowed on her very extensive. Her teachers and governors were prophets, priests, and Levites. During a great part of both these periods, the visions of God, chiefly to church-guides, were considerably frequent.

For some ages, the providence of God prepared matters for the erection of the New-testament church, chiefly among the Gentiles. The Jews were dispersed into a multitude of places besides their own country. For their use, the Old Testament was translated into Greek, a language which then mightily prevailed in the world. At the birth of Jesus, wise men of the East were miraculously led to adore him; and no doubt carried home the news of his incarnation. During his life, the Samaritans, the centurion, the Syrophœnician woman, and other Gentiles, believed on him. A number of Greeks were anxious to see him. And it is observable, that he chiefly preached in Galilee, and places where multitudes of Heathens were mingled with the Jews. After his resurrection, the church was erected in her gospel-form. The ceremonial rites were abolished, and ordinances more simple and easy, as preaching, baptism, the Lord's supper, &c. established in their room. To plant churches, the extraordinary officers appointed, were apostles, evangelists, prophets. To manage these planted, the ordinary ones were pastors, or teachers, ruling elders and deacons. By means of miraculous operations, chiefly by the saving influences of the Holy Ghost, multitudes in Judea, and in all the countries around, were quickly converted to Christ. Churches were planted in Arabia, Egypt, Ethiopia, and Barbary, to the south and west; in Chaldea, Mesopotamia, Armenia, Assyria, and Persia, to the east; in Phœnicia, Syria, Lesser Asia, Thrace, Macedonia, Greece, Illyricum, Italy, and Spain, to the north.

During the apostolic age, the form of the Christian church was truly glorious. The apostles and others, with amazing diligence, boldness, and prudence, published the truths of the gospel; and were examples of the believers, in faith, in holiness, and charity. The converts to Christianity believed the gospel, and cordially surrendered themselves, and all that they had, to the honour and service, influence, government, and disposal of the Lord Jesus, as their Head, Saviour, and King; denying ungodliness, and worldly lusts; and living soberly, righteously, and godly: were lovers of one another; and ready to lay down their lives for the brethren. Truth, peace, holiness, and order, were every where pleasantly united: soundness in the faith, simplicity of gospel-worship, impartial exercise of discipline, and purity of conversation, remarkably prevailed: honesty, regularity, meekness, prudence, impartial equity, zeal for the honour of Christ, and the edification of mens souls, did run through the whole management of government and discipline. Christians having carefully formed their principles, not on the dictates of men, but on the unerring oracles of God, received the truth in the love and power of it; contended earnestly for the faith once delivered to the saints: they kept the unity of the Spirit in the bond of peace; they bore one another's burdens; they carefully avoided the laying of offensive stumbling-blocks before others; they continued stedfastly in the apos-

tles' doctrine, and in fellowship, and in breaking of bread, and in prayers; they carefully attended to relative duties; and in what stations they were placed, therein they abode with God, Acts ii. 41—47. and iv. 31—34. Psal. lxxii. and xlv. and xcviii. Isa. xi. and xxxv. and xlix. and liv. lv. and lx. &c. Rev. vi. 2.

About *A. D.* 66, when the *second seal* was opened, persecution of the Christians, by imperial authority, began. Nero, a very monster of men, having maliciously burnt a part of the city of Rome, charged it on the Christians, and enacted laws to destroy them. They were terribly persecuted for about a year; multitudes of them were burnt in his gardens, for nightly illuminations. In this persecution, it is probable, Paul and other apostles were murdered. The terrible overthrow of the Jewish church and state, a few years after, tended to confirm the Christian religion; and to wean its professors from their attachment to the ancient ceremonies. About *A. D.* 92, Domitian, another monster of cruelty, raised a new persecution. John the apostle, it is said, was cast into a caldron of boiling oil, and escaped unhurt; and was afterwards banished to Patmos. The murder of Domitian, by his wife and friends, put an end to this persecution, about three years after it began. About *A. D.* 105, the emperor Trajan raised a third persecution. After two years, it was almost stopped, by means of Pliny the younger, who had grown weary of murdering the Christians in Pontus and Bithynia. About *A. D.* 120, a fourth persecution was raised by Adrian. It lasted nine years. Besides, vast numbers of Christians were murdered by the Jewish rebels, in this and the former reign, Rev. vi. 3, 4.

Under the *third seal*, extending from *A. D.* 138 to 235, the [ministers of the gospel of Christ] were less bold and active in spreading it than formerly; nevertheless many of them were excellent men. Justin Martyr, Melito, Athenagoras, Theophilas, Clemens Alexandrinas, Tertullian, and others, wrote well in opposition to Peregrinus, Crescens, Celsus, and Lucian, who attempted to confute the Christian faith; but most of them were deeply tainted with smaller errors in doctrine, or with superstitions in practice. The heresies of the Gnostics and Ebionites, which had formerly sprung up; and of Basilides, Valentinus, Hermogenes, Cerdon, Marcion, Apelles, Montanus, Praxeus, &c. mightily prevailed. The emperors Antoninus Pius, Marcus Aurelius, and Septimius Severus, though famed for equity and goodness, persecuted the Christians with no small fury. These things produced a soul-ruining famine of the pure preaching of the gospel, while multitudes of the Roman subjects perished for want of common food, Rev. vi. 5, 6.

Under the *fourth seal*, extending from *A. D.* 235 to almost 300, matters still grew worse: the bold zeal, patience, and prudence of ministers, and even the purity of gospel-truth, gradually decreased. The Christians felt their share of the terrible ravages, famines, and pestilence, which wasted the empire. The rise of the Sabellian, Samosatenian, Manichean, and other heresies; the wild fancies of Origen, and the schism between the partisans for and against him: the schism of the Donatists, raised by Novatus and Novatian, under pretence, that some compliers with idolatry, in time of persecution, were too easily re-admitted to the church; the schism between the Roman, and the African, and Asian churches, about the rebaptizing of such as had their baptism from heretics; the persecutions raised by the emperors Maximin, Decius, and Valerian, exceedingly distressed the church, Rev. vi. 7, 8.—From *A. D.* 260 to 302, the Christians, suffering no general persecution, had access to hold a variety of lesser

councils against heretics and schismatics. Meanwhile, streams of Roman blood were shed by the Goths, Alemans, Sarmatæ, Quadi, and Persians, and in their own mutual broils; but the murder of the Christians demanded no further revenge on these Heathens. It was, however, delayed of God till another persecution, and by far the most terrible, that had happened. The emperor Dioclesian began it about 302, and it lasted ten years, and extended to the whole Christian church, under the power of the empire. The Christians, chiefly the ministers, were scourged to death, had their flesh torn off with pincers, and mangled with broken pots. They were cast to wild beasts; were beheaded, crucified, burnt, drowned, tore to pieces between trees, roasted by gentle fires; and some, by holes made in their body, had melted lead poured into their bowels. In Egypt alone, it is said, 140,000 were cut off by violent deaths, and 700,000 by banishment and hard labour. In every part of the empire, churches were razed to the ground, and the copies of the scriptures were burnt. It appears, from some medals struck on the occasion, that the persecutors thought they had effectually and finally ruined the religion of Jesus.

Herod, Nero, Domitian, and almost every noted persecutor, had already been marked with the signal vengeance of God. Dioclesian, and Maximian Herculius, his partner, had scarce begun the above persecution, when Galerius, a subordinate Cæsar, obliged them to resign their power, and retire to a private condition. It is said, Dioclesian afterwards ended an anxious life, by a draught of poison. Herculius often attempted to resume his power, and at last, for the intended murder of Constantine, his son-in-law, had his neck broken.—Maxentius, his son, had his army of 200,000 routed by Constantine; and himself, being obliged to fly by the Milvian bridge, was, with a large part of his army drowned in the Tiber, just where he had laid snares for Constantine's life. Galerius died of a terrible and loathsome distemper, begging the prayers of Christians for his relief. Constantius Chlorus, his colleague, was not a persecutor; and his son Constantine succeeded him. Though he had not yet thought of embracing the Christian faith, yet, detesting the cruelties of his partners in the empire, he warred on, and vanquished Maxentius. In *A. D.* 312, he emitted an edict of toleration to the Christians: Maximin, his colleague, quickly revoked it in the east; and, instigated by the Heathen priests, made war on Licinius, the brother-in-law of Constantine. Enraged that his army was routed, he murdered a multitude of the priests, who had promised him the victory. He was just going to venture a second battle, when he was smitten with blindness and terrible pain: he poisoned himself; and, amidst rage and despair, acknowledged his trouble the just punishment of his persecution of the innosent Christians. For a time, Licinius, now Cæsar, or deputy-emperor in the east, pretended to favour the Christians; but afterwards commenced a persecutor. Constantine, his brother-in-law, and now a Christian, marched against him; defeated him in three great battles: in the last of which 100,000 were slain. Licinius was taken, and afterward put to death, Rev. vi. 9—17. Psal. xxi. 8—12. and cx. 5, 6.

Under the opening of the *seventh seal*, chiefly from *A. D.* 323 to 338, the Christians enjoyed a great calm of prosperity: Constantine enacted a variety of laws in their favour; he scarce admitted any but Christians to offices of state. He called the council of Nice, which condemned the Arian heresy. He vigorously promoted the strict sanctification of the Lord's-day. He erected churches and schools, and established revenues for the Christian ministry. After he

had tried softer methods for extirpating the Heathen idolatry, he, for the six or eight last years of his life, used others more rough. He destroyed the idols, pulled down their temples, and sometimes banished the obstinate priests, or put them to death. By these means, Heathenism was mostly dislodged from the cities, but continued in the *pagi*, or *villages*; and so came to be called *Paganism*. His excessive favour to the Christian ministry, and to new converts, occasioned pride and ambition; and many assumed the Christian name who had no cordial regard to religion. It is certain, however, that multitudes, both of Jews and Gentiles, were sincere converts; and the gospel was propagated among the Persians, Indians, and the nations on the east of the Euxine sea, Rev. vii. and viii. 1. and xii. 1—11.

To punish the Christians for their abuse of prosperity, a long series of terrible judgments, signified by the apocalyptic *trumpets*, came upon them. Before Constantine's death, which happened in the year 337, the Arian heresy, which represents our Redeemer as no more than an excellent creature, or secondary God, was introduced; and, amid the terrible contentions, that emperor was decoyed to favour the leading Arians not a little. Constantius his son, who, after the death of his two brothers, became sole emperor, was a cordial Arian, and persecuted the orthodox.—Julian the apostate, his cousin and successor, did all that lay in his power to abolish Christianity, and re-establish the Heathen idolatry. At first he studied to have the Heathens decked with an appearance of learning, benevolence, and other excellencies, ordering the youth to be educated by Heathen teachers. But afterwards he encouraged the Heathens in office under him, to oppress and murder the Christians. [He intended to raise a furious persecution as soon as he should return from the Persian war:] but he was killed in it, when he had scarce reigned two years.

About *A. D.* 366, Valens, the emperor of the East, an Arian, raised a furious persecution of the orthodox, and continued it till his death in 375. Valentinian, his son, was more favourable to them; but the terrible contentions occasioned by the Arians and half Arians, and by the Macedonians, who denied the divinity of the Holy Ghost; and the continued schism of the Donatists, who reckoned their fellow-Christians almost Heathens in comparison of themselves, raging in Africa; together with the heresies of the Photinians, who thought Christ a mere man, and the Holy Ghost no divine person; and of the Apollinarists, who believed Christ's flesh consubstantial to the Deity, and not formed of the substance of the Virgin, and that his divine nature supplied the place of a soul; [some of them supposing also that his flesh was an apparent, not a real, body]; and of the Audeans, or Anthropomorphites, who imagined God to have a material body like their own, exceedingly troubled the church. From *A. D.* 379 to 395, the church had some outward calm. Theodosius the emperor favoured the orthodox; made a great many laws for the abolishment of Heathen idolatry, which had been regaining its ground ever since the death of Constantine. This prosperity was quite abused: now, as well as formerly, councils were held, one would think rather to gain victories, than really to establish the truth. Violently the Romish bishops struggled to have all appeals made to them; and every where the clergy contended for their own, or their friends', promotion, into the stations of bishops, metropolitans, &c. In the fourth century, the superstition, formerly begun, exceedingly increased. Besides lordly bishops, we find arch and subdeacons, exorcists, and canonical singers: they lighted candles by day in their churches: they burnt incense in the time of prayers and sacraments; they abstained from particular meats, during their stated fasts; they admired celibacy; they

prayed to departed saints; marked a great veneration for reliques, the cross, &c. they set up images in churches, and sometimes adored them; the clergy officiated in robes held sacred; they prayed for the dead, and sometimes for the damned, that their torments might be mitigated. They baptized the dead; and allowed baptism by laics. People went in pilgrimage to our Saviour's sepulchre: and men and women began to live by themselves, in a monkish manner, under pretence of being wholly the Lord's.

About the beginning of the fifth century, Arcadius and Honorius, the sons of Theodosius, renewed the Arian persecution of the orthodox.—The terrible ravages of the Goths, Huns, Vandals, and Heruli, repeated, till, in 476, the empire was abolished, soon gave the emperors other work than to persecute the saints. But the Heathen Goths turning Arian, carried on the persecution of the orthodox, almost wherever they had power. While the Donatists and Circumcellions tore to pieces the African church, the Arian Vandals seized on the country, and terribly persecuted the orthodox. The Heathens in Persia raised a no less cruel persecution of the Christians there; and the Saxon ravagers almost ruined the churches in Britain. Meanwhile the Pelagian, Nestorian, and Eutychian heresies, troubled the church. The different parties scarce stuck at any thing, which they imagined could render them superior in councils, or otherwise. The two last of these heresies still remain in the eastern churches. Few, I believe, of these called Nestorians, or Eutychians, distinctly knew what they would have been at; but it is much to the honour of the former Nestorians, that they were so diligent in spreading the Christian religion in a great part of Eastern Asia, though not a little obscured by their whims and superstitions. The first [of the heresies just now mentioned,] invented by Pelagius, who was once extremely famous for a shew of piety, still subsists, with some refinements among the Popish and Arminian parties in Europe. In this century, we find patriarchs, primates, archbishops, vicars; and it was an established rule with the clergy to model the church, after the form of the empire, as much as they could; the celibate of the clergy, the doctrine of purgatory, and of the middle state of souls, till the last day, and of the absolute necessity of baptism, took place.

About the commencement of the sixth century, the external state of the church seemed more agreeable, Theoderic, the Gothic king of Italy, except a little before his death, acted with great moderation. Hilderic, the Vandal king of Africa, favoured the orthodox. Justin, the emperor of the east, was at great pains to reform and reunite the Christian church, and procured an union between the eastern and Romish after a long schism. Justinian, his successor, recovered Africa from the Vandals, and a great part of Italy from the Goths; and enacted a vast number of civil laws in favour of the church.—The Arian Goths and Vandals, however, distressed the orthodox not a little. After the overthrow of the Vandal kingdom in Africa, the Donatists recovered their power. Moreover, the Tritheists, Severetes, Agnoætæ, and Aphthartodocæ, with their heresies and deliriums, troubled the church. In this century, we find arch-presbyters, village-bishops, and patriarchal thrones; with temples, feasts, and litanies, to angels, to the virgin Mary, to the apostles, and martyrs; and every thing pretended to have been connected with saints, was held in veneration. Multitudes of feigned miracles were said to be wrought: new rites of consecration, and a new office of the mass, shaving of monks, and, perhaps, the reservation of the eucharist, or consecrated elements of the Lord's supper on the

altar, &c. were introduced, Rev. viii. 2—12. and xii. 12, 13, 15, 16.

Ignorance, error, profaneness, and superstition, had now almost quite obscured the light of Christ and his word; neither the ordinances, nor officers of the church shone as of old. The discipline was corrupt and remiss, especially in favour of the great. The government was almost one perpetual struggle between the bishops, chiefly these of Constantinople and Rome, which should be greatest. The worship was sufficiently ceremonious; but Gregory the Great, bishop of Rome, about *A. D.* 600, by his canons of the mass, his canticles, antiphones, and other superstitious institutes relative to stations, litanies, processions, lent, oblations for the dead, pontifical robes, consecrations of temples and altars, monastaries, and reliques, almost unnumbered, made it much more so. In this state of things, it was easy for Mahomet the ARAB, to introduce his stupid and sensual delusion in the east; nor more difficult for the proper ANTICHRIST to erect his throne in the west, Rev. ix. 1—11. and xiii. Dan. v. 7. 2 Thess. ii. 1 Tim. iv. 3, 4. 2 Tim. iii. 1—9.

Thus, about *A. D.* 606, the Christian church entered into her wilderness state, and began to have her outer court of civil authority, visible appearance, and nominal professors, trodden down by the Gentiles, for *forty and two months*, or 1260 years. The state of matters under ANTICHRIST in the west, has been already exhibited. Nor has the state of the eastern church been much better.—The Nestorian or Eutychian whims or heresies have mightily prevailed in the south part thereof. Nor could a sagacious observer say, what the most of her members from the north coast of Russia, to the southern borders of Abyssinia, have for their religion, except regard to saints, pictures, reliques, and the like. By their own contentions, and by the Turkish oppression, a great part of them are outwardly miserable.—But though the din of arms, and the ravages of war, hath hindered our having any just history of the eastern churches for almost 1200 years past; yet we have reason to hope, there has been a succession of witnesses for God.—A Christian church has been preserved in Ethiopia, notwithstanding vigorous attempts to introduce Mahometism and Popery. What friends to truth some emperors and patriarchs of Constantinople have been, is not a secret. In the last century, Cyril, the patriarch, zealously contended for almost all that protestants do, and on that account was terribly persecuted by means of the Jesuits and others.

It is easy to trace a succession of witnesses for Jesus Christ, against his rival of Rome. In the seventh century, the Greek church vigorously opposed the papal supremacy.—Multitudes in Italy, France, Spain, and Britain, refused the yoke of the Roman pontiff; and a deal of the new superstition, as celibate of the clergy, monastic rules, &c. In the eighth, the Greek emperors, Leo Iseuricus, and Constantine Copronymus, vigorously opposed the worship of images. In *A. D.* 754, the latter convened a council of 338 bishops, who condemned it, and declared there was no lawful image of Jesus Christ, but the bread and wine in the sacrament, which represent his body and blood. In 794, Charles the Great, emperor of Germany and France, held a council at Frankfort, of 300 bishops, which condemned the worship of images. In his name were published books, which affirmed, that the scriptures are a sufficient rule of faith and practice, and are to be read by all Christians; that God alone ought to be worshipped; that prayer is to be made in a known language; that the bread and wine, in the Lord's supper, are signs of Christ's body and blood; that justification is through the righteousness of Christ, not by our own works; that pretended visions and

miracles ought to be guarded against, and detested, &c. Meanwhile, the British churches execrated the worship of images, and the second council of Nice which approved it. They opposed the celibate of the clergy, the rules of monkish orders, superstitious feasts, &c. A number of German and Italian bishops appear to have been of the same sentiments.

In the ninth century, the Greek emperors, Nicephorus Logetheta, Leo Armenius, Michael Balbus, and Theophilus his son, with a number of the eastern bishops, vigorously opposed the worship of images, and the supremacy of the Pope ; and had it not been for the mad zeal of the empresses Irene and Theodora, the worship of images, saints, and angels, stood fair to have been banished from the east. Lewis the Pious, emperor of Germany, vigorously opposed the worship of images, and the papal supremacy. He enjoined the reading of the canonical books of scripture, as the only rule of faith ; and prohibited private masses, pilgrimages, and other like superstition. His successors, Lotharius, Lewis II. and Charles the Bald, enacted a variety of laws, to correct the profligate courses of the Romish clergy. A vast number of provincial councils did the same. Agobard, bishop of Lyons, wrote a book, to prove, that God alone ought to be worshipped ; and that there is no mediator besides our Lord Jesus Christ. Angilbert, archbishop of Milan, utterly rejected the Pope's supremacy ; nor till about 200 years after, did the church of that place submit to Rome. Claude, bishop of Turin, in his numerous writings, maintained, that all the apostles were equal to Peter ; that Jesus Christ is the only head of the church ; that all pretences to human merit and supererogation, are groundless and wicked ; that, as the church is fallible, no traditions ought to be regarded in religion ; that no prayers ought to be made for the dead ; no images of saints or angels to be worshipped ; that all superstitious pilgrimages, penances, &c. ought to be laid aside ; that the elements in the Lord's supper are but means of representing his body and blood to believers. These doctrines he propagated with great zeal and success, in the valleys of Piedmont, and country about. Meanwhile, Bertram, Rabanus, and John Scot, zealously opposed the then rising doctrine of transubstantiation.—Gotteschalk, notwithstanding twenty years furious persecution from Hincmar, bishop of Rheims, vigorously opposed the Pelagian doctrines of conditional election, and of men's free will to do good. Rhemigius bishop of Lyons, and his church, together with the Valentine and Lingonensian synod, did the same.

Amidst the shocking ignorance and wickedness of the tenth century, numbers in Germany, France, and Britain, still opposed the worship of images, and the monstrous celibacy of the unchaste clergy. In *A. D.* 909, the council of Soissons in France, published a confession, mostly the same in substance with these of the Protestant churches. The council of Rheims declared Popes censurable if they did amiss. Many churches refused to part with the use of the scriptures in their own language.—Athelstan, king of England, caused them [to be translated] into the language of his Anglo-Saxon subjects. Heriger, abbot of Lobes, with Alfric and Wulfin of England, opposed transubstantiation. Florus, Prudentius, Tricassin, Lupus, Servatus, and other noted clergymen, opposed conditional election, and the opinion of mens natural abilities or will to do good.

In the 11th century, the Papal supremacy was advanced, and the council of cardinals instituted. Emperors of Germany, and kings of England, opposed the Pope's dominion over them in temporals. Vast numbers about Orleans in France, and in Flanders, testified against transubstantia-

tion, and against prayer to angels or saints, and against purgatory, penance, reliques, traditions, &c. Berengarius, archdeacon of Angiers in France, though often forced to recant, always relapsed, and died in his opposition to transubstantiation: and some good historians aver, that almost all the French, Italians, and English, were infected with his opinions. Still the furious imposition of celibate, or an unmarried life, on the clergy, met with great opposition in Germany, Italy, France, and Britain.

In the 12th century, the Pope's supremacy over church and state was opposed by several kings of England, France, and Sicily; and by Henry IV. and V. emperors of Germany, and a number of other princes. It, and other abominations of the Romish church, were boldly opposed by Fluentius, bishop of Florence, Joachim of Calabria, Peter Bruis and Henry, both of France, Arnold of Brescia, and even Bernard himself. But the Waldenses in Piedmont, Savoy, and south of France, were the most noted witnesses for truth. All along, from the rise of Antichrist, the purity of the Christian faith and worship had been remarkably retained in these quarters. Claude of Turin, abovementioned, had been very instrumental in reviving religion there, and after him Berengarius. At this time, that people appeared against Popery in the most open manner. They maintained, that the scripture is the only rule of mens faith and practice, and ought to be read by all; that baptism, and the Lord's supper, are the only sacraments of the Christian church; that the bread and wine in the last, ought to be received by all communicants as representations of Christ's body and blood; that masses, especially for the dead, are impious and mad; purgatory, an invention of men; worshipping of angels and saints departed, idolatry; that the superstitious dedication of churches, commemoration of the dead, benediction of mitres, crosses, palms, &c. pilgrimages, forced fasting, superfluous festivals, perpetual chanting of hymns, were contrivances of Satan; that laws or vows of celibacy were human inventions, and occasions of sodomy; that monkery is to be detested, and the various orders of monks and clergy were marks of the Antichristian beast; and, in fine, that the Romish church is the apocalyptic *whore of Babylon;* that the Pope has no primacy in the church, nor power in the state; but he, and his agents, are devouring wolves, not to be obeyed. With great zeal, they dispersed their preachers, and propagated these sentiments in the places around.

In the 13th century, it is needless to mention the resistence of the Pope's civil supremacy, by the emperors of Germany, and kings of England and France, as these contended for their own power, rather than the honour of Christ. But the Waldenses still increased. The inquisition, and a variety of warlike croisades, were employed to destroy them; and it is reckoned, that, in France alone, about a million of them were slain. Numbers fled into Provence, and the adjacent Alps; others to Calabria in Italy; others to Bohemia, Poland, and Livonia; and others to Britain; and thus spread the light of the gospel. Meanwhile, Almeric, and William of St. Amour in France, Robert Grosthead, bishop of Lincoln in England, and others, who went not the length of the Waldenses, loudly decried the abominations of Rome.

In the 14th century, Dante, Petrarch, Cassiodor, Casenas, Occam, and Marsilius, terribly exposed the errors and abominable practices of the Pope and his clergy; but continued in communion with them.—The Waldenses continued their testimony; and in spite of all the rage of the Romanists, were exceedingly multiplied. In Bohemia and Austria, and places adjacent, they were reck-

oned 80,000. In the west of Germany and in Britain, they were called *Lollards*, or sweet singers, perhaps from one of their chief preachers, burnt at Cologn, *A. D.* 1322. About 1360, John Wicklif, an English rector, was famous for his opposition to the tyranny, superstition, error, idolatry, and wickedness of the church of Rome. The university of Oxford, many of the nobles and clergy, and a multitude of the populace, supported him, and embraced his opinions. In 1387, he died; but his doctrines subsisted and spread. His books were read in the colleges of Oxford, for thirty years after. In 1395, his followers presented a remonstrance to the parliament, which maintained, that the conformity of the English church to the Romish, in the management of her temporalities, banished faith, hope, and charity; that the priesthood, derived from Rome, and pretending power over angels, is not that appointed by Christ; that imposition of celibacy on the clergy, and vows of single life, even by women, occasioned horrible disorders; that transubstantiation renders the Christian church idolatrous; that benediction of mitres, crosses, &c. have more of necromancy than of religion; that prayer for the dead is a wrong ground for religious donations; that pilgrimages, prayers, and offerings to images and crosses, are near a-kin to idolatry; that auricular confession and indulgencies render priests proud, admit them to secrets, and give occasion for their scandalous intrigues with women.

In the 15th century, the books of Wicklif were condemned and burnt. His bones were digged up and burnt, about forty years after his death, William Sawtre, Thomas Badby, and Sir John Oldcastle, three of his followers, were burnt: but numbers among the people, and even in the parliament, still adhered to his doctrines. In Bohemia, John Huss, and Jerome of Prague, instructed by his books, with great zeal and success propagated the same faith. About *A. D.* 1416, they were most villainously burnt, by order of the council of Constance. The Bohemians clave to their doctrines, viz. That the Pope of Rome is no greater than other bishops; that good behaviour alone makes a difference between priests; that there is no purgatory, or middle state, for souls departed; that prayer for the dead was invented by covetous priests; that images of God and of saints ought to be destroyed; that auricular confession, canonical singing, ecclesiastic fasts, festivals, and prayers to saints, sacerdotal garments, ornaments of altars, palls, corporales, chalices, palms, &c. are altogether useless, and the benediction of holy water and palm-branches ridiculous; that no capital sin ought to be tolerated, nor any scandalous persons to enjoy offices in either church or state; that the religion of the begging monks was invented by the devil; that confirmation and extreme unction are no true sacraments, nor ought baptism to be administered with a mixture of oil, &c. The Popish party raised armies to destroy them; but, under Zisca, their valiant commander, they often routed their foes; till the less zealous being detached from them, by the craft of their persecutors, and by some concessions in the receiving of the Lord's supper, the rest were overpowered, and obliged to retire to mountains and dens, where they continued till the reformation, and had their form of doctrine, worship, and government, not much unlike to that of the Scotch Presbyterians. The unsuccessful and ruinous war of the Papists with the Mahometans, for the recovery of Canaan, had been the occasion of introducing some knowledge, as well as much superstition, from Asia. But, when Constantinople was taken by the Turks, *A. D.* 1453, a number of learned Greeks fled to the west, and were the happy instruments of reviving knowledge, where it was almost

extinct. John Trithemius, John Gesler, John Baptista, John Picus Mirandulæ, and others in the Romish church, testified against her abominations. Savonarola, a Dominican friar, after he had been for some time famous for piety, meekness, and faithful preaching of truth, was imprisoned, tortured, and burnt at Florence, *A. D.* 1498; and endured his sufferings with the utmost calmness and constancy, and marks of genuine love to the truth.

In the beginning of the 16th century, the external state of the church was extremely low. The poor remains of the Waldenses, Lollards, and Bohemians, scarce made any appearance. The councils of Constance and Basil, in the preceding age, and the council of Pisa, *A. D.* 1511, had, in vain, pretended attempts to reform the head and members of the Romish church. We learn, from the hundred grievances of the Germans, presented to the imperial diet at Norimberg, and the thirty-five of the Switzers of Zurich and Bern, and other documents of these times, that the scriptures were almost unknown, and men's doctrines not tried by them, but by false miracles and lying wonders: religion was quite oppressed by foolish and wicked traditions; piety buried in Jewish, Heathen, and magical superstition. The worship chiefly consisted in adoring the bread in the sacrament, the virgin Mary, saints departed, and pretended reliques. Pardon of sin, or indulgence in it, right of calling ministers, and every thing sacred, were set to sale. In pride, oppression, covetousness, blasphemy, and lewdness, the clergy were next to finished infernals. Provoked with these things, Luther in Germany, Zuinglius in Switzerland, and Calvin in France, began an unbiassed and careful search of the scripture; opposed the abominations of the Papacy, and separated therefrom. Their success in preaching the gospel, and reforming the nations, was astonishing. The diligence of these, and of such as joined them in the study of divinity, and in preaching of truth; their various translations of the scripture, and the other books they published; their pious lives; their confounding of the Popish doctors in disputes; the fraternal leagues of the Protestant party, and the constancy and joy of their martyrs; the favour of a great many princes; the cruelty of the Papists; the horrid wickedness of their clergy, even in the use of holy things; and their differences among themselves with respect to religion; together with the fearful judgments of God on sundry, who, after siding with the reformers, relapsed to Popery, contributed mightily to promote the reformation.

With a zeal absolutely infernal, the Popish party opposed the Protestants, and the reformation which they had set on foot. Edicts, inquisitions, persecutions, and bloody wars, were applied to destroy them. Chiefly in Germany, France, Britain, Low Countries, and Switzerland, the earth was soaked with blood. No attempt of false miracles, apparitions, witchcraft, perfidy, or deceit, was left untried to ruin them. Their books were burnt, or prohibited to be read. The reformation was represented as the source of heresy, sedition, contention, and every other evil: and such Protestants as seemed inclinable to apostatize, were bribed, cajoled, and flattered to return to Rome. A number of the more stupid abominations were dropped, and the rest were, in the most crafty and splendid manner, established by the infamous council of Trent. The order of the Jesuits, who afterward rendered themselves so famous for learning, villainy, and faithful support of the Pope, was established. None of these things, however, so much hindered the success of the reformation, as the lukewarmness, unholiness, division, and error, which sprung up among Protestants themselves; and in promot-

ing which, it is believed, the Papists had a very active hand. By reason of the Lutherans' obstinacy, their difference with other Protestants, about the corporal presence of Christ, in and with the sacramental bread, could never be composed. Servetus, Socinus, and others, shocked with the idolatry and absurdities of the Romish church, drunk in a system of blasphemy, not much different from that of Mahomet. They made human reason the standard of trying revelation, and so rejected the doctrine of the Trinity, of the divinity of Christ, and the Holy Spirit, and of Christ's satisfaction for our sins, and our justification through him. They denied the covenants of works and grace; denied original sin; maintained, that perfection in holiness is attainable in this life; and that there was no matter what opinions in religion men were of, if they but trusted the promises, and obeyed the commands of God. They admitted every body that asked, be of what party he would, to their church-fellowship; and contended, that such as opposed this universal coalescence were unchristian bigots. In Poland, Hungary, and Transylvania, they made a considerable figure, under the name of Antitrinitarians, or Socinians. In the next century, the Dutch Remonstrant Arminians embraced a great part of their errors, and thought the rest of very small consequence.—These Socinians, assuming the Protestant name, rendered the reformers odious. The madness, error, and bloodshed of the Anabaptists in Germany, immediately after the begun reformation, had the same effect.—The Christian religion, however, as taught by Luther, was, by civil authority, settled in Denmark, Sweden, and a great part of Germany; as taught by Calvin, in Holland, half of Switzerland, and in Scotland, and secured by edict in France. In England and Ireland, the doctrines of Calvin were established by the reformers; but they retained a form of government, much nearer to the Popish than any of their Protestant brethren.—Since the beginning of the 17th century, the reformation has been generally on the decline. The true religion has indeed spread into part of America; and in New England hath had considerable success: but I suppose, that, on the whole, the Protestants are now decreased in number about 12 or 15 millions. Twice the Prelatists' persecution of their Protestant brethren in Britain, and once a Popish massacre of about 200,000, or as some say, 300,000 Protestants in Ireland, bid fair to extirpate the reformation in these places; but Providence remarkably interposed. About *A. D.* 1620, and afterward, the Papists almost extirpated the Protestants from Bohemia, and the palatinate of the Rhine; and bade fair to expel their religion from Germany. But by the seasonable interposal of Gustavus, king of Sweden, and after a war of about 30 years, the Protestants, both Lutherans and Calvinists, had their liberties restored, and settled by the treaty of Westphalia in 1648. Lewis XIII. of France terribly distressed the Protestants there. His ungrateful son, after long oppression of them, whom they had fixed on the throne, did, in 1685, abolish the edict of Nantz, by which their liberties were established; and ordered his troops to convert them to Popery. Multitudes were forced to comply; vast numbers were barbarously murdered; and several hundred thousands, with great difficulty, fled off to Holland, Brandenburgh, Britain, &c. Thus, a famous Protestant church, in which there were once about 2000 congregations, sundry of them comprehending some thousand communicants, was entirely ruined.

In the last and present century, the Protestants that were once numerous in Hungary, Austria, and Savoy, are almost utterly extirpated. Nor in Poland, except in the country of Prussia, are many of them left. If we

may judge of other Protestant countries from the case of Britain, we are tempted to believe a considerable increase of Papists there. At present, such is the condition of the Protestant churches, by reason of the prevalence of ignorance, contention, and licentiousness, among all ranks, and of Arminian, Deistical, and other errors, and of negligence, and even profaneness of clergymen, that one can hardly say whether they seem fastest returning to Popery or to Heathenism.

Whatever particular revivals may take place among the Protestants, I fear things in general shall grow worse and worse, till, by apostacy, and by persecution and murder, the slaughter of the witnesses against Popery be fulfilled. Nor do I suppose this will take place, till about *A. D.* 1866, or 2016. Scarce shall the Popish party have prevailed to their wish, and kept the poor remains of the witnesses in a very low and distressed condition, for about three years an a half, when God shall grant them a signal relief. From the beginning of which, to their entrance on the complete happiness of the millennial state, may be 75 years; the first thirty of which, it seems, shall be noted for terrible trouble and distress, Rev. xi. and xiv. Dan. xii. 1, 11, 12.

During the glorious Millennium, or *thousand years* reign of the saints, Satan and his agents shall be remarkably restrained; the world of Jews and Gentiles shall unite in one Christian faith and fellowship; the doctrine, worship, discipline, and government of the church shall exactly correspond with the word of God; her spiritual light, peace, and the activity of her members in holiness, internal and external, shall be quite amazing. While our Redeemer, and God in him, shall appear *all in all*, her officers shall be holy, and eminently qualified for, and successful in, winning souls to Christ. Such shall be the multitudes and quality of her members, as if all the ancient martyrs had risen from the dead; and indeed they shall rise, not in their persons, but in their spiritual successors; and shall, in glorious fellowship with Christ, have the ruling power for a *thousand years*; while the wicked shall be brought under to such a degree, as if almost buried in their graves. It seems, that near the end of this happy period, Christians shall become lukewarm: Satan, shall be freed from his former restrictions; and, by his instigation, the Russians, Turks, and Tartars, the Scythians, or persons of a similar savage temper, shall unite, to make a ruinous attack on the church. By some signal stroke of divine vengeance, perhaps at the very instant of Christ's appearance to judgment, shall their wicked armies be cut off. Then shall the world be judged; the hypocritical members of the church, together with Heathens and others, shall be condemned, and hurried to everlasting torments in hell; while the saints, after being first raised from the dead, caught up to meet the Lord in the air, and adjudged to happiness, shall, by Jesus be led into the heavenly mansions of bliss, to possess the everlasting enjoyment of God, Rev. xi. 15—19. and xx. and xxi. Isa. xxxv. lx. and lxv. Ezek. xl. to xlviii.

CHURL; a naughty person, who hoards up his wealth as in a prison, and is utterly averse to live up to his station, or to bestow alms according to his ability, Isa. xxxii. 5.

CHURN; to toss milk in a vessel of skin, or wood, &c. till the butter be extracted, Prov. xxx. 32.

CHUSHAN-RISHATHAIM, a king of Mesopotamia, who oppressed the Israelites eight years, from *A. M.* 2591 to 2599; and from whose yoke they were delivered by Othniel, Judg. iii. 8—10.

CEIL; to overlay the inside of a roof with dales, or plaster, Jerem. xxii. 14.

CILICIA; a country of Lesser Asia, on the north of Syria, between

the 36th and 40th degree of north latitude. It had Pamphilia on the west; the Issic bay of the Mediterranean sea on the south; the mountain Amanus on the east; and part of Cappadocia and Armenia the Less on the north. The soil was mostly stony, and the country was so surrounded with the hills, Taurus, Amanus, and others, that there were but three narrow passages into it. Its chief cities were Tarsus, Soli, Anchiale, Anazarbum, Issus, &c. It seems to have been originally peopled by Tarshish, the Grandson of Japheth; but these were driven out by Cilix, and his Phenicians, about the time of DAVID. Numbers from Syria, and, it seems, from Persia, afterwards settled here. The Cilicians were a rough, cruel, and deceitful people, much given to piracy. They appear to have had kings of their own, for many ages, but these in subjection to the Trojans, Lydians, Persians, or Romans; the last of whom made the country a province. The gospel was here preached by Paul; and a Christian church early settled, Acts xi. 30. The Christians here were concerned in the contests about the imposition of the Jewish ceremonies on the Gentile converts, Acts xv. 23. 41.—Christianity remained here in some lustre, till about the beginning of the 8th century, when the Saracens seized the country. After some ages, the Turks took it from them; and it is now a part of Caramania.

CINNAMON. The cinnamon-tree grows in woods in the East Indies, in Java, Ceylon, &c. It has somewhat of the form of the bay-tree, or of our willow. Its flowers are ordinarily as red as scarlet, and it is said sometimes blue. Its fruit is of the form of an olive; and from it is extracted a kind of tallow, for making of candles. The bark is the most valuable: when new stripped off, it has little taste or colour; but when dried, it, at least the middlemost bark, becomes brown, and it is a most agreeable spice, much used in diarrheas, and weaknesses of the stomach. There is a wild cinnamon-tree in the West Indies; but its bark is inferior to that of the former. It seems the cinnamon-tree anciently grew in Araba; or else the cinnamon of the ancients was different from ours. The cinnamon-bark was used in the sacred oil, Exod. xxx. 23; and in perfuming beds, Prov. vii. 17. Saints, and their graces, are likened to *cinnamon*; they are precious and pleasant; saints are the means of rendering nations and churches delightful, and sound in their constitution; and spiritual grace has the same effect on men's hearts, Song iv. 14.

CINNERITH, CINNEROTH; a city of the tribe of Naphtali, on the west of the sea of Tiberias; and from which, all along the west of Jordan to the Dead-sea, there was a plain, Josh. xix. 35, and xi. 2, and xii. 3. Deut. iv. 49. Some have thought it the same as Tiberias; but Reland is of a different opinion. It is more probable it stood where Capernaum was afterward built.

CIRCLE; a line surrounding a round body. The *circle on the face of the deep*, is the boundary which God hath fixed for the sea; or that crust of earth which surrounds the mass of water, supposed to be stored up in the bowels of our globe, Prov. viii. † 27. The *circle of the earth* may denote its whole surface, Isa. xl. 22.

CIRCUIT; a roundish course of motion, 1 Sam. vii. 16.

CIRCUMCISION; the cutting off of the foreskin of males. To distinguish Abraham's family from others; to seal the new covenant to them, and their obligation to keep the laws thereof; and to represent the removal of their natural corruption, by the blood and Spirit of Jesus Christ, in virtue of his resurrection the eighth day, God appointed, that all the males in Abraham's family

should be circumcised, and that his posterity should thereafter be circumcised on the eighth day of their life.* The uncircumcised child was to be *cut off* from his people; but that threatening seems not to have affected the child, till he was grown up, and wilfully neglected that ordinance of God for himself, Gen. xvii. For the last 38 years of their abode in the desart, the Hebrew children were not circumcised. It was not there so necessary to distinguish them from others; and their frequent and sudden removals from one place to another rendered it less convenient: but I suppose the chief design of the interruption of this ordinance, was to mark the interruption of the fulfilment of God's covenant-promise, of giving them Canaan. Just after the Hebrews passed the Jordan, their males were all circumcised: this is called a circumcision of them the *second time*; as, on this occasion, the institution was again revived, after it had long gone into disuse; and it was *a rolling away of the reproach of Egypt*: God hereby declared they were his free people, and heirs of the promised land, and removed from them, what they reckoned the shame of the Egyptians, Josh. v. 1—10.

After circumcision had continued about 1930 years, it was abolished by means of our Saviour's death and resurrection, and the use of it, as necessary to salvation, became wicked and damnable, because it imported, that the true Messiah had not made satisfaction for sin, and was a practical rejection of him and his atonement; and he that was *circumcised was a debtor to the whole law*: obliged to fulfil it for himself, and Christ could profit him nothing; and the returning to it, from the faith of the gospel, was a falling from the doctrines of grace, and from a dependence on the free favour of God, as the ground of our salvation, 1 Cor. vii. 18. Gal. v. 2, 3. By preaching up circumcision, the false apostles shunned persecution from the Jews, Gal. v. 11. and vi. 12, 13. When Paul circumcised Timothy, whose mother was a Jewess, he did it merely to recommend him to the Jews as a preacher: but he did not circumcise Titus, that he might show his belief that circumcision was no more a binding ordinance of God, Acts xvi. 3. Gal. ii. 3.

As circumcision was a leading ordinance of the ceremonial law, it is sometimes put for the observance of the whole of it, Acts xv. 1. As the Jews were, by this rite, distinguished from others, they are called the *circumcision*, and the Gentiles the *uncircumcision*, Rom. iv. 9, 11. *Circumcision profiteth*; is useful as a seal of the covenant, if one keep the law as a law, and so manifest his union

* The opinion, supported by the authority of Cyprian, *that the appointed day of circumcision, being the eighth after the birth of the child, prefigured the day of Christ's resurrection, which is the eighth in the order of days, in which our true circumcision and salvation is fulfilled*, does not seem to be well-founded: For Christ, as Witsius justly observes, is no where said to have risen on the eighth day, but either on the third after his death or on the first day of the week. Circumcision was not so much a type of the resurrection, as of the sufferings and death of Christ. Besides, the expression, *that our spiritual circumcision and salvation were fulfilled by the resurrection of Christ* is not accurate: As to the purchase of our salvation, it was finished in the death of Christ: But as to the application of the purchased salvation, it requires not only his resurrection, but also his ascension; and will not be completely fulfilled, till his second coming.

This ordinance appears to have been administered on the eighth day after the birth, because infants could hardly be supposed able to undergo this painful operation sooner; because the infant, participating of the mother's pollution, was ceremonially unclean until the eighth day, Lev. xii. 2, 3. It may be added, that it seems to have been appointed to be on that day, before which, in the ordinary course of providence, many infants die, to teach us, that the external sign is not necessary to salvation. Abraham was justified, while he was uncircumcised, Rom. iv. 10.

with Christ; but if he be a breaker of the law, *his circumcision is made uncircumcision;* is of no avail to his present or eternal happiness: and if uncircumcised Gentiles keep the law, their *uncircumcision is counted for circumcision;* they are as readily accepted of God, and rendered happy, as if they were circumcised Jews, Rom. ii. 25, 26. *Neither circumcision, nor uncircumcision, availeth any thing;* no man is a whit more readily accepted of God, or saved by him, that he is either a Jew or a Gentile, Gal. v. 6. and vi. 15. 1 Cor. vii. 19.

Besides the outward *circumcision of the flesh* we find an inward one mentioned, which is what was signified by the other. It consists in God's changing our state and nature, through the application of the blood and Spirit of his Son. By this we are made God's peculiar people, have our corruptions mortified, and our souls disposed to his service; and, for this reason, the saints are called the *circumcision;* while the Jews, with their outward circumcision, are, in contempt called the *concision*, Phil. iii. 2, 3.

UNCIRCUMCISED; (1.) Such who had not their foreskin cut off; the Gentiles, Gal. ii. 7. Eph. ii. 11. Such were detested of the Jews, and divinely prohibited to eat the passover, Judg. xiv. 3. 1 Sam. xvii. 26. Exod. xii. 48. (2.) Such as had not their nature changed, nor their inward corruptions subdued and mortified, nor their soul disposed to a ready hearing and belief of the gospel, are called *uncircumcised in heart and ears*, Jer. ix. 29. and vi. 10. Acts vii. 51. Such who are inwardly unregenerate, and outwardly scandalous, are *uncircumcised in heart and flesh*, Ezek. xliv. 7. The corruption of nature is called the *uncircumcision*, or foreskin *of the flesh*, Col. ii. 13. Moses was of *uncircumcised lips*; stammered in his speech; or, by the largeness of his lips, spoke disagreeably, or spoke unhandsome language, abounding with superfluities fit to be retrenched, Exod. vi. 12, 30. The fruit of the Hebrews' trees was *uncircumcised*, or polluted, three years after they began to bear,—to commemorate Adam's fall, and to point out to us how defiled these enjoyments are, which we come too hastily at, Lev. xix. 23. All the nations descended from Abraham, except perhaps the Edomites, long retained the use of circumcision. The Arabs and the Turks, who learned it from them, still retain the use of it; but it is no where commanded by their Koran or Bible, nor have they a fixed time for it; and it is rarely performed, till the child be at least five or six years of age. The Jews, with great zeal, and a multitude of ceremonies unworthy of our rehearsal, still practise it. It is said, the natives, in some places of the West Indies, lately practised it. It is more certain, that it was used by the Egyptian priests; and that it has been long practised in Abyssinia, perhaps from the days of Solomon.

CIRCUMSPECT; cautious, seriously advertent to every precept of God's law, and every circumstance of things to be done or forborne, Exod. xxiii. 13. Eph. v. 15.

CISTERN; [a reservoir or large vessel to retain water]. Cisterns were very necessary in Canaan, where fountains were scarce; and some of them were 150 paces long, and 60 broad, 2 Kings xviii. 31. The left ventricle of the heart, which retains the blood, till it be redispersed through the body, is called a *cistern*, Eccl. xii. 6.* Wives are called *cisterns;* they when dutiful, are a great pleasure, assistance, and comfort to their husbands, Prov. v. 15. Idols, armies, and outward enjoyments, are *broken cisterns that can hold no water;* they can afford no solid or lasting happiness and comfort, Jer ii. 13.

* The heart may be called a cistern, as it is replenished with blood which it sends to and receives from all parts of the body

CITY; a walled town. Here the people have much trade, wealth, and honour; they are subjected to their proper rulers, and have distinguished privileges. The most noted cities, now destroyed, were Thebes, Memphis, and Alexandria, in Egypt; Jerusalem and Samaria, in Canaan; Babylon, in Chaldea; Nineveh, in Assyria; Shusham, Persopolis, and Rey, in Persia; Antioch, in Syria; Ephesus, Philadelphia, Pergamos, and Troy, in Lesser Asia. The chief cities now existent, are, Cairo, in Egypt; Ispahan, in Persia; Delli, in India; Pekin and Nankin, in China; Constantinople, in Turkey; Rome, Paris, London, &c. in Christendom. Jerusalem was called, The *holy city*, *city of God*, *city of solemnities*; because there the temple of God was built, his holy and solemn ordinances observed, Matth. v. 35. and xxvii. 53. Isaiah xxxiii. 20. She is called *faithful*, a *city of righteousness*, or an *oppressing city*, from the temper of her inhabitants, Isa. i. 26. Zeph. iii. 1. Rome is called a *great city*, because her inhabitants were once very numerous, and their power and glory extremely extensive, Rev. xvii. 18. Damascus is called a *city of praise and joy*, because of the great mirth that abounded in it, and the pleasantness thereof, Jer. xlix. 25.—Heaven is represented as a *city*, a *city with twelve foundations*, a *holy city*: what glory, order, safety, and happiness, are there enjoyed by the multitudes of saints! how perfect and durable their state of felicity! and all of it founded on the person and purchase of Christ! None but *holy* persons do ever enter it, nor is aught but *holiness* ever practised therein, Heb. xi. 10, 16. The church on earth is called a *city*. How beautiful the order, laws, and privileges thereof! God her King dwells in her; angels and ministers are her watchmen and guard; believers are her free CITIZENS, entitled to all the fulness of God; divine ordinances are her *streets* and *towers*; God himself, his salvation, providential preservation, and system of sacred government, are her *walls*; Jesus himself is her *gates*; his ordinances of dispensing word and sacrament, and of exercising government and discipline, her *keys*, Isa. lxii. 14. She is called a *great city*, because of her extent, and the vast number of her members, Rev. xxi. 10; a *holy city*, because of the holiness of her founder, laws, ordinances, members, and end of erection, Rev. xi. 2; and *the city of God*, because he planned, built, peopled, rules, protects, and dwells in her, Heb. xii. 22. The Antichristian state is called a *great city*, because of her great extent and power, and the marvellous connexion of her members, chiefly her clergy and devotees, Rev. xvi. 19. and xi. 8. The *cities of the nations fell*; the power and wealth of the Antichristian, Mahometan, and Heathen party were ruined, and a number of their cities destroyed, by earthquakes, sieges, &c. Rev. xvi. 19. The names of cities, whether general or particular, are often put for the inhabitants, Gen. xxxv. 5. Isa. xiv. 31. Jer. xxvi. 2.—A man's wealth and power are his *strong city*: in them he delights, and trusts for accommodation and protection, Prov. x. 15. He that hath no rule over his own spirit, is like a *city broken down, and without walls*; he is inwardly full of confusion, and most wretchedly exposed to every danger, Prov. xxv. 28. Sundry great men have explained the *little city*, saved by the wisdom of a poor wise man of the church, delivered by Christ; but perhaps it is better to consider it as a real fact, that happened in or before the age of Solomon, Eccl. ix. 14, 15. Jeremiah was like a *defenced city*, *iron pillar*, and *brazen wall*, against the Jewish nation; God preserved his life and faithful boldness, notwithstanding all their threats and persecution, Jer. i. 18.

CITIZEN. (1.) One that is born, or dwells in a city, Acts xxi. 39.—(2.) One that has the freedom of trade, and other privileges belonging to a city; so Paul was a *citizen* of Rome, Acts xxii. 28. (3.) Subjects, Luke xix. 14. The saints are called *citizens*, because they are entitled to all the privileges of the church militant and triumphant, Eph. ii. 29.—Satan is a *citizen* of this world; he has liberty to act in it, and is much esteemed by the men of it, Luke xv. 15.

CLAMOUR; quarrelsome and loud talk, Eph. iv. 31. CLAMOROUS; full of loud talk, Prov. ix. 13.

CLAUDA; a small island hard by Crete, and now called Gozo. Paul and his companions sailed by it, in their voyage to Rome, Acts xxvii. 16.

CLAUDIA; a Roman lady, who, it is said, was converted to Christianity by Paul, 2 Tim. iv. 21.

CLAUDIUS CÆSAR; the fifth emperor of the Romans. He succeeded the mad Caligula, *A. D.* 41, and reigned thirteen years. The senate had designed to assert their ancient liberty; but, by the army and populace, and the craft of Herod Agrippa, Claudius obtained the imperial throne. To mark his gratitude to Agrippa, he gave him the sovereignty of Judea, and gave the kingdom of Chalcis to his brother Herod; he also confirmed the Alexandrian Jews in their privileges, but discharged those at Rome to hold any public meetings. Sometime after, he again reduced Judea to a Roman province, and ordered all the Jews to depart from Rome. His reign was noted for almost nothing but a terrible famine, and for his own timorousness, and for the abominable disorders of Messalina and Agrippina, his wives, Acts xi. 28. and xviii. 2.

CLAUDIUS LYSIAS; a tribune of the Roman guard at Jerusalem. With a great price he obtained his *freedom* of Roman citizen, Acts xxii. 28. When the Jewish mob thought to murder Paul, Lysias rescued him out of their hands, bound him with chains, and carried him to the garrison's fort of Antonia; he then ordered Paul to be scourged, till they should extort a confession from him; but, upon information that he was a Roman, he forbore; and next day brought him out to the council.—Finding Paul's life in danger among them, he again, by force, carried him back to the fort. Soon after, he was informed, that above forty Jews had sworn neither to eat nor drink till they had murdered Paul. Lysias therefore sent him off to Felix at Cæsarea, under the protection of a strong guard, Acts xxi. xxii. xxiii.

CLAWS of four-footed beasts, are their hoofs, Deut. xiv. 6. *Claws* of birds are their talons, whereby they, with their feet, scratch, seize, and hold fast their prey. To *tear claws in pieces*, is to devour outrageously, and cut off every means of protection, resistance, or conquest, Zech. xi. 16.

CLAY; an earthy substance, whereof mortar, brick, potters' vessels are formed, Nah. iii. 14. Jer. xviii. 4. Men are likened to *clay*; their bodies are formed of it; they are vile, frail, unworthy, and easily undone, Isa. lxiv. 8. and xxix. 16. and xli. 25. The Roman state is compared to a mixture of iron and *miry clay*, to denote, that, notwithstanding its being once very powerful, yet it should become weak, and be easily destroyed by the barbarous Goths, Huns, Vandals, Heruli, &c. Dan. ii. 33, 34, 35, 42. Trouble is like *miry clay*; it is very uncomfortable; men gradually sink into it, and with difficulty can they escape it, Psal. xl. 2. Wealth, and other worldly enjoyments, are likened to a load of *thick clay*; they are of small value for an immortal soul, and are often polluting, enslaving, and burdensome, Hab. ii. 6. The *clay*, wherewith Jesus anointed the eyes of the blind man, may denote ordinances, which are contemptible in

the view of worldly men; or convictions, which render men blind in their own view, John ix. 6, 15. The earth is turned up as *clay to the seal;* when it is fresh ploughed, it is ready to receive any impression; and when the warmth of summer returns, it assumes a comely appearance, Job xxxviii. 14.

CLEAN; PURE; (1.) Free from natural filth, chaff, or dross, Prov. xiv. 4. Isa. xxx. 14. (2.) Free from ceremonial defilement, Lev. x. 14.—Rom. xiv. 20. (3.) Free from moral filth, corruption, and vanity, Job xiv. 4. and xxv. 5. (4.) Innocent; righteous; free from guilt, Acts xviii. 6. and xx. 26. Wine is *pure* when not mixed with water, Deut. xxxii. 14. Metal is *pure* when without dross. Oil, myrrh, and frankincense, are *pure*, when without refuse or mixture, Exod. xxv. 17, 31.—Provender or grain is *clean*, when it is without chaff or sand, Isa. xxx. 24. Meats are *pure*, when lawful to be used. The ancient sacrifices, priests, and other persons, were *pure*, when without ceremonial pollution, Ezra vi. 20.—The *purity* of the saints lies in their having a clean heart, and pure hands; in having their conscience purged from guilt, by the application of the righteousness of Jesus; their mind, will, and affections, sanctified by his Spirit, endowed with implanted grace, and freed from the love and power of sinful corruption; and their outward conversation holy and blameless, Prov. xx. 9. Job xvii. 9. 1 Tim. i. 5. Matth. v. 8. *To the pure all things are pure:* to these, whose conscience and heart are purified by the blood and Spirit of Jesus, all meats are lawful, Tit. i. 15. *Give alms, and all things are clean to you:* turn your fraud into honesty and charity, and then you need not fear eating with unwashen hands, Luke xi. 41. The *purity* of prayer, lies in its proceeding from a *pure heart*, and requesting lawful things for lawful ends, Job xvi. 17. The *purity* of God's word, law, religion, and fear, lies in freedom from error and sinful defilement, Psal. xii. 6. and xix. 8. Jam. i. 27. The *cleanness* of Christ's blood and Spirit, lies in their infinite native purity, and their unbounded virtue to purge away our guilt and corruption, Ezek. xxxvi. 25. *Cleanness of teeth*, is want of provision to eat, Amos iv. 6. *Clean, purely*, also denote *full, fully*, Lev. xxiii. 23. Josh. iii. 17. Isa. i. 25.

CLEANSE, PURGE, PURIFY; to make pure or clean. (1.) To make free from natural filth or dross, Mark vii. 19. Mal. iii. 3. (2.) To consecrate to an holy use, and render, free from ceremonial pollution, Ezek. xliii. 20, 26. Lev. viii. 15. Numb. viii. 12.—(3.) To remove the guilt of sin, by the application of Jesus's blood, Heb. ix. 14. 1 John i. 9; and the power and pollution of it, by the regeneration and sanctification of our nature and life, John xv. 2. Tit. iii. 5. Christ *purges* our sin, by making atonement for it by his blood, Heb. i. 3. He and his father also *cleanse* men, by the powerful application of his blood and Spirit, by means of his word, Ezek. xxxvi. 25. Rev. i. 5; and we *cleanse* ourselves, by receiving and improving his word, blood, and Spirit, to promote the purity of our conscience, and the sanctification of our heart and life, 2 Cor. vii. 1. 1 Pet. ii. 22. *Stripes cleanse the inward parts of the belly;* afflictions are useful [to bring us to a distressing sense of the evil of sin, to make us watch against it, and improve] Jesus Christ as our righteousness and sanctification, Prov. xx. 30. Isa. xxvii. 9. By *mercy and truth iniquity is purged:* by God's display of mercy and truth, in making Christ a propitiation for us, it is atoned for: by the faith of this mercy and truth, is the propitiation received, and our soul purged from the guilt, love, and power of sin; by the exercise of mercy and truth in our practice, iniquity is excluded from our heart and life, and the efficacy and fulness of the atonement manifested, Prov. xvi. 6.—

(4.) A land is purged, when wicked men who defile it, are cut off by death or captivity, Ezek. xx. 38; or the idols, and other occasions of wickedness are destroyed, 2 Chron. xxxiv. 3. Ministers are *purified*, when they are eminently reformed by Christ, and fitted with gifts and graces for their work, Mal. iii. 3. Hypocrites are *purged from their old sins*, when they receive baptism, which represents the washing away of sin; when they solemnly engage and profess to be holy; and when they have their lives outwardly reformed, 2 Pet. i. 9.

The method of purification from ceremonial defilement, was very different in form: but all represented the gradual purging of our conscience, heart, and life, by the word, the blood, and Spirit of Jesus Christ. He that offered the expiation-goat, or sprinkled his blood; he that led the scape-goat into the wilderness; he that burnt the flesh of a sin-offering for the high-priest, or congregation; and the person or garment, merely suspected of leprosy, was purified by a simple washing in water. The brazen pot, wherein the flesh of a sin-offering had been boiled, was to be *washed* and *rinsed* in water, Lev. xvi. and vi. 28. and xiii. and xiv. He that burnt the red heifer, or cast the cedar-wood, scarlet, or hyssop into the fire; he that carried her ashes; he that sprinkled, or unnecessarily touched, the water of separation; he that did eat or touch any part of the carcase of an unclean beast; he that used the marriage-bed, or had any involuntary pollution happening him by night; he that had any way approached to a running issue, or was defiled by means of one that had it, washed himself in water, and continued unclean until the even, Numb. xix. Lev. xi. and xv.—Deut. xiv. and xxiii.

To purify a woman who had lain in of child-birth, she was to offer a lamb, turtle, or pigeon, for a burnt-offering, and a turtle or pigeon for a sin-offering. To purge away the defilement contracted by dead bodies, an house and furniture, after being unclean seven days were to be sprinkled with the water of separation; and a person was to be sprinkled therewith, on the third and the seventh day, Lev. xii. Numb. xix. When one was cleansed from leprosy, he was to be seven times sprinkled with a mixture of water, blood of a slain bird, cedar-wood, scarlet, and hyssop, On the first day, he washed his whole body and clothes in water, and shaved off all his hair; on the seventh, he repeated this washing and shaving; on the eighth, he offered three lambs for a burnt-offering, a trespass-offering, and sin-offering; or, if poor, a turtle-dove, or pigeon, for a burnt-offering, and another for a sin-offering. The extremities of his right ear, thumb, and toe, were anointed with the blood of his trespass-offering, and then with part of the log of oil that attended it. The sprinkling of a leprous house, with the abovementioned mixture of water, birds blood, cedar, scarlet, and hyssop, rendered it clean, Lev. xiv.

The Jewish elders added a great many superstitious purifications; as WASHING of hands up to the elbow before meals; washing of pots, cups, and tables, Mark vii. 2—8.

CLEAR; (1.) [Bright and shining, Song vi. 10. (2.) Innocent; free from guilt, and blame, Gen. xxiv. 8.] To CLEAR; to free from guilt or blame, God will by no means *clear the guilty*; will not pardon, without full satisfaction for their offences.—But the text might be read, In destroying he will not destroy the guilty, Exod. xxxiv. 7.

CLEAVE. To cleave a thing, is to divide it into parts, Gen. xxii. 3. To cleave to a person or thing, is to stick fast to, abide with, or love ardently, 1 Kings xi. 2. To *cleave to the Lord*, is firmly to believe his word, closely unite with his person, hold intimate fellowship with him, in his fulness, receive and retain his Spirit, and faithfully adhere to his truths, follow his example, and obey his commands. *Cloven-footed* beasts under the law,

might represent such as render to God and to men their proper dues, Lev. xi. 3. *Cloven-tongues* of fire falling on the apostles, denoted their being qualified to preach the gospel, with great zeal and success, in the various languages of mankind, Acts ii. 3.

CLEFT, CLIFF; (1.) A rent in a rock or wall, Isa. ii. 21. Amos vi. 11. (2.) A den or narrow passage between two hills, or rising grounds, Job xxx. 6. 2 Chron. xx. 16. (3.) The divided part of a beast's foot, Deut. xiv. 6.—The *clefts of the rock*, and *secret places of the stairs*, where believers hide themselves, are their despondent frames; or rather, the secret and unchangeable purposes of God, and the wounds and sufferings of Jesus Christ, whereby the life of their soul is secured and protected, Song ii. 14.

CLEMENCY; softness of disposition, Acts xxiv. 4.

CLEMENT; a noted Christian, who preached the gospel along with Paul at Philippi. He wrote an excellent letter to the Corinthians; and is fancied by many to have been the 4th bishop of Rome, Phil. iv. 3.

CLEOPHAS, probably the same with ALPHEUS, is said to have been the brother of Joseph, our Lord's supposed father, and the husband of Mary, the sister of the blessed virgin, and father of Simon and James the Less, and of Jude and Joseph, or Joses, the cousin-german of Christ. Though Cleophas and his family were followers of our Saviour, he remained very ignorant of the mystery of his death; and when it happened, greatly doubted of his Messiahship. On the evening after his resurrection, while Cleophas and another disciple travelled to Emmaus, and conversed concerning Jesus, he himself joined them in the form of a traveller; and, from the scripture, shewed them the necessity of the Messiah's sufferings, in order to his entrance into his glory. Cleophas detained him to sup with them; and, while they did eat, they discerned that it was the Lord; but he disappeared, by going suddenly off. Cleophas and his companion posted back to Jerusalem, and informed the disciples, who, in their turn, observed, he had also appeared to Peter. Just as they spake, Jesus presented himself among them, Luke xxiv. 13—35. It is probable, Cleophas was an inhabitant of Galilee rather than of Emmaus.

CLERK. The town-clerk of Ephesus is supposed to be of superior authority to these with us, that go under that name; but Gregory of Oxford will have the GRAMMATEUS to have been the chief ruler chosen by the people, and to have had the office of registering the names of the victors at their public games, Acts xix. 35.

CLOAK. (1.) An upper garment that covers the rest of the clothes, 2 Tim. iv. 13. (2.) A fair pretence or excuse, concealing, covetousness, malice, unbelief, 1 Thess. ii. 5. 1 Pet. ii. 16. John xv. 22. God's *zeal* is called his *cloak:* it brightly appears in punishing his enemies, and in delivering his people, Isa. lix. 17.

CLODS; (1.) Hard pieces of earth, Isa. xxviii. 24. Job xxi. 33. (2.) Vile scabs or boils, Job vii. 5.

CLOSE; (1.) To shut up, Gen. xx. 21. (2) To cover, Jer. xxii. 15.

CLOTH; a kind of stuff, woven of threads of silk, flax, cotton, wool, hemp, &c. The blue scarlet cloth that was spread over the sacred utensils of the tabernacle, as they were carried from one place to another, might mark the royal, the pure and heavenly, and the suffering appearance of Jesus Christ, and his church, Numb. iv. 6, 8. The *new cloth*, that cannot rightly join with an old garment, may signify the righteousness of Jesus, which we cannot attempt to mix with our own, in the matter of justification, without making our case worse; or the difficult exercises of religion, which weak Christians cannot perform, Matth. ix. 16. To cast

away idols as a *menstruous cloth*, is to reject them, as most base and abominable, Isa. xxx. 22.

CLOTHES; CLOTHING; GARMENTS; VESTMENTS; RAIMENT; ROBES; APPAREL. It is said, the Hebrews wore no other clothes than their linen coats, with large sleeves, which were often, as they still are, in the eastern countries, woven so as to need no seam; and their woollen cloaks. These two made a change of raiment. Their coats, which supplied the place of our shirts, hung down to the very ground, unless when they tucked them up for walking or work. The scribes wore their's *longer* than ordinary, to mark their uncommon gravity and holiness, Luke xx. 46.—Princes, especially great kings and priests, generally wore *white garments:* such were also worn on the occasions of great joy and gladness, Eccl. ix. 8. In mourning men generally wore *sackcloth*, or haircloth.—Prophets being professed mourners, oft wore a mourning-dress of coarse stuff or skin, 2 Kings i. 7, 8. Matth. iii. 4. False prophets, in order to deceive the people, clothed themselves after the same manner, Zech xiii. 4. Among the Hebrews, neither sex was permitted to wear such form of apparel as was used by the other; as that tended to increase confusion, and unnatural lust, Deut. xxii. 5. To mark the impropriety of mingling our works with these of our adored Saviour, they were prohibited to have their garments of linen and woollen threads mixed together, Lev. xix. 19. Deut. xxii. 11. To distinguish them from other people, and cause them constantly to remember their state of covenant-subjection to God, they wore *tufts* or *fringes* of blue, on the four corners of their garments; and a *border* or *hem* of galloon upon the edges, Numb. xv. 38. Deut. xxii. 12. Matth. ix. 20. These the Pharisees wore larger than ordinary, to mark their uncommon attention to the observance of the law, Matth. xxiii. 5.—Great men's children had often their garments striped with divers colours, Gen. xxxvii. 3. 2 Sam. xiii. 18. Isaiah largely describes the apparel of the Jewish women in his time. It is plain, these ornaments and parts of apparel, were gaudy and fine; but we are now quite uncertain of their particular form, Isa. iii. 16—24.

The PRIESTS had their sacred garments, all which signified the humanity, office, and righteousness of our Redeemer.

In the metaphoric language whatever cleaves close to one, or appears in his condition and work, is represented as a *robe*, or *garment*. Thus the light, glory, majesty, strength, and zeal, that God manifests in his providential dispensations, are called his *garments*, Psal. civ. 2. and xciii. 1. Isa. lix. 17. His *garments*, *white as snow*, denote the holiness, equity, and glory of his nature and works, Dan. vii. 9. Christ's *clothing of a cloud*, imports the majesty and obscurity of his providential fulfilment of his work, Rev. x. 1. His *red garments*, and *vesture dipt in blood*, mark his victory over, and his bloody ruin of, his incorrigible foes, Isa. lxiii. 1, 2. Rev. xix. 13. His *linen garment*, *down to the foot*, is his dignity and majesty, as King of his church: or rather his righteousness, which covers himself and his people, Rev. i. 13. His *garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they make him glad*. To his people, his mediatorial office, his humanity, his righteousness and salvation, have the most refreshful and purifying influence, far superior to the fragrant smell of garments, that have lain perfumed in wardrobes lined with ivory; and that both in heaven above, and in his church and ordinances below, where his heart is gladdened with the possession of his office, salvation and righteousness, and with the holy exercises of his people, Psal. xlv. 8.—[The righteousness of Jesus Christ is a robe, which, being imputed to us,]

beautifies, warms, and protects our soul, Isa. lxi. 10. It is a *wedding-garment*, given us at our spiritual marriage with him; and wherein we stand before God, while we receive the sacramental seals of the marriage, and while it is publicly solemnized at the last day, Matth. xxii. 11. Rev. xix. 9. It is the *best robe*; consists of the obedience and suffering of an infinite person; eternally protects from all evil; renders accepted before God; and entitles to an unbounded and everlasting felicity, Luke xv. 22. Jesus himself is a *robe to be put on*; by his imputed righteousness, and imparted grace, he protects, adorns, and refreshes our soul; nor ought we to be ashamed of him, but to glory and rejoice in him, Rom. xiii. 14. Rev. xii. 1. The saints' new nature, gracious endowments, and holy conversation, are their *garments*, which they *keep*, *keep pure*, and *wash in the blood of the Lamb*, Psal. xlv. 13. 14. 1 Pet. iii. 5. Rev. xvi. 15. and iii. 4. and vii. 14. *White robes* were given to the martyrs; their innocency was manifested; and they were possessed of the utmost joy, peace, purity, happiness, and nearness to God, Rev. vi. 11. The heavenly glory is called *clothing*, as we shall have the fully glorious, adorning, and protecting enjoyment thereof, 2 Cor. v. 2. Job's righteousness in judging causes, was to him as a *robe and diadem*; it procured him comfort and honour, Job xxix. 14. To be *clothed with worms*, is to be infected all over with a loathsome disease; or to have one's skin crawling with vermin, Job x. 10. and vii. 5. To be *clothed with shame* and *cursing*, is to be exceedingly exposed to reproach, contempt, confusion, and ruin, Psal. cxxxii. 18. and cix. 18, 19. To be *clothed with salvation and praise*, is abundantly to possess deliverance, happiness, and comfort, Isa. lxi. 3, 10. To *cover one's self with violence, as with a garment*, is to practise injustice and oppression without shame; or even with boasting, as if it were honourable, Psal. lxxiii. 6. False teachers put on *sheeps' clothing*, when they pretend to great innocency, holiness, and usefulness, Matth. vii. 15. The *rending* or *tearing of garments*, imports great grief or horror, Acts xiv. 14. Mark xiv. 63.

CLOUD. (1.) A collection of vapour, exhaled from the seas and earth, and suspended in the air, 2 Sam. xxii. 12. (2.) Fog or mist, Hosea vi. 4. (3.) Smoke, Lev. xvi. 13. (4.) Heaven, Psalm xxxvi. 5. and lxviii. 34. (5.) A great number, Isa. lx. 9. Heb. xii. 1. Ezek. xxxviii. 9. God binds up the water *in clouds*, and thence pours it in rain on the earth, Job xxxviii. 9. A cloud, in the form of a pillar, hovered over the camp of the Hebrews in the wilderness. In the day-time it appeared as moist, protecting them from the scorching sun. In the night, it seemed a *pillar of fire*, and gave them light. When they encamped, it hovered above them on the tabernacle: when they marched, it went before them: when they went through the Red sea, it went behind them, giving them light; and before the Egyptians, darkening the air to them, and filling them with terror and dread. Forty years it attended the Hebrews, till it had led them to the promised land; and, it seems, disappeared when Moses died. Did it not represent Jesus Christ, and God in him, as the majestic and awful director, comforter, and protector of his people, in their journey to the heavenly Canaan, and as the terror and destroyer of his enemies? Exod. xiii. 21. and xiv. 20, 24. In allusion to this, God is said to *create a cloud and smoke* by day, and the shining of a *flaming fire* by night, upon the dwellings and assemblies of Zion, when he remarkably protects, guides, and comforts his people, Isa. iv. 5. The *cloud of glory*, that hovered over the mercy-seat, signified the majestic and marvellous presence of God as in Christ, with his church, 1 Kings viii. 10.—God is likened to a *cloud of dew* in

the heat of harvest; his fulness is unsearchable; his approaches quick; and his presence very comfortable, Isa. xviii. 4. God often appeared in a cloud, to mark his majesty, and that his glory, purposes, and works, are unsearchable, Exod. xvi. 10. Psalm civ. 3. Matth. xvii. 5. He rides on *swift clouds*, or has them for the dust of his feet, when he comes in a speedy and tremendous manner to deliver his people, and destroy his enemies, 2 Sam. xxii. 12. Isa. xix. 1. Nah. i. 3. *Clouds and darkness are round about* him, when his providences are very mysterious and awful, Psal. xcvii. 2. Christ was received up into heaven by a cloud, when he ascended; and, at the last day, will come in the clouds, making them his throne, while he judges the world, Acts i. 9. Dan. vii. 13. Rev. i. 7. He is *clothed with a cloud*, when his work is obscure and terrible, Rev. x. 1. His *sitting on a white cloud*, denotes the glorious display of his equity, holiness, power, and authority, in the execution of his judgments, Rev. xiv. 14. and xx. 11.

Ministers and ordinances are likened to *clouds*; by the authority of Heaven they are appointed, and by them God comforts and directs his people, and communicates his grace to them, Isa. v. 6. Saints are called *a cloud*; their number is great; they are guides and patterns to others; their conversation and affections are heavenly, and moved by the wind of the Holy Ghost; they refresh their country with their useful influence, and protect it from scorching judgments, Isa. lx. 8. Heb. xii. 1. Hypocrites and false teachers are *clouds without water*; they promise usefulness; but being without true solidity, value, and knowledge, are easily carried about by their own pride and ambition, and by the winds of false doctrine and infernal temptations, 1 Pet. ii. 17. Men, in general, are as a *vanishing cloud*; while they live, they have but little of true happiness and comfort, and their days hasten to an end, Job vii. 9. Sins are compared to a *cloud*: how vast their numbers! how they darken our soul, separate between God and us, and forbode the storms of his wrath! and by his free forgiveness, by the shining of his countenance, and the breathing of his Spirit, must they be dispelled, Isa. xliv. 22. Afflictions are *a cloud*; their ingredients are many; their nature awful and mysterious; they bereave men of their glory and joy, and are often preludes of eternal ruin, Lam. ii. 1. The favour of a king is like a *cloud of the latter rain*, very useful and pleasant, Prov. xvi. 15. The goodness of the ten tribes of Israel was like a *morning cloud, and early dew*; whatever appearances of reformation were among them under JEHU, and whatever prosperity they had under JOASH, and Jeroboam his son, or PEKAH, quickly came to an end, Hos. vi. 4. Armies are likened to a *cloud*, because of their number, and their threatening to overwhelm and ruin all around, Ezek. xxxviii 9.

CLUSTER; a bunch of raisins, grapes, or the like, 1 Sam. xxv. 18. Christ is as a *cluster* of camphire; his fulness is unbounded; his security infallible; and sweet is the connexion of his person, natures, offices, relations, promises, and benefits, Song i. 14. The saints are as *clusters* of the vine; they are precious and fruitful; their grace is well connected and abundant, Isa. lxv. 8. Mic. vii. 1. Ministers, divine ordinances, and the edifying influence of believers, are *clusters of grapes*: how delightful, abundant, and rich, their refreshful and nourishing virtue to the souls of men! Song vii. 7. Wicked men, particularly Antichristians, are *clusters of the vine of the earth*: how numerous! how earthly-minded!—what corruption and wickedness they produce! Revel. xiv. 18. Corrupt doctrines and practices are *bitter clusters*; are hateful to God and his peo-

ple; and bitter fruits of divine wrath attend them, Deut. xxxii. 32.

COAL. God's judgments are compared to *coals*, or *coals of juniper*; they are terrible to endure, and sometimes of long continuance, Psal. cxl. 10. and cxx. 4. The objects, or instruments of his judgments, are likened to *coals*; the former are affected with his wrath, and consumed by it; and the latter are employed to torment, and consume others, Psalm xviii. 8. Christ's promise of forgiveness and grace, is a *live-coal* taken from the altar; conveyed to us through his person and righteousness; it melts our heart into godly sorrow, warms it with love, and purges away our dross of sinful corruption, Isa. vi. 6. The saints' love to Christ is as *coals of fire*, that have a most vehement flame; it makes their heart to burn with desire after him; makes it clear, shining, heavenly-minded, and full of godly sorrow for sin; nor can it be easily, or at all extinguished, Song viii. 6, 7. One's posterity is a *burning coal*; therein progenitors, act, shine, and are comforted, 2 Sam. xiv. 7. Good deeds done to our enemies among men, are as *coals of fire* heaped on their head; they tend to melt and pain their heart with grief, for injuring us and make them to love us; or they occasion the speedy infliction of terrible judgments upon them, Rom. xii. 20. Prov. xxv. 22. Harlots, and temptations to unchastity, are as *burning coals*; they can scarce be approached without inflaming our lust, and mortally wounding our soul, Prov. vi. 28. Strife and contention are as *burning coals*; they terribly spread, hurt, and ruin every thing near them, Prov. xxvi. 21.

COAST; (1.) Border; boundary, Numb. xxiv. 24. (2.) Country, Exod. x. 4.

COAT. Joseph's *coat of many colours*, may represent Jesus's human nature in its various graces and beauties; and as it marked God's love to him, and his bloody sufferings for us, Gen. xxxvii. 3, 32. The *linen coats* of the priests, represented his pure humanity and spotless righteousness, Exod. xxviii. 40. The *coats of skin*, wherewith God clothed our first parents, represented the righteousness of our glorious sacrifice, Christ, imputed to us, for the covering of our sinful nakedness, Gen. iii. 21. Rev. iii. 18. *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* I am now quite out of proper frame to entertain Jesus Christ; I cannot actively put on and apply his righteousness, cannot exercise grace, or bring forth good works, but lie under the power of sloth and unconcern, Song v. 3.

COCK; a male fowl. The dunghill-cock has his head ornamented with a long fleshy crest or comb, and has two wattles lengthwise on his throat. He is a robust and beautiful animal, whose feathers are often variegated with a number of elegant colours. He usually crows at two different times of the night; the first time, a little after midnight, and a second time, about break of day.—This last season is usually called cock-crowing: and at this time the cock crew for the second time, after Peter had thrice denied his Master, Mark xiv. 68, 72.

COCKATRICE. It does not appear that any such creature exists. The word, so translated in our Bibles, ought to be translated *serpent*. It appears to have been one of the most poisonous kind, who lurked in holes of the earth, and whose eggs were rank poison. *Out of the serpent's root came forth a cockatrice, and a fiery flying serpent*, when Hezekiah proved a more ruinous adversary to the Philistines than Uzziah had been, Isa. xiv. 29. The weaned child shall put his hand on the *cockatrice-den*; the most poor and weak saints shall be in no danger from malicious and ruinous heretics and

persecutors, Isa. xi. 8. They *hatch cockatrice-eggs, and he that eateth of their eggs shall die;* and *that which is crushed, breaks out into a viper*, or serpent: they contrive and execute wicked practices, and publish false doctrines; whereby sure and sudden destruction is brought upon themselves and others, Isa. lix. 5.

COCKLE; a weed that grows among corn. The Hebrew word BOSHAH, signifies any *stinking weed*, Job xxxi. 40.

COFFER; a chest, 1 Sam. vi. 8.

COGITATION; thought, Dan. vii. 28.

COLD, is, (1.) Natural, as of water, the season, &c. Jer. xviii. 14. Nah. iii. 17. (2.) Spiritual, which consists in an utter, or very great unconcern about Jesus Christ and divine things, Matth. xxiv. 12. Professors are neither *cold nor hot*, when they retain the profession of truth in some degree, but have no active liveliness, zeal, or concern for the power of it. Christ's wishing men were *either cold or hot*, imports, that none are more detested of him, or dishonouring to him, than hypocritical and careless professors of the Christian faith, Rev. iii. 15, 16. A faithful messenger, chiefly of Jesus Christ, is as the *cold of snow in harvest*, very refreshful, and useful to distressed and labouring souls, Prov. xxv. 13. And good news, chiefly of the glorious gospel, are as *cold waters* to a thirsty soul; are very suitable, refreshful, and reviving, Prov. xxv. 25.

COLLAR; (1.) A chain of gold, silver, &c. worn about the neck, Judg. viii. 26. (2.) The part of one's coat that is fastened about the neck. Job's trouble bound him closely, firm and fast, as the *collar of his coat*, Job xxx. 18.

COLLECTION; a gathering of money from a variety of hands, for some public use, as for the repairs of the temple, or for the poor Christian Jews, 2 Chron. xxiv. 6, 9. 1 Cor. xvi. 1.

COLLEGE; a school for training up young prophets or teachers, 2 Kings xxii. 14.* †

COLLEGIANS, COLLEGIANI, COLLEGIANTS, a religious sect formed among the Arminians and Anabaptists in Holland, about the beginning of the 17th century; so called because of their colleges, or meeting, twice every week; where every one, females excepted, has the same liberty of expounding the scripture, praying, &c. They are said to be all either Arians or Socinians. They have no particular ministers, but each officiates as he is disposed. They never baptize without dipping. They meet twice a year from all parts of Holland at Rhinsburgh, whence they are also called *Rhinsberghers*.

Ency.

COLLOPS. To have *collops of*

* The Hebrew word rendered *in the college* signifies *in the second part*, which some suppose to have been a division of the city. Others think, that *Mishneh* was the proper name of a street of Jerusalem. Others contend, that it was a place belonging to the temple, in which the learned used to meet in order to dispute concerning the law and the interpretation of it. Hence the Jews call their traditional interpretation of the law, *Mishna*. See *Witsius de Prophetis et Prophetia*, lib. i. cap. 23.

† In the Roman empire, there were not only *the college* of augurs, and the *college of capitolini*, i. e. of those who had the superintendence of the capitoline games; but also colleges of artificers, *collegia artificum;* college of carpenters, *fabricorum*, or *fabrorum lignariorum;* of potters, *figulorum;* of founders, *ærariorum;* the college of locksmiths, *fabrorum serrariorum;* of engineers of the army, *tignariorum;* of butchers, *laniorum;* of dendrophori, *dendrophororum;* of centonaries, *centonariorum;* of makers of military casques, *sagariorum;* of tent-makers, *tabernaculariorum;* of bakers, *pistorum;* of musicians, *tibicinum*, &c. Plutarch observes, that it was Numa who first divided the people into colleges, to the end that each college consulting their own interests, they might not enter into any general conspiracy against the public repose. *Ency.*

flesh on one's flanks, is expressive of great prosperity and luxury, Job xv. 27.

COLLYRIDIANS, in church history, a sect which consisted chiefly of Arabian women, towards the close of the 14th century, denominated from a little cake, called by the Greeks, *collyridia*, which they offered, on a certain solemn feast-day, held once a year, to the Virgin Mary. *Ency.*

COLONY, a place peopled from some more ancient city or country. The Greeks and Romans settled their countrymen in a variety of places, Acts xvi. 12.

COLOSSE, an ancient city of Phrygia, on the river Lycus, just where it began to run under ground, before it fell into the river Meander. It was near Laodicea, and Hierapolis. These three cities are said to have been buried in ruins by an earthquake, *A. D.* 66. Though it does not appear that Paul was ever at Colosse, yet, when prisoner at Rome, he wrote the Christians there an excellent epistle, warning them against vain philosophy and legal ceremonies; demonstrating the excellency of Christ, and the saints' completeness in him; and exhorting them to the duties of their respective stations. This he sent to them by Tychicus and Onesimus.

COLOUR; (1.) A dye, as black, red, &c. Numb. xi. 7. (2.) A shew; pretence, Acts xxvii. 30.

COLT; a young ass, Gen. xxxii. 15. Matth. xxi. 2, 5.

COME; (1.) To draw near; approach to, Exod. xxxiv. 3. (2.) To proceed from, 1 Chron. xxix. 14.—(3.) To befall, Ezra ix. 13. Job iv. 5. (4.) To attain to, Acts xxvi. 7. (5.) To join with, Prov. i. 11. (6.) To touch, Ezek. xliv. 25. (7.) To be married to, Dan. xi. 6. (8.) To lie carnally with, Gen. xxxviii. 16. (9.) To invade; attack, Gen. xxxiv. 25. (10.) To arise, Numb. xxiv. 17.—God's *coming*, signifies the manifestation of his presence in glory, favour, or wrath, in a particular place, Psal. l. 2, 3 and ci. 2. Christ's coming is fivefold; his assuming our nature; his giving the offers of his grace in the gospel; his bestowing the influences of his Spirit; his executing judgments in time, particularly on the Jews and Antichrist; and his last appearance to judge the world, 1 John v. 20. Matth. xvi 28. and xxiv. 30. Rev. xvi. 15. and xxii. 20. Men *come* to Christ, when leaving their natural state, and renouncing their own righteousness, wisdom, strength, and inclinations; they believe, receive, and feed on his person and fulness by faith, John v. 40. and vi. 37. 1 Pet. ii. 4. Men *come to God*, when they receive out of his fulness, enjoy his presence, and worship and serve him, Heb. vii. 25. and xi. 6. John xiv. 6.

COMELY. See BEAUTY.

COMFORT; CONSOLATION; inward pleasure, joy, and cheerfulness, natural or spiritual, Job vi. 10. Psal. cxix. 50, 76. Spiritual comfort is that refreshful pleasure of the soul, which ariseth from the consideration of what God in Christ is to us, in respect of relation, and of what he has done for, and infallibly promised to us, 2 Cor. i. 5. The Holy Spirit is the author of it; the scriptures are the established ground and means of it; and ministers, and godly companions, are the instruments and helpers of it, Job xvi. 7. Psal. cxix. 49, 50.—2 Cor. i. 5, 6, 7. and vii. 6, 7. Christ is the *consolation of Israel*; with the predictions of his coming and kingdom did the ancient prophets comfort the Jews; and in every age, his person, righteousness, fulness, and love, are the source and substance of his people's comfort against every trouble, Luke ii. 25. *Are the consolations of God small with thee?* Do you contemn our divine advices, which we have given you for your direction and comfort? Job xv. 11. To COMFORT, is to free one from grief, and render him glad and joyful, Gen. v. 29. God

comforts the cast down, by supporting them under their trouble, and delivering them from it, 2 Cor. vii. 6. The Holy Ghost is called the *Comforter*, because, by the application of [the word, blood, and fulness of Jesus Christ] to our soul, he fills us with joy, unspeakable, and full of glory, John xiv. 26; but the word is by some rendered *Advocate*.

COMMAND; (1.) To charge by authority, Deut. xi. 22. (2.) To cause a thing to be done, Isa. v. 6. and xiii. 3. God *commands* the blessing of life, or the strength of his people, when, by his will, he furnishes it, Psal. cxxxiii. 3. and lxviii. 28. Jesus Christ is the *commander given to the people*: he enlists men for his spiritual soldiers; he convenes, orders, encourages, and goes before them in their gracious warfare, Isa. lv. 4. The saints *command God* concerning his sons and daughters, and the works of his hands; when in Christ's name, they earnestly plead his promise, and argue from his faithfulness, power, equity, and love, therein pledged, Isa. xlv. 11.

COMMANDMENT. See LAW.

COMMEND; (1.) To speak to one's praise, 2 Cor. iii. 1. (2.) To render praise-worthy; make acceptable, 1 Cor. viii. 8. (3.) To trust a thing to the care and management of another, Acts xx. 32. God *commends his love*; he makes it appear glorious and unbounded, in that while we were yet sinners Christ died for us, Rom. v. 8. Our righteousness *commends* the righteousness of God; it gives occasion for him clearly to manifest his justice in punishing us, or in forgiving us through [the blood of Jesus: and the rejection of Christ by the Jews,] demonstrated the faithfulness of God in the ancient predictions, Rom. iii. 5.*

COMMISSION; a charge to one to manage a business, Acts xxvi. 12.

COMMIT; (1.) To act; perform, Exod. xx. 14. (2.) To trust; give charge of, 2 Tim. ii. 2. To *commit* one's spirit, self, way, or salvation, to God, is, upon the faith of his promise, to intrust the same to his care, that he may receive, uphold, direct, preserve, and save us, Psal. xxxi. 5. and x. 14. and xxxvii. 5. Prov. xvi. 3.—2 Tim. i. 12. The *good thing committed* to Timothy's trust, was the truths of God, and his ministerial office, and the gifts and graces furnishing him for the discharge of it, 1 Tim. vi. 20. 2 Tim. i. 14.

COMMODIOUS; safe and convenient, Acts xxvii. 12.

COMMON; (1.) Ordinary, usual, Numb. xvi. 29. (2.) Ceremonially unclean, Acts x. 14. and xi. 9. (3.) Unwashen, Mark vii. † 2. (4.) Not hallowed or set apart to the service of God, 1 Sam. xxi. 4. Deut. xx. † 16. (5.) What many have an equal access to, or interest in, Ezek. xxiii. 42. (6.) What belongs to every one of the society, [Acts ii. 44. and iv. 32.†] The church is called a *com-*

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* Christ at his death, *commended his Spirit into his Father's hands*, to signify, that, as a public person representing all his people, he now offered up his departing Spirit unto the Father, in the fullest confidence, that it would immediately enter into glory, and be reunited to his body on the third day; committing at the same time all the souls of his people into the Father's hand; that they may have a like admission to glory at their death, and a like reunion to their bodies at the last day.

† *They had all things common.* They cheerfully granted the use of their worldly goods to their brethren, even when they retained their title to them; and some gave up the title too; expecting, as it appears, a speedy destruction of the Jewish nation, they sold what they had, and put it into one common stock, to be employed in furnishing out such as were to be sent abroad to preach the gospel, and to be distributed likewise for the maintenance of them that continued in Jerusalem, according to every man's necessities. This gives an affecting view of the Spirit, which ought to govern every true believer; though there was something in the manner and degree

monwealth; her members stand in mutual and strong connections one to another; they possess common privileges, and are subject to common laws, Eph. ii. 12. *Salvation* is *common;* it is suited to, and offered to men as sinful; it is published to, and received by all sorts of men; and all the saints have an equal interest in it, Jude 3.

COMMOTION; tossing to and fro; great unsettledness, perplexity, and trouble, Jer. x. 22. Luke xxi. 9.

COMMUNE; to talk [in a friendly manner,] Gen. xxxiv. 6. To *commune with our heart,* is seriously to pose it with important questions; entertain it with the view of excellent subjects; and address it with weighty charges and directions, Psal. iv. 4.

COMMUNICATE; (1.) To give others a share of what good things we have, 1 Tim. vi. 18. (2.) To have a share with one. Thus the Philippians *communicated* with the apostle in his affliction, bearing a share of it in their supplying him in his distress, Phil. iv. 14, 15.

COMMUNICATION; fellowship in converse and practice, 1 Cor. xv. 33. Eph. iv. 29. The *communication of faith* is an account of it, and of its inward fruits to others; or a manifestation of it by good works, for the advantage of others; or rather acts of beneficence flowing from faith, Phil. 6.

COMMUNION. See FELLOWSHIP.

COMPACT; regularly framed and joined, Psalm cxxii. 3. The church is *compacted together;* every member has his own proper station and work, and yet all are so joined, as to add to her general glory and welfare, Eph. iv. 16. Col. ii. 19.

COMPANY; a number of persons, Psal. lxviii. 11. To *company, accompany,* or *go in company with,* is to go along with one, and often to be familiar with him, 1 Cor. v. 9, 11. Job xxxiv. 8. Psal. lv. 14.

COMPANION; (1.) Familiar friend, Judg. xv. 22. (2.) Copartner in office, grace, labour, suffering, or consultation, Ezra iv. 7. Song viii. 13. Acts xix. 29. Phil. ii. 25. Heb. x. 33. False teachers, and corrupt lusts, are Christ's *companions,* or rivals; they often pretend to be friendly to, and familiar with him, and attempt to share our love and affection due to him, Song i. 7.

COMPARE, LIKEN; (1.) To reckon alike or equal, Psal. lxxxix. 6. (2.) To make like, Song i. 9. Jer. vi. 2. (3.) To set things together, in order that the likeness or difference may clearly appear, 1 Cor. ii. 13. Judg. viii. 2. It is not wise to *compare* ourselves with our opposers or friends; as not they, but the law of God, is the proper standard by which we ought to judge ourselves, 2 Cor. x. 12.

To COMPASS; (1.) To go round about a place; to guard or beset it on every side, Psal. v. 12. (2.) To furnish [any thing] plentifully, till one be, as it were, surrounded therewith, Heb. xii. 1. Psal. xxxii. 7.—The virgin Mary *compassed a man,* when she conceived, retained in her womb, and brought forth the Son of God in our nature, Jer. xxxi. 22.—Men *compass God,* when they, in mul-

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of its exercise which was peculiar to the circumstances of those days, and which was not designed for the imitation of all after ages. This example is greatly abused by those who infer from it that Christians ought to have no private property: The falsehood of this appears sufficiently from what Peter said to Ananias, Ac. v. 4. *Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power?* That Christians were to have private property appears from the duty enjoined upon every one of providing for his own house, 1 Tim. v. 8. from the distinction between rich and poor among Christians and the duty of giving alms, which supposes that distinction, 1 Tim. vi. 12. James i. 10. Heb. xiii. 16. and from those passages that forbid theft and fraud in buying and selling, Ephes. iv. 28.

titudes, assemble to praise and worship him, Psal. vii. 7. They *compass him with lies*, when, in their worship, they deal hypocritically and deceitfully; confess what they do not really believe sinful; ask what they do not really desire; vow what they never intend to perform; profess what they do not believe with their heart; and when they multiply idols in his land, Hos. xi. 12.

COMPASS.* (1.) An instrument for drawing a circle, Isa. xliv. 13. (2.) A boundary, Prov. viii. 27. (3.) A roundish course, 2 Sam. v. 23.

COMPASSION, PITY; sympathy and kindness to such as are in trouble, 1 Kings viii. 50. God's being *full of compassion*, imports the infinite greatness of his tender mercy and love, and his readiness to comfort and relieve such as are afflicted, Psal. lxxviii. 38. and lxxxvi. 15. and cxi. 4. and cxlv. 8.

COMPEL; (1.) To force violently, Lev. xxv. 39. Mat. v. 41. (2.) To urge earnestly, and with success, 1 Sam. xxviii. 23. Ministers *compel* sinners *to come* in to Christ's house, when, with the utmost earnestness and concern, they shew them their sinfulness and danger; the excellency, love, and loveliness, of Christ; the happiness of those who receive him; their warrant, and the command of God to believe in him; and beseech them, as in Christ's stead, to be reconciled to God, Luke. xiv. 23.

COMPLAIN; to find fault with an action or condition, Numb. xi. 11. Acts xxv. 7. *I will leave my complaint on myself;* I will secretly bemoan my own guilt and trouble, Job x. 1.†

COMPLETE; fully finished, Lev. xxiii. 15. Saints are *complete in Christ:* they are perfectly justified, and have in him complete fulness of grace, to render them perfectly holy and happy, Col. ii. 11. They stand *complete in all the will of God*, when they regard all his commandments, and obey them in an eminent degree, Col. iv. 12.

COMPOSITION; a mingling of several spices, or other ingredients, Exod. xxx. 32.

COMPOUND; to mix together, Exod. xxx. 25, 33.

COMPREHEND; (1.) To inclose, Isa. xl. 12. (2.) To sum up, Rom. xiii. 9. (3.) To perceive clearly; understand fully, John i. 5. To *comprehend*, with all saints, the unbounded love of Christ, is to have a clear, extensive, and heart-ravishing knowledge of its nature and effects, Eph. iii. 18.

CONCEAL; to hide; keep secret, Gen. xxxvii. 26. Job *concealed not* the words of God; he openly professed his adherence to divine truth, and in every proper method improved it for the instruction of others, Job vi. 10. A faithful spirit *conceals the matter;* he hides his neighbour's infirmities, Prov. xi. 13.

* The instrument called the *Mariner's Compass*, is well known for its usefulness both on land and sea. The invention of this compass is usually ascribed to Flavio da Melfi Gioia, a Neapolitan, about the year 1302; and hence it is, that the territory of Principato, which makes a part of the kingdom of Naples, where he was born, has a compass for its arms. Others say that Marcus Paulus, a Venitian, making a journey to China, brought back the invention with him in 1260. What confirms this conjecture is, that at first they used the compass in the same manner as the Chinese still do, i. e. they let it float on a little piece of cork, instead of suspending it on a pivot. It is added, that their emperor Chiningus, a celebrated astrologer, had a knowledge of it 1120 years before Christ. The Chinese only divide their compass into 24 points. The French and English both lay claim to the invention of the *compass;* but with little foundation for such pretension. *Ency.*

† Or rather, I will not impeach God nor charge him with unrighteousness or unkindness; but though I know not particularly the ground of God's controversy with me, I acknowledge it to be in myself, and willingly bear all the blame.

A prudent man *concealeth knowledge*; he has more knowledge in his heart than he pretends to, Prov. xii. 23.—It is the glory of God *to conceal* a thing, by sovereignly and wisely hiding from men the knowledge of some things, and the reasons of his conduct, he displays his own glory and greatness, Prov. xxv. 2.

CONCEIT; fancy; proud thought, Prov. xviii. 11.

CONCEIVE; (1.) To begin to be with young, Gen. xxx. 38. (2.) To devise; purpose; find designs and counsels in the mind, Acts v. 4. Isa. xxxiii. 11. Job xv. 35. The church *conceives* the saints, when, by means of ordinances, ministers, or others, the first beginnings of grace are formed in them, Song iii. 4. Lust *conceives*, when it produces the first motions or resolutions towards sinful acts, James i. 15. To *conceive* mischief, a mischievous purpose, or words of falsehood, is to devise and fix on a method for executing mischief, or for uttering words of falsehood, Job xv. 35. Isa. lix. 13. Jer. xlix. 30.

To CONCERN; to touch; belong to, Ezek. xii. 10.

CONCISION; cutting off, Joel iii. † 14. The Jews are called the *concision*, because, under pretence of zealous adherence to circumcision, they, after it was abolished by our Saviour's death, cut their bodies, rent the church, and cut off themselves from the blessings of the gospel, Phil. iii. 2.

CONCLUDE; (1.) To end a dispute, by a plain inference from what had been said, Rom. iii. 28. (2.) To make a final resolution or determination, Acts xxi. 25. (3.) Irreversibly to declare, Gal. iii. 22. God *concluded* the Jews in unbelief; he gave them up to their own unbelieving heart, and withheld the light and influence of the gospel from them, Rom. xi. 32. CONCLUSION is the end, the summary inference, final determination, and whole substance, Eccl. xii. 13.

CONCORD; agreement, 2 Cor. vi. 15.

CONCOURSE; running together, Acts xix. 40.

CONCUBINE; a wife of the second rank. She differed from a proper wife, in that she was not married by solemn stipulation; she brought no dowry with her; she had no share in the government of the family; nor did her children share of their father's inheritance, Gen. xxv. 6. Through a sinful mistake of the nature of marriage, it was common for the ancients to have concubines. Abraham had Hagar and Keturah, Jacob had Zilpah and Bilhah, Gen. xxv. 6 and xxx. A Levite's concubine occasioned terrible disorder and ruin in Israel, Judg. xix. to xxi. One of Saul's occasioned the loss of the kingdom of the eleven tribes to his family, 2 Sam. iii. David's ten concubines were publicly defiled by Absalom his son, 2 Sam. xvi. 22. Solomon had 300 concubines; and Rehoboam his son 60, 1 Kings xi. 3. 2 Chron. xi. 22.—The *fourscore concubines*, Song vi. 8. may denote great beauties among women; or weak saints, of a very legal temper, who have small familiarity with Christ, and little boldness towards him.

CONCUPISCENCE. (1.) The corruption of our nature, from whence all our actual sin proceeds, Rom. vii. † 7.* James i. † 14. (2.) Actual mo-

* When the apostle says, *I had not known sin, except the law had said, Thou shalt not covet;* by *sin* we are not to understand the actual and formal consent of the will to a known breach of God's law: for this he could not but know to be sin: all men know so much by the light of nature. But what the apostle did not know to be sin, till he apprehended the spiritual meaning of the law, was the tendency of our nature and stirring in our hearts towards sin, previous to the formal consent of our will to it. This habitual lust or concupiscence is sin in the root which conceiveth all our actual sins or giveth rise to them.

tions and inclinations of our heart toward sinful deeds, Rom. vii. 8. (3.) Unchastity, especially of desire, Col. iii. 5. 1 Thess. iv. 5.

CONDEMNATION. (1.) The judicial declaring of a person to be guilty, and sentencing him to punishment. In this sense, Christ did not condemn the woman taken in adultery, but spake to her as a gospel-minister, and Saviour calling her to repentance, John viii. 10, 11. (2.) The cause and reason of such a sentence, John iii. 19. (3.) The punishment to which one is condemned, 1 Cor. xi. 32. Luke xxiii. 40. (4.) Rash, uncharitable, and unjust censure of mens persons, purposes, words, or actions, Luke vi. 37. (5.) A witnessing against sin, by a contrary practice: so the Ninevites, by their ready hearkening to the warning of Jonah, condemned the Jews, who refused to embrace Christianity, though often called to it by Jesus and his apostles, and though it was attested by miracles unnumbered, Matt. xii. 41.* The *condemnation of the devil*, is a sin and punishment like to his, 1 Tim. iii. 6. The *condemnation* which all wicked men are under, and all believers free from, is a legal charge of iniquities; and the sentence of the divine law, as a broken covenant, adjudging them to bear the wrath of an angry God, till their sins be fully satisfied for, and all the infinite wrath, contained in that sentence, be fully executed, Rom. v. 16, 18. and viii. 1. God *condemned sin in the flesh* of his Son; by executing the punishment due to it upon him, in our nature, he clearly demonstrated how abominable and criminal it is, expiated its guilt, and adjudged to utter ruin its power, pollution, and existence, Rom. viii. 3.

CONDESCEND; humbly to stoop, Rom. xii. 16.

CONDITION. (1.) A term of a bargain to be performed, Luke xiv. 32. 1 Sam. xi. 2. Strictly taken, a *condition* of a covenant is that which, when performed, gives the performer a right to claim the promised reward, as due to his work. (2.) A case or circumstance, Dan. xi. † 17.

CONDORMIENTES, in church history, religious sectaries, which take their name from lying all together, men and women, young and old. They arose in the 13th century, near Cologne; where they are said to have worshipped an image of Lucifer, and to have received answers and oracles from him. *Ency.*

CONDUCT; to guide in a proper way, 2 Sam. xix. 15, 31.

CONDUIT; a water-course, whether by pipes, stone-work, ditch, &c. 2 Kings xviii. 17.

CONFECTION; a medicinal composition of gums, powders, &c. Exod. xxx. 35.

CONFECTIONARIES; makers of sweet-meats, 1 Sam. viii. 13.

CONFEDERACY; a covenant-agreement between princes or nations. Isaiah was forbidden to *say, A confederacy;* he was neither to approve nor trust in the alliance between Ahaz and the Assyrians, nor to be afraid of that between the Israelites and Syrians, Isa. viii. 12.

CONFEDERATE; in league or covenant, Gen. xiv. 13.

CONFER; to talk together; advise with, 1 Kings i. 7.

CONFESS; plainly to acknowledge: so a pannel confesses his crime before a judge, Josh. vii. 19. Jesus Christ will *confess* his people at the last day; will publicly own them his children, bride, and faithful servants, Luke xii. 8. They *confess him before men*, when, notwithstanding danger and opposition, they openly profess and adhere to his truth, observe his

* Noah *condemned the* old *world*, that is, by his doctrine and practice, he condemned the unbelief and disobedience of the rest of the world, who slighted all the solemn warnings, which God in his great long-suffering had given them by him and by the strivings of his Spirit with them under his ministry for an hundred and twenty years together, Heb. xi. 7.

ordinances, and walk in his way, Matth. x. 32.* To *confess* God, is to praise and thank him, Heb. xiii. † 15. To *confess sin*, is candidly to acknowledge our guilt before God, who can pardon or punish us; or to our neighbour whom we have offended, or who can give us proper instruction and comfort, Psal. xxxii. 5. Jam. v. 16. Matth. iii. 6.

On the tenth day of the seventh month, the Jewish high-priest confessed the sins of the whole nation over the head of the scape-goat, which typically bore them into the wilderness, Lev. xvi. 21. During the ten preceding days, it is said, the Jews made particular confession each of his own sins; if they were breaches of the first table, they confessed them only to God; if they were breaches of the second, they confessed them also to the party wronged. When a criminal was come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them. At the beginning of the year, the modern Jews confess their sins, standing in a tub of water: some of them, when sick, confess them to a Rabbin, who marks them down in an alphabetic order. On their death-beds, they confess them with a great deal of vain ceremony, much in the manner of the Papists.

CONFIDENCE; (1.) Assurance; certainty, 2 Cor. viii. 22. (2.) Boldness; courage, Acts xxviii. 31. (3.) Trust; hope, Job iv. 6. (4.) The thing in which one trusts, Jer. xlviii. 13. (5.) Succour; help, 2 Kings xviii. 19. (6.) Safety; security, Ezek. xxviii. 26. (7.) Due resolution, 2 Cor. x. 2. (8.) A bold and open profession of Christ and his truth, Heb. x. 35. (9.) A well-grounded persuasion of God's accepting our persons, and hearing our prayers, Eph. iii. 11.

CONFIDENT; bold; assured, Psal. xxvii. 3.

CONFIRM; (1.) To strengthen; establish, 1 Chron. xiv. 2. Acts xiv. 22. (2.) To make sure, ratify, Ruth iv. 7. (3.) To give further evidence of the certainty of, 2 Cor. ii. 8. 1 Kings i. 14. Phil. i. 7. (4.) To refresh; encourage, Psalm lxviii. 9. (5.) To fulfil; continue to perform, Dan. ix. 12. Deut. xxvii. 26. God *confirmed the covenant* to Abraham, when he repeated the intimation of it; added his oath to it; and, by fire and darkness, marked the truth of it, Gal. iii. 17. Gen. xv. and xvii. God *confirms the promises*, in fulfilling the principal ones of the incarnation, death, and resurrection of his Son; and in shewing to our faith the absolute certainty of them all, Rom. xv. 8. He *confirms* the saints, when he refreshes, strengthens, and encourages them under fainting and weakness, 1 Cor. i. 8. He *confirmed* Israel to himself, when he renewed his covenant with them, and heaped distinguishing favours on them, 2 Sam. vii. 24. The testimony of Christ is *confirmed* in his people, when the power and certainty of his truth is spiritually felt in their heart, and manifested in their practice, 1 Cor. i. 6. He *shall confirm the covenant with many for one week*; either Jesus, by the ministry of John Baptist, and his own and apostles, shall, for about seven years before his death, bring many into the bond of the new covenant; or, in about the same space, before the destruction of Jerusalem, shall Titus make or confirm leagues with a variety of eastern princes, Dan. ix. 27.

CONFISCATION; a punishment, whereby a man's goods are taken from him, and appropriated to the king's use, Ezra vii. 26.

CONFLICT; (1.) Warlike struggle or stroke, Psal. xxxix. † 10. (2.) Persecution; distress, Phil. i. 30.

* This confession of Christ is such as proceeds from true faith in him, Rom. x. 9, 10.

(3.) Deep concern, care, and anxiety to promote one's good, Col. ii. 1.

CONFORMED; made like, Rom. xii. 2. The saints are *conformed* to Christ: they are made like him in their new covenant-relations to God; and in their privileges, graces, and holy conversation, Rom. viii. 29.—They are *conformable*, or like to him in his death; they gradually die to their corrupt lusts; have their old man crucified with him; its lusts and deeds mortified through the influence of his death; and they are exposed to sufferings for his sake, Phil. iii. 10. They ought not to be *conformed* to this world; ought not to imitate, or join in the vain and wicked customs and practices thereof, Rom. xii. 2.

CONFOUND; (1.) To disorder; jumble together, Gen. xi. 7. (2.) Mightily to baffle and confute, Acts ix. 22. (3.) To be ashamed and vexed for sin or disappointment, Ezek. xvi. 63. Job vi. 20. (4.) To be perplexed, astonished, and troubled in mind, Acts ii. 6. (5.) To be fearfully destroyed, Jer. i. 17. Zech. x. 5. He that believeth shall not *be confounded*; he shall not be disappointed of his expected salvation; shall not, with perplexity or surprise, be exposed to any fearful destruction; nor shall he *make haste*; shall not basely catch at unlawful means of deliverance, but patiently wait till God deliver him, 1 Pet. ii. 6. Isaiah xxviii. 16. Rom. ix. 33.

CONFUSION; huddling of things together, perplexity, disorder, shame, ruin, Isa. xxiv. 10. Psal. xxxv. 4.—Unnatural intimacy with beasts, or of a man with his daughter-in-law, is *confusion*; is an horrid and shameful blending of natures or persons, which ought to be kept distinct. But the word TEBEL might be translated, A shocking crime, Lev. xviii. 25. and xx. 12. Idols, and the Egyptians, were the *confusion* of the Jews; were the means or occasion of bringing them to shame, disorder, perplexity, and ruin, Isa. xli. 29. and xxx. 3. *Confusion of face*, denotes perplexity and shame, which make one doubtful, or to blush to look any where, Ezra ix. 7.

CONGEAL; to freeze together. The waters of the Red sea stood up as firmly on every hand of the Israelites, as if they had been frozen into walls of ice, Exod. xv. 8.

CONGRATULATE; to express joy to, or with one, for some happiness that has befallen him, 1 Chron. xviii. 10.

CONGREGATION; an assembly; church. The Israelites having encamped together 40 years in the wilderness, and met thrice every year at their solemn feasts, are called the *congregation*, Lev. iv. 15. and *the congregation of the Lord*; as they were peculiarly related to, dependent on, and subject to the Lord Christ, and to God in him, Numb. xxxi. 16. To be *cut off from the congregation*, was to be removed from among the Hebrews by death; or to be excommunicated from their sacred privileges, Numb. xix. 20. The *congregation*, from which the Egyptians and Edomites were excluded, till the third generation, and the Ammonites, Moabites, and bastards for ever, probably was no more than the assemblies of Jewish rulers: for it is hard to suppose that bastards, however pious, and Ammonites and Moabites, though real proselytes, were perpetually excluded from sacred privileges. The *great congregation*, in which Jesus Christ declared his Father's faithfulness, and praised him, is the multitudes to which he preached on earth, or his church in general, Psalm xl. 9, 10. and xxii. 22. *In the congregation of the dead*, is among unregenerate or damned sinners, Prov. xxi. 16. Sometimes this word denotes an *assembly of rulers*, convened for judgment, Numb. xxxv. 12; and sometimes an *assembly*, as distinguished from their chief rulers, Josh. ix. 18.

CONQUER; to OVERCOME; SUBDUE. (1.) To prevail against; take

away the strength, and bring down the power of enemies, Dan. vii. 14. Mal. iv. 3. (2.) To bring into obedience and subjection, Phil. iii. 21. 1 Cor. xv. 28. (3.) To cultivate; rule over, Gen. i. 28. Jesus Christ *overcame* the world; by his death, and the exercise of his power, he prevailed against Satan, the god of it, and took him captive: in himself he prevailed over every temptation, arising from its smiles of prosperity, or frowns of adversity: by his powerful word and Spirit, he reforms men from the lusts and wicked customs thereof: by his providence, he cuts off the incorrigibly wicked; curbs their outrage, and makes their wrath conduce to his praise, John xvi. 33. Rev. xvii. 14. He goes forth *conquering and to conquer*. In the apostolic and after ages, he did, or shall, by his word and Spirit, bring down the power of mens sinful lusts, and render themselves obedient and subject to his law, Rev. vi. 2. He *subdues iniquity*, when, by removing its guilt, applying his word, and conveying his grace, he gradually takes away the power of it in his people, Mic. vii. 19. The saints *overcome* Christ *with their eyes;* their exercise of faith, hope, love, and desire, on him, makes him delight to do them good, Song vi. 5. They *overcome through his blood, and the word of their testimony:* by a vigorous application of his righteousness to their conscience, by the working of his Spirit through the word of his truth, professed by them, they prevail over their own lusts, over the temptations of Satan, and the allurements and frowns of an evil world, Rev. xii. 11. and iii. 5, 12, 21. 1 John ii. 13, 14 and v. 4, 5. They *overcome evil with good*, when, by rendering good for evil, they make those who have injured them, to be ashamed and grieved for so doing, Rom. xii. 21. In all their tribulations, the saints are *more than conquerors* through Christ: by his grace and presence, they overcome them most certainly, easily, and quickly; they patiently bear them, rejoice in them, and gain much advantage by them, Rom. viii. 37. Sinful lusts and corruptions *overcome* the wicked; notwithstanding conviction, resolution and danger, they instigate them to take pleasure in, and work wickedness, 2 Pet. ii. 19, 20.

CONSCIENCE; that reflecting power of our mind, which compares our qualities and actions with the law of God, known to us, and approves what appears good, and condemns and upbraids for what appears evil, Rom. ii. 15. Conscience is *good*, when, being sprinkled with the blood of Jesus, it clearly discerns the will of God, and urges obedience to his law, from gospel-motives, and approves for the same, 1 Tim. i. 5. It is *pure, purged from dead works*, when, by the application of Jesus's blood, it is freed from the sentence of death due to sin, delivered from the slavery of indwelling corruption; and, by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of every thing sinful, 1 Tim. iii. 9. Heb. ix. 14. and x. 2, 22. It is *faithful*, when it approves and condemns things, as they agree with, or are contrary to the divine law; and powerfully restrains from every known sin, Rom. ii. 15. It is *quiet*, and *void of offence*, when it doth not accuse for any wilful breach of the divine law: and to *live in all good conscience*, is to behave agreeably to the dictates of a well-informed conscience, Acts xxiv. 16. and xxiii. 1. Heb. xiii. 18. It *bears witness by the Holy Ghost*, when, by his direction, it attests the state of our soul, or the integrity and truth of our concern and ends, Rom. viii. 16. and ix. 1.—Conscience is *evil*, when it is influenced by sinful habits, or base motives, Heb. x. 22. [Every guilty and condemning conscience is *evil*.] It is *defiled*, when it is blinded and perverted, ready to call good evil, and evil good, Tit. i. 15. It is *seared with a hot iron*, when it is not affected with the promises,

precepts, threatenings, or providences of God, nor burdened with the sin that lies on the person, 1 Tim. iv. 2. To do a thing *for conscience sake*, is to do it, that conscience may not be defiled or offended, Rom. xiii. 5. To eat things offered to idols *with conscience of the idol*, is to eat them with a reverential regard to the idol, as if we were persuaded it had some divinity or value in it, 1 Cor. viii. 7. But conscience being only God's deputy-governor in men, its dictates are binding, only in so far as agreeable to the law of God. Neither when sound, nor when erring, doth it become a God, who can stamp his will into indispensible laws.*

CONSECRATE; DEDICATE; DEVOTE; solemnly to set apart a person or thing to the service of God.—In the circumcision of, and covenant made with Abraham, Isaac, and Jacob; in their passing through the Red sea; in their appearance before, and covenant-transaction with God at mount Sinai; in the solemn dedication at Ebal and Gerizzam, the whole Hebrew nation were *consecrated* to be the peculiar people and servants of God, Gen. xvii. Exod. xiv. and xix—xxiv. Deut. v. xxvi. xxvii. and xxix. To commemorate the destruction of the first-born of the Egyptians, the first-born of Israel, man and beast, were *consecrated* to be the Lord's, Exod. xiii. By washing, offering of sacrifice, and sprinkling of oil or blood, were the Levites, in room of the first-born, and the priests, and the tabernacle, temple, and sacred furniture, consecrated to the ceremonial service of God, Numb. i. 49. and iii. 10. and viii. Exod. xxviii. and xxix. Numb. vii. 2 Chron. ii. 4. and vii. 9. Ezra vi. 16, 17. The tithes and first-fruits were really, but less solemnly *dedicated* to the service of God. The Jews *dedicated* their houses, and even the walls of their city: probably this was done with prayer and thanks-giving, Deut. xx. 5. Neh. xii. 27. Joshua *dedicated* the Gibeonites, and the silver and gold of Jericho, Josh. vi. 19. and ix. 27. Not a few consecrated themselves to serve God in the form of Nazarites, or Nethinims, Numb. vi. Manoah devoted Samson his son, and Hannah, Samuel her son; Judg. xiii. 1 Sam. i. 11, 22. Many *dedicated* their money, fields, and cattle, to the Lord, Lev. xxvii. Moses, Samuel, Saul, David, and his successors, and other warriors, *dedicated* part of the spoil they took in battle, Numb. xxxi. 28—54. 1 Chron. xxvi. 26, 27, 28.—1 Kings xv. 15. When Judas Maccabeus, about *A. M.* 3840, purged the temple, he solemnly *dedicated* it to its holy use, and appointed the feast of dedication to be yearly observed, John x. 23.

Did these consecrations denote the solemn separation of Jesus and his people to the service of God; and the solemn setting apart all blessings and honours, to be enjoyed by them? Jesus is *consecrated for evermore;* is irreversibly appointed and qualified, by the Holy Ghost, to be the everlasting Prophet, Priest, and King of his church; and, by shedding of his blood, did he surrender himself and people to his Father's service, Heb. vii. 28. He hath *consecrated* for us a new and living way to God; solemnly opening it up in his obedience and death for our advantage, Heb. x. 20. Ministers, saints, and all they have, are *consecrated:* by God's receiving them into their office or membership, and his imputing the righteousness of his Son, and endowing them with his Spirit; and by their own solemn vows, they are set aside

* A man of integrity will never listen to any reason, or give way to any measure, or be misled by any inducement, against conscience.—The inhabitants of a great town offered Marshall Turenne 100,000 crowns, upon condition he would take another road, and not march his troops their way. He answered them, "As your town is not on the road I intend to march, I cannot accept the money you offer me." *Ency.*

to his service, honour, disposal, and government, 1 Pet. ii. 9. Ezek. xliii. 20. Mic. iv. 13. Isa. xxiii. 18.—Types being now abolished, the solemn consecration of churches, church-yards, vessels for the administration of sacraments, &c. under the New Testament, hath no warrant in the word of God, but is derived from the man of sin.

To CONSENT; to agree to a proposal, Gen. xxxiv. 15. CONSENT; agreement, Hos. vi. 9.

CONSIDER; (1.) To think of, 2 Tim. ii. 7. (2.) To view, observe, Lev. xiii. 13. (3.) To resolve what to do, after deliberate thought on the affair, Judg. xviii. 14. and xix. 30.—(4.) To remember and call to mind, 1 Sam. xii. 14. (5.) To think on a thing with wonder, Job xxxvii. 14.—(6.) To think upon one with pity, and resolution to grant him relief, Psal. xli. 1. God *considers* men, in general, by a perfect knowledge, and and exact observation of their works, Psal. xxxiii. 15. He *considers* his people, in graciously observing and regarding their persons, prayers, and troubles, in order to deliver and bless them, Psal. v. 1. and xiii. 3. and ix. 13. and xxv. 19. We *consider* Jesus Christ, by thinking on, observing, and admiring his person, offices, relations, undertaking, incarnation, life, death, resurrection, and glory; and applying him to our ownselves, in all these respects, Heb. iii. 1. We *consider* ourselves, when, with serious concern, and earnest care, we mark and ponder our own frailty, sinfulness, and danger of being led astray; Gal. vi. 1. We *consider one another*, when we charitably observe our brethrens tempers, circumstances, infirmities, and temptations, that we may accordingly excite and encourage them to their duty, Heb. x. 24.

CONSIST; (1.) To lie, Luke xii. 15. (2.) To be supported and held together, Col. i. 17.

CONSOLATION. See COMFORT.

To CONSORT; to keep frequent and familiar company with, Acts xvii. 4.

CONSPIRACY. (1.) A conjunct plot of subjects against their sovereign. Absalom, and his party, *conspired* against David: the servants of Joash and Amaziah against them; Shullum against Zachariah; Pekah against Pekahiah; Hoshea against Pekah and Shalmaneser, 2 Sam. xv. 12, 31. 2 Kings xii. 20. and xiv. 19. and xv. 10, 25, 30. and xvii. 4. (2.) A deliberate rejection of God's authority by the Jews, and their false prohpets, Ezek. xii. 25. Jer. xi. 9. (3.) A conjunct plot of many to take away one's life, Acts xxiii. 13.

CONSPIRE; to plot against the life of one, chiefly that of a rightful sovereign, 1 Sam. xxii. 8. Gen. xxxvii. 18. 2 Sam. xv. 31.

CONSTANT; steady; abiding firmly, 1 Chron. xxviii. 7. To do a thing *constantly*, is to do it with firmness, frequency, and perseverance, Tit. iii. 8. The man *that heareth, speaketh constantly*; he who deliberately thinks before he speaks, speaks constantly, and firmly adheres to what he says, and will ever be admitted for a witness, Prov. xxi. 28.

CONSTELLATION; a cluster of stars. About 3000 visible stars are classed into 59 constellations, 12 of which are in the Zodiac, or middle region of the firmament, 23 in the north part, and 24 in the south, Isa. xiii. 10.

To CONSTRAIN; to urge powerfully; to oblige by force, 2 Kings iv. 8. Job. xxxii. 18. The love of Christ *constraineth* us, or [bears us on, with much the same strong, steady, prevailing influence, which winds and tide exert, when they waft the vessel to its destined harbour. The love of Christ, when applied to,] and believed with the heart, most powerfully draws out our affections to him, and strongly and irresistibly influenceth us to an holy and active obedience to his law, 2 Cor. v. 14.

CONSULT; (1.) To plot or ad-

vise together, Psal. lxii. 4. (2.) Deliberately to consider, Luke xiv. 31. A *consulter with spirits*, is one who converses with Satan, or uses means, devised by him, to obtain the knowledge of things secret, or future, Deut. xviii. 11. One *consults shame* to his house, when he deviseth and executes projects that issue in his and his friends shame and confusion, Hab. ii. 10.

CONSUME; (1.) To waste; destroy utterly, Exod. xxxii. 10. (2.) To spend or squander away, James iv. 3. (3.) To vanish away, Job vii. 9. (4.) To make to pass away unhappily, Psalm lxxviii. 33. (5.) To burn up till the thing be utterly destroyed, Luke ix. 54. He, *as a rotten thing, consumeth*; and *as a garment that is moth-eaten*; God, by his providence, gradually wastes the man and his substance, and he is gradually brought to ruin, Job xiii. 28.

CONSUMPTION; (1.) A wasting ruinous stroke, Isa. x. 22. (2.) A consuming fire, Judg. xx. † 40.

CONSUMMATION; the last period of time; the complete fulfilment of the threatening, Dan. ix. 27.

CONTAIN; (1.) To take in; hold, 1 Kings viii. 27. (2.) To peruse fully, John xxi. 25.

CONTEMN, DESPISE; slight; undervalue, Psal. x. 13. Job xxxvi. 5. We *despise* the chastening of the Lord, and the riches of his goodness, when we are unaffected with it, as coming from the hand of God, and are not thereby excited to consider our ways, turn from sin to Jesus Christ, as our Saviour, Portion, and Lord, Heb. xii. 5. Rom. ii. 4. A vile person is rightly *contemned*, when we shun intimacy with him, and prefer the meanest of the saints to him, Psal. xv. 4. The glory of Moab was *contemned*, when their wealth, power, and honour, were rendered despicable, Isa. xvi. 14. He that *despiseth* Christ's ministers, in contemning their person, slighting and mocking their instructions, or neglecting to follow their holy example, *despiseth* Christ and his Father who sent them, Luke x. 16.

CONTEMPT; shame; disdain; slight, Job xii. 21.

CONTEMPTIBLE; pitifully mean; unworthy of regard, Mal. i. 7.

CONTEND; (1.) To strive, Jer. xviii. 9. (2.) To dispute earnestly, Acts xi. 2. Job ix. 3. (3.) To reprove a person sharply, in order to convince and reclaim him, Neh. xiii. 11. Prov. xxix. 9. Mic. vi. 1. (4.) To punish severely, Amos vii. 4.—(5.) To fight, Deut. ii. 9. We *contend earnestly for the faith*, when, notwithstanding manifold suffering and danger, we are strong in the faith of God's truth, contained in his word; zealously profess and practise it, and excite others to do so; and exert ourselves to promote the censure of persons scandalous and heretical, Jude 3.

CONTENTION, is either *sinful*, when, with carnal affections, we strive with one another, Prov. xiii. 10; or *lawful*, when we eagerly promote that which is good, notwithstanding great opposition, 1 Thess. ii. 2.

CONTENT; satisfied in mind and desire, Gen. xxxvii. 27. *Contentment*, with godliness, *is great gain*; it renders a man's life easy, gives him pleasure in what he enjoys, renders him thankful to God, and meet to be a partaker of the heavenly glory, 1 Tim. vi. 6.

CONTINUE; (1.) To persevere; abide constantly, James i. 25. (2.) To manifest and bestow as formerly, or more abundantly, Psal. xxxvi. 10. (3.) Constantly to fulfil more and more, 1 Kings ii. 4. Men *continue* in Christ's word or doctrine, by a constant perusal, believing and practising of it; and in their station declaring it, John viii. 31. 2 Tim. iii. 14. They *continue* in his love and goodness, when they constantly exercise faith on it, and experimentally taste it, and return love to him on account of it, John xv. 9. Rom. xi. 22.

They *continue* in his grace, in ever retaining the enjoyment of it: in exercising it, and displaying the power of it in their outward life, Acts xiii. 43. They *continue* in his law, by perseverance in their regard, love, and obedience to it, James i. 25.—They *continue* in the faith by a constant holding of the doctrines of faith, and a perpetual exercise of the grace of faith, Col. i. 23. Acts xiv. 22.

CONTRADICT; to speak against, Acts xiii. 45. *Without contradiction;* most plainly and certainly, Hebrews vii. 9. The *contradiction of sinners*, which Christ endured, was the vilest reproaches, taunts, blasphemies, and opposition to his doctrine and miracles, Heb. xii. 3.

CONTRARY. Grace and corruption in the saints are *contrary;* their nature, quality, and exercise, are destructive of one another, Gal. v. 17. We walk *contrary* to God, doing what is abominable to his nature, and opposite to his law; and he walks *contrary* to us, in fearfully punishing us for our sin, Lev. xxvi. 27, 28. The ceremonial law was *contrary* to men; it laid heavy burdens on them, presented their guilt to them, and of itself could do them no good, and was a means of excluding the Gentiles from the church of God, Col. ii. 14.

CONTRIBUTION; a joint giving of money for the relief of the poor, Rom. xv. 26.

CONTRITE; broken; bruised; deeply affected with grief, Psalm xxxiv. 18. and li. 17. Isaiah lvii. 15. and lxvi. 2.

CONTROVERSY; a plea; dispute, Deut. xvii. 8. The Lord has a *controversy* with men, when, for their wickedness, he might, or doth proceed to punish them, Mic. vi. 2. Hos. xi. 1.

CONVENIENT. The things *not convenient*, which the Heathens were given up to, were vices contrary to the light and frame of nature, as sodomy, &c. Romans i. 28.

CONVERSANT; walking among, and dealing with, Joshua viii. 35.

CONVERSATION; the habitual manner of one's practice and behaviour, Gal. i. 13. The conversation of saints ought to be in Christ, and to be upright, orderly, sincere, becoming the gospel, heavenly, honest, without covetousness, chaste, good, holy, and tending to win men to Jesus Christ, and his way, 1 Pet. iii. 16. Psal. xxxvii. 14. and l. 23, &c.* The conversation of the wicked is *vain;* full of pride, and altogether unprofitable and filthy, flowing from filthy lusts, and consisting in filthy practices, Eph. iv. 22. 1 Pet. i. 18. 2 Pet. ii. 7.

CONVERT; (1.) To turn men to the church, Isa. lx. 5. (2.) To renew their heart, and turn them from the power of sin and Satan to God, John xii. 40. (3.) To recover one from a sinful fall or error, Luke xxii. 32. James v. 19, 20. In the renewing of mens heart, God is the author; his Spirit implants spiritual knowledge, faith, love, and every other grace in the heart, as abiding principles of virtuous actions, Jer. xxxi. 18. His word is the means, with respect to adult persons, whereby he convinces of sin and misery, discovers the glory, excellency, and suitableness of Jesus Christ, and conveys him, and his grace, into the soul, Psal. xix. 7. Ministers, fellow Christians, and even afflictions, are instrumental in producing this saving change, 1 Cor. iv. 15. Ezek. xx. 37. *Converts*, are believers who have re-

* In this expression; *our conversation is in heaven*, the word rendered conversation signifies citizenship; and implies, that, as it was accounted a great privilege to be free of the city of Rome; so believers ought to have a high esteem of their privilege in Christ of being citizens of heaven; and to conduct themselves accordingly. Their hearts ought to be in heaven: their words and carriage should be suitable to their expectation of being shortly there. Phil. iii. 20.

ceived Jesus Christ, as freely and fully offered to them in the gospel, as their divine Teacher, Righteousness, Portion, and Lord. They are *new creatures*, who have Christ formed in them the hope of glory, and are changed in all their powers and faculties into the image of God; grow from one degree of grace to another; obey, from the heart, the doctrine of the gospel, and serve the living and true God, John i. 12. 2 Cor. v. 17, 18. Gal. iv. 19. 2 Pet. iii. 18. 2 Cor. iii. 18. Romans vi. 17. 1 Thess. i. 9.

CONVEY; carry over; transport, 1 Kings v. 9.

CONVICT, CONVINCE; (1.) To persuade one of the truth of a thing, Acts xviii. 28. 1 Cor. xiv. 24. (2.) To prove one guilty, and thoroughly persuade him of the truth and nature of his faults, James ii. 9. Job xxxii. 12. The Spirit *convinceth* men of sin, when, by applying the precepts and threatenings of the law to their conscience, he gives them an affecting view of the facts, nature, aggravations, and dismal fruits of their sin. It is a sign that convictions are thorough and saving, when they chiefly extend to unbelief, and the corruption of nature, and are completed, by a discovery of a crucified Redeemer, John xvi. † 8, 9. Rom. vii. 9—14. Zech. xii. 10.

CONVOCATION; a sacred meeting of multitudes for the solemn worship of God. On the Sabbath, on the day of the passover, on the first and seventh days of unleavened bread, on the days of Pentecost and expiation, on the first and eighth days of the feast of tabernacles, the Jews had their *solemn convocations*, Lev. xxiii. Numb. xxviii. Exod. xii. 16.

CONY, or RABBIT; the red-eyed hare, with a short tail. In our country, conies are generally of a pale, brownish, grey colour on the back, and white on the belly, and have a very soft and useful fur; but our conies do not properly chew the cud, nor dwell in rocks, and so are not probably the SHAPHAN of scripture, Lev. xi. 5. Perhaps the SHAPHAN is the aljarbuo, or mountain rat of the Arabs, which indeed chew the cud, dwell in rocks, and go forth by bands, Psalm civ. 18. Prov. xxx. 26. Dr. Shaw thinks the SHAPHAN to be the same with the Israel's lambs, which abound in mount Lebanon, and are pretty like our rabbits.* †

COOK; one who dresses food for eating, 1 Sam. viii. 13.

COOL; to remove warmth. To *cool* the tip of one's tongue, is to give the very smallest degree of ease from

* Mr. Bruce thinks that by the *shaphan* the ashkoko is intended: an animal, says he, which is so much attached to the rocks that I never once saw him on the ground or from among large stones in the mouth of caves, where is his constant residence. He lives in families or flocks: he is in Judea, Palestine and Arabia; and consequently must have been familiar to Solomon. David describes him very pertinently, and joins him to other animals perfectly known: *The hills are a refuge for the wild goats, and the rocks for the shaphan* [or ashkoko]; and Solomon says that they are *exceeding wise;* that they are but *a feeble folk, yet make they their houses in the rocks.*

† The female, or doe *rabbit*, goes with young 30 days. They begin to breed at about one year old, have generally seven litters every year, and from 5 to 8 young at a time. The buck-*rabbits*, like the boar-cats, will kill the young ones, if they can get at them: The does prevent this by covering their nests with much care, with gravel or earth. They only suckle their young ones early in the morning, and late at night.

The United States' *rabbit*, is a pretty, innocent looking creature: of a brownish colour, approaching the colour of leaves in the fall season; has large brown eyes, large and erect ears, short tail partly white, white on its belly, and long projecting hairs at its nose; it yields an excellent fur, but its skin is remarkably delicate and tender; they are fond of close under-wood, and make their nests in brush heaps, &c. Its flesh is esteemed a delicacy. The rabbit lives from 5 to 7 years.

torment. Luke xvi. 24. A *cool* spirit is one submissive, patient, and not soon angry, Prov. xvii. †27. The *cool*, or wind *of the day*, is the time of the evening sacrifice, a little before sunset: then Jesus first appeared to fallen men in Paradise, and then he expired for them on Calvary, Gen. iii. 8.

COOS; an island in the Mediterranean sea, at a small distance from the south-west point of Lesser Asia. The chief city of it was Coos, which was overthrown by an earthquake about 400 years before Christ. Esculapius, the god of physic, was their chief idol. The famed painter Apelles, and the no less famous physician Hippocrates, were natives of this island. A kind of silk trade began here very early, and served the immodest Roman ladies with a kind of gauze, through which their bodies sufficiently appeared. The Coans had kings of their own, as early as the reign of JEHOSHAPHAT, if not much earlier. They afterwards fell under the Persians, Pontians, and Romans. Paul sailed by this place in his voyage to Jerusalem; but it does not appear that there was a church here for some ages afterward. In the 4th, 5th, and 6th centuries, we find a church settled in it; but since it fell into the hands of the Saracens and Turks, Christianity, and every thing else, have made but a poor appearance. It is now called Stancora, or Lango, Acts xxi. 1.

COPPER; a hard and heavy metal, and next to gold and silver, the most ductile into threads or wire. It consists of ill-digested sulphur, yellowish mercury, and red salt. It is found in stones of various form and colour. Virgin copper is found pure, in grains, flakes, or lumps. Copper mingled with the Calamin stone, becomes brass; and with fine tin, it constitutes belmetal. If copper be anointed with the spirit of wine and orpiment, it becomes white, Ezra viii. 27.

COPY; a double of an original writing, Deut. xvii. 18. To *copy out*, is to write a double from an original manuscript, Prov. xxv. 1.

COR, or CHOMER; a measure equal to ten ephahs, or 17,468 solid inches, which is 44 solid inches more than the English quarter, Ezek. xlv. 14.

CORAL; a stony plant which grows in the sea, and which is no less hard while in the sea than when out of it. It cleaves to rocks by a root scarce visible. It is of three general kinds: the *black* is the most rare and esteemed; the *white* is of very small use; but the *red* is used in medicine, and for chaplets, beads, and other ornaments. Coral is fished in the Persian gulf, in the Red sea, on the African coast, near the Bastion of France, and near Marseilles, in the Mediterranean. The Syrians anciently brought it from the south, and traded therein with the Tyrians, Ezek. xxvii. 16. However valuable it be, it is not to be compared to wisdom, to Jesus Christ, and his true religion, Job xxviii. 18.

CORBAN; a gift offered to the service of the Jewish temple. The Jews frequently devoted the whole, or part of their goods, or even their persons, as a *corban*, or offering to God. In their degenerate ages, if a man made a *corban*, or sacred oblation, of what should have maintained his wife, his father, or mother, they wickedly pretended that they owed them no subsistence; and sometimes to ease themselves, they pretended to make a *corban* of their property, when they did not, Mark vii. 11. They sometimes swore by their *corban*, or gift, Matth. xxiii. 18; and called the treasury of the temple *corban*, because there the presents were laid up, Mat. xxvii. 6. *Gr.*

CORD; a small ROPE, for binding or drawing, &c. Josh. ii. 15. The *silver cord* that is broken at death, is the pith or marrow of the back-bone, which, descending from the brain, goes down to the lowest part of the back-bone, and produces the various

tendons, nerves, and sinews of the body. This is round as a cord, and white as silver; and by it the motion of the body is affected. Or may not this *silver cord* be the union between soul and body? Eccl. xii. 6. The *cords of God*, which wicked men cast from them, are his government and laws, which are uneasy to them, as they restrain their liberty, and bind them to duties which they heartily hate, Psal. ii. 3. He draws with *cords of a man, and bands of love*, when, with rational and gentle arguments, and with the discovery and application of his redeeming love, he, by his word, excites and inclines their soul to receive Jesus Christ, and obey his laws, Hos. xi. 4.* The *cords* of a church or state, are her constitutions, laws, rulers, power, and wealth, that connect and establish the various parts thereof; and, by the ruin of the former of which, the church and state are disordered or dissolved, Isa. liv. 2. Jer. x. 20.† The harmonious society of friends is a *threefold cord*, not easily broken; each contributes to strengthen and support the whole body, Eccl. iv. 12. The *cords*, wherewith the Jewish sacrifices were bound to the altar, might represent God's command; the love of Jesus to sinners, and his surety-engagement for them, by which he was bound to continue in his debased and suffering state, till, by his death, he had finished the atonement of our sins, Psal. cxviii. 27.—The *cords of sinners*, are the snares whereby they catch and ruin weak and innocent persons, Psal. cxxix. 4. and cxl. 5. The *cords of sins* are their corrupt lust, habits, and customs, the curse of God's law, and the punishment denounced by it, which hold transgressors that they cannot escape, Prov. v. 22. Men draw iniquity with *cords of vanity*, and sin as with a *cart-rope*, when, with unsubstantial pretences of pleasure, profit, and the like, they engage themselves and others to do wickedly; and, with all might and diligence, endeavour to commit it, Isa. v. 18. Afflictions are *cords*; they restrain our liberty, and ought to draw us to God; nor can we free ourselves therefrom at pleasure, Job xxxvi. 8.

CORIANDER, according to Linnæus, is a kind of the pentandria digynia plants, the general corolla of which is difform and radiated; the proper flowers of the disk are hermaphrodites, and composed of five unequal petals; the stamina are five simple filaments; the fruit is a roundish berry, containing two half round seeds, of an aromatic smell, and pleasant taste. They are reckoned useful medicine in windy disorders, and the headachs occasioned by them. They are also useful to stop emerods and fluxes, and to discuss strumæ.—The manna might be *like coriander-seed*, in respect of its form; the two seeds together being about the bigness of a pea, with a smooth surface: but if Moses means, that the manna was like the seed of GAD in whiteness of colour, it must be some other plant that is meant by GAD; for the seed of coriander is greyish, Exod. xvi. 31.

CORINTH; a famed city, the capital of Achaia, seated on the isthmus or neck of land which separates the Peloponnesus, or Morea, from Attica on the north, Lecheum on the west, and CENCHREA on the east, were seaports and distant suburbs belonging to it. It is said to have been built by Sisyphus the grandfather of Ulysses, about *A. M.* 2400: but if he was the founder, it was probably built 500 years later, in the days of Solomon.—

* *Thou shalt have none to cast a cord by lot*, thou shalt have none to divide inheritances, Micah ii. 5. The cords extended in setting up tents furnish several metaphors, denoting either the stability or the ruin of a person or people, according as they are said to be firm and stretched out, or loosened and broken.

† *He hath loosed my cord*, that is, he hath taken away the power and authority with which I was girded, hath untwisted all my affairs, Job. xxx. 11.

The citadel of Corinth, built upon an almost impregnable rock, made the place considerably strong: its situation between the two seas of Greece rendered it extremely wealthy. Riches introduced pride, luxury, and lewdness, to an astonishing degree. The most public and abominable prostitution of women, was a part of the worship of Venus, their goddess: a thousand whores were consecrated to one temple. Till about *A. M.* 3200, or later, the Corinthians were governed by kings; and for many ages afterward, mostly by an aristocracy. About *A. M.* 3724, this city acceded to the Achæan confederacy. Highly provoked with the Corinthians insulting of the Roman ambassadors, who, after the conquest of Greece, had ordered the dissolution of that league, Mummius the consul, in *A. M.* 3858, took their city and burnt it to ashes: the multitude of statues of different metals, melted and run together in the conflagration, composed the Corinthian brass, which was reckoned more precious than gold. About 46 years before Christ, this city was rebuilt by Julius Cæsar, and peopled with a Roman colony. It quickly became the finest city of Greece.

About *A. D.* 52, Paul preached here 18 months, with great success, and amidst no small persecution from the Jews; planted a Christian church here, which hath continued, more or less till the present times. Soon after his departure from them, in *A. D.* 54, he seems to have wrote them a friendly letter, which was not inspired, and is now lost, 1 Cor. v. 9. 2 Cor. x. 10, 11. Various disorders and schisms quickly took place among them: some pretended to be followers of Paul, others of Peter, others of Apollos, and others, pretending to more strictness, of Christ. Their false teachers exceedingly decried the apostle Paul. He therefore, inspired by God, wrote them a large epistle; wherein he rebukes their divisions; vindicates his own office and conduct; directs them to excommunicate an incestuous person; warns them to avoid law-suits before Heathen magistrates, mutual offences, uncleanness, irregularities in marriage, or giving offence in eating things offered to idols. He directs them to afford due support to their faithful pastors; and how to attend public worship, particularly the Lord's supper, with due reverence and order; and how to seek and use spiritual gifts: he then largely explains and vindicates the doctrine of the resurrection, which some among them doubted of, or denied; and directs them to prepare a collection for the poor Christians in Judea. This epistle had a very good effect on them. The apostle therefore wrote them another, wherein he explains to them the substance, glory, and tendency of the gospel: gives them directions to receive the incestuous person, now sufficiently penitent; insists on their having in readiness their collection for the saints of Judea; and, with no small boldness, declaims against his wicked opposers, and vindicates the marks of his apostleship, Acts xviii. 1—17. 1st and 2d epis. to Cor.

About *A. D.* 268, the Heruli burnt Corinth to ashes. In 520, it was again almost entirely ruined by an earthquake. About 1480, Roger, king of Sicily, took and plundered it. Since 1458, it hath been generally under the power of the Turks; and is so decayed, that its inhabitants amount to no more than about 1500 or 2000, half Mahometans, and half Christians, with an archbishop at their head.

CORMORANT; the water-raven. It is a kind of pelican, and of the size of a goose. Its back is of a deep dusky brown, with some admixture of a greenish gloss, and its belly and breast are white: the long feathers of its wings are greyish: its tail is about the length of a hand-breadth and a half; and, when expanded, appears roundish at the end: its legs are black,

thick, flattish, and covered with a kind of scales: its toes are joined together by a membrane, in the manner of a duck: its lower chap has its base covered with a naked yellow membrane. It builds on trees, or in rocks, and lives on fish, and, with great violence, alights on them in the water: the SHALECH was unclean by the law, Lev. xi. 17. Deut. xiv. 17; but the KAATH, Isa. xxxiv. 11. and Zeph. ii. 14. is the pelican, Psal. cii. 6.

CORN; wheat, barley, oats, rye, &c. After growing up in stalks, it forms into ears at the top, of different figures. Being cut down with the sickle or scythe in harvest, it is bound into sheaves, and set up in shocks, that it may be sufficiently dried; then it is carried home to the barn-yard, or garner; and being threshed out, and grinded into meal, is a most strengthening food. The ancients, and some of the eastern people, still have their threshing-floors under the open sky: here they sometimes threshed out their corn, by running carts with low, thick, and iron-shod wheels over it, Isa. xxviii. 28. Sometimes they caused their cattle to tread it out, as its ears were bigger than ours, Deut. xxv. 4. They also threshed it out, by a kind of sledge with two rollers, which had rows of iron-teeth, which cut the straw as a saw, Isa. xli. 15. Sometimes they did beat it out with flails. After it was threshed, it was winnowed, and grinded in hand-mills driven by asses or slaves, Matth. xxiv. 41.

An *handful of corn, sown on tops of mountains*, may denote Christ himself the *corn of wheat*, as preached, or his gospel-truths and ordinances, dispensed by a few apostles, and other preachers, in places spiritually barren, to an eminent degree, and yet remarkably fruitful in the conversion of multitudes, and the production of much grace and good works, Psal. lxxii. 16. The people of God *revive as the corn*; when watered with the rain of his word and Spirit, and warmed by the rays of the Sun of righteousness, they recover from spiritual decays, and pleasantly flourish, and forebode a rich harvest of eternal blessedness, Hos. xiv. 7. Good men, dying in old age, are as a *shock of corn*, coming in, in its season; being fully prepared for death, they are carried by angels into the heavenly mansions, Job v. 26. Blessings, whether temporal or spiritual, are likened to *corn*, to denote their necessity and eminent usefulness for mens soul or body, Isa. lxii. 8. Ezek. xxxvi. 29. Hos. ii. 9. Zech. ix. 17. Manna is called *corn of heaven*; it fell from heaven, and sustained mens lives, as corn doth, Psal. lxxviii. 24.

CORNELIUS; a centurion belonging to the Italian band. He was a Gentile by birth, probably of the *Cornelii* at Rome, but a devout man, perhaps a proselyte of the gate to the Jewish religion, and lived at Cæsarea. While he was employed in solemn prayer and fasting, an angel appeared to him, assured him that God had accepted his prayers and alms; and directed him to send to Joppa for Simon Peter, that he might, from him, receive further direction in his religious concerns. He immediately sent off two of his servants to bring Peter. Peter was prepared for their invitation, by a vision of mingled beasts, whereby was signified to him, that God had chosen to himself a people from among the Gentiles; and therefore he ought to make no scruple of preaching the gospel to them, or of admitting them members of the Christian church: he therefore, directed by the Holy Ghost, went along with the servants, and on the morrow after, about mid-afternoon, came to Cornelius's house, who, with a number of his friends, waited his arrival. It seems, Cornelius had supposed Peter might be the Messiah, and so fell at his feet to worship him; but was quickly checked, by Peter's raising him up, and informing him that he was but a mere man. After Corne-

lius had related to Peter how he came to send for him, and that he and his friends were assembled to hear the word of God, Peter entertained them with a discourse concerning Jesus the Messiah, in his miracles, sufferings, and glorious resurrection, and of his sufficiency to save from sin: meanwhile, to the surprise of Peter's Jewish attendants, the Holy Ghost, in his miraculous influences, fell upon Cornelius and his Gentile friends, and they spake with tongues. Upon Peter's motion, they were immediately baptized. Cornelius detained Peter some days with him. At first the believers at Jerusalem were offended with Peter for baptizing the Gentiles; but on hearing the whole circumstances, they glorified God, for granting them faith and repentance. This was the first noted gathering of the Gentiles to Christ; and perhaps, at this very time, the sceptre departed from Judah, Acts x. and xi. Gen. xlix. 10.

CORNER. (1.) The utmost part of any thing, as of a country, robe, beard, building, altar, table. The *corners*, or *four corners*, of a land, signify the whole of it, Numb. xxiv. 17. Ezek. vii. 2. The Hebrews were forbidden to round the *corners* of their head, by shaving, or marring the corners of their beard, as the superstitious Heathens did, Lev. xix. 27.—(2.) An obscure part of a house or country, Prov. xxi. 9. Isa. xxx. 20. Acts xxvi. 26. The *corner* that came forth from Judah, was either their chief rulers, who adorned and established their nation in the time of Nehemiah, the Maccabees, &c. compare 1 Sam. xiv. 38. *Heb.* or rather Jesus Christ, who, as the *chief corner-stone*, connects, adorns, and establishes his church, Zech. x. 4. with Psalm cxviii. 22. Isa. xxviii. 16. The horns, and sprinkling of blood on the *four corners* of the altar, imported the equal access, which all the ends of the earth have to salvation in Christ, Exod. xxvii. 2. Ezek. xlv. 19. The people of Samaria were *taken out in the corner of a bed*, and those of Damascus *in a couch*; were reduced to great poverty; and, notwithstanding all endeavours to the contrary, were carried into a wretched captivity by the Assyrians, Amos iii. 12.

CORNET; a wind-instrument of horn or like one, for sounding in war, or at religious solemnities: but as SHOPHAR is ordinarily rendered *trumpet*, I know not why it is ever rendered *cornet*, Hos. v. 8; but KEREN, or KARNAH, is very properly rendered *cornet*, Dan. iii. 5, 7, 10.

CORRECT. See CHASTEN.

To CORRUPT; (1.) To waste; consume, Matth. vi. 19. (2.) To mar; make bad, 1 Cor. xv. 33. (3.) To disobey; pervert; improve wickedly, Mal. ii. 8. (4.) To defile; pollute, Exod. xxxii. 7. (5.) To entice from good, and allure to evil, 2 Cor. 3. (6.) To bribe; make to dissemble, Dan. xi. 17, 32. CORRUPT, what is bad, or tends to render any thing bad.—*Corrupt communication*, is converse that is filthy and unsavoury, proceeding from a wicked heart, and tending to defile others with sin, Eph. iv. 29. *Corrupt words*, are such as are flattering and deceitful, Dan. ii. 9. *Corrupt persons*, are such as are biassed by carnal interest, or sinful inclinations, 1 Tim. vi. 5. 2 Tim. iii. 8. CORRUPTION, (1.) The abominable putrefaction, or rottenness of dead bodies, Psal. xvi. 10. (2.) The blemishes, which rendered an animal unfit for sacrifice, Lev. xxii. 25. (3.) Sinful inclinations, habits, and practices, which are hateful in themselves, and defile and ruin men, Rom. viii. 21. 2 Pet. ii. 12, 19. (4.) Everlasting ruin, Gal. vi. 8. (5.) Uncomeliness, as of a dead body, Dan. x. 8. (6.) Men in their mortal and imperfect state, 1 Cor. xv. 50. The mount of Olives is called the *mount of corruption*, because there Solomon built high places or temples for abominable idols, to gratify his heathenish wives, 2 Kings xxiii. 13.

COTES; huts or houses, to shel-

ter sheep amid storms, 2 Chron. xxxii. 28.

COTTAGE; a sorry hut or house for shepherds or poor people, Zeph. ii. 6. The daughter of Zion was like a *cottage, and lodge in a garden*, when the cities around were destroyed, and Jerusalem and the temple were on the point of being invested, and ruined by the Assyrians, Isa. i. 8. *The earth shall be removed as a cottage*; easily did Nebuchadnezzar and Titus entirely overthrow and bring to ruin the Jewish state: and easily shall the Antichristian state, be utterly destroyed, Isa. xxiv. 20.

COUCH; a bed, chiefly a sorry one, that lies, or may lie, on the floor, Amos vi. 4. Acts v. 15. To COUCH, is, (1.) To lie down, as on a sorry bed, Job xxxviii. 40. (2.) To lie low, Deut. xxxiii. 13. (3.) To yield to labour and oppression, Genesis xlix. 14.

COVENANT; an agreement between two or more parties, on certain terms. The obligation of all covenants ariseth from the *self-binding act* of the parties covenanting, even as the obligation of a law ariseth from *the authority* of the lawgiver. Anciently covenants were made with great solemnity; beasts were slain with awful imprecations, that God might deal so with the breaker. The scripture alludes to the solemnity of killing a calf, and rending it asunder, and passing between the parts, in token of a solemn wish, that so God might *rend in twain* the breaker of the covenant, Jer. xxxiv. 18. In covenants, there are the parties between whom the agreement is made; the condition which, when performed, gives right to claim the reward; the promise, which secures the reward to him who fulfils the condition; and if a party be fallible, a threatening is ordinarily annexed, to deter him from breaking his terms. The Hebrew BERITH, denotes *choosing*, or *friendly parting*; as, in covenants, each party, in a friendly manner, consented, and so bound himself to the chosen terms; and because of the cutting asunder of beasts on that occasion, the making of covenants is often called a *cutting* of them. In the New Testament, God's covenant is called DIATHEKE, or testament, as all its blessings are freely disponed to us. Both words may, in general, be rendered an ESTABLISHMENT; and this signification will answer in every place where the words are found. In scripture, we read of a variety of covenants between men; between Abraham, Eshcol, Aner, and Mamre; between Abraham and Abimelech; between Isaac and Abimelech; between Jacob and Laban; between Jacob's family and the Shechemites; between Israel and the Gibeonites; between David and Jonathan; between Solomon and Hiram; between Asa and Benhadad; between Ahab and Benhadad; between Jehoiada and the Jewish rulers; between Joash and his subjects; between Hoshea and the Assyrians and Egyptians in their turn; between Zedekiah and Nebuchadnezzar, &c. Gen. xiv. 13. and xxi. 27. and xxvi. 28. and xxxi. 44. and xxxiv. &c. The Jews' *covenant with death, and agreement with hell*, was their sinful leagues with the Assyrians or Egyptians, or their carnal dependence on the Romans, that made them as secure against hell and destruction, as if they had been in alliance therewith, Isa. xxviii. 15, 18.

When covenants are between men, each party has power to accept or refuse the terms. But, when God is a party, it is inconsistent with his grandeur to have the terms proposed by a creature: nor is it possible, that what he proposeth can, without sin or self-injury, he rejected. Immediately after the flood, God made a covenant of safety with Noah and his family, and the beasts of the earth, importing, that the earth should never more be drowned with water, and that day and night, summer and winter, seed-time and harvest, should,

from age to age, return in their order. Of this the *rainbow* was the seal, Gen. viii. 21, 22. and ix. 9—17. Jer. xxxiii. 20, 25. He made a covenant of property with Abraham, importing, that his seed should be very numerous, and have Canaan for their inheritance. This he confirmed to Isaac and Jacob; and of this *circumcision* was the seal; for which reason it is called *the covenant*, Gen. xiii. 15, 16, 17. and xv. 18. and xvii. 4—9, 13. Psalm cv. 8—11. Neh. ix. 8. At Sinai, besides publishing the covenants of works and grace, to excite the Hebrews to flee from the one, to seek salvation by the other, God made with the Hebrews a national covenant, importing, that he assumed them for his peculiar people, and gave them the peaceful and happy enjoyment of Canaan, on condition of their obedience to his laws, Exod. xix—xxiv. Deut. vi. 17—19. The commandments which required the condition, are called *God's covenant*, Deut. iv. 13. Psal. xxv. 10. The Jewish nation, or their religion, are called the *holy covenant:* the former were God's peculiar people, and the latter exhibited the whole substance of his covenants with men, Dan. xi. 28. The whole ceremonial service was a kind of seal of this national covenant, Exod. xxiv. Deut. xxvi. and xxvii. Just before the death of Moses and of Joshua, and in the days of Asa, Joash, Hezekiah, Josiah, Zedekiah, Ezra, and Nehemiah, this was solemnly renewed, and the Hebrews devoted themselves to the service of God: and herein the churches of Christ under the gospel ought to imitate them, as God gives opportunity, Deut. xxix. Josh. xxiv. 2 Chron. xv. and xxiii. and xxix. and xxxiv. Jer. xxxiv. Ezra x. Neh. ix. and x. Isa. xix. 18, 21. 2 Cor. viii. 5. God made a covenant of high priesthood with Phinehas, importing, that, for his zeal in cutting off two impudent fornicators, he and his family should mostly enjoy that office, till it should be abolished by the death and resurrection of Christ, Numb. xxv. 12, 13. God also made a covenant of royalty with David, importing, that he and his family should be kings and governors of the Hebrews, till the Messiah should spring from his loins, and be the everlasting King of his church, 2 Sam. xvii. Psalm lxxxix. That these covenants did not immediately relate to eternal felicity; that they were typical of good things to come; and that most of them were not proper covenants, but mere promises, is evident to every careful enquirer.—The *covenants* to which the Gentiles were long strangers, and which long pertained to the Jews, were not only sundry of the above, but also the *covenant of grace*, which, in respect of its various intimations, and different dispensations to us, in free promises, may be called the *covenants of promise*, Rom. ix. 4. Eph. ii. 12. Marriage is called the *covenant of God*, as therein, according to his will, persons bind themselves to one another, as in his presence, Prov. ii. 17. with Mal. ii. 14.

The TWO COVENANTS, which relate to the everlasting happiness of mankind, are these of works and of grace, Gal. iv. 24. The *covenant of works*, as it was not between equals, but its whole terms were proposed by the sovereign Lawgiver, is often called the *law*, or *law of works*, Gal. iii. 10. Rom. iii. 27. and vi. 14. and vii. 4. and viii. 2. Gal. ii. 19. and iv. 4. In this transaction, the *parties* were, God, Father, Son, and Holy Ghost, as our Creator and Supreme Ruler, infinitely holy, kind, and condescending; and Adam, an holy and righteous man, perfectly able to keep the whole law, and as the common father and representative of mankind. It was made by the *self-obligation* of these parties. The *condition* was Adam's perseverance during his whole time of probation, in the most perfect and unspotted obedience to the whole law of God written on his heart, and to

the positive law of forbearance of the forbidden fruit. The *reward* annexed to this obedience, was the continuance of him and his posterity in such perfect holiness and happiness as he then had, while they remained upon earth; and the translation of them, in due time, to the celestial regions, where they should be for ever blessed with the full enjoyment of a Three One God. The *penalty* threatened for the least breach of any command, was an immediate sentence of condemnation, issuing in the spiritual death of the souls of him and his posterity, and in the temporal death of their bodies, and the eternal death of both soul and body in hell for ever. The *seals* of this covenant were the tree of knowledge, and the tree of life; if we may not also add, the Sabbath, and paradise. That such a covenant was really made is evident. Here we find every requisite of a covenant; parties; condition; penalty, which includes the promise; and seals, Gen. ii. 16, 17. and iii. Gal. iii. 10, 12. It is expressly called a *covenant*, Gal. ii. 24. Hosea vi. 7. *marg.* Adam is expressly parallelled with Jesus Christ as our new-covenant head, Rom. v. 12—19. 1 Cor. xv. 21, 22, 45, 49. Without the supposal of this covenant, it is impossible to account for the imputation of Adam's sin to his posterity, in a way consistent with the justice of God: it is impossible to account for the imputation of his first sin, his *one offence*, more than of all his after-transgressions; or for the imputation of his sin, more than of these of our intermediate ancestors, Rom. v. 12—19. 1 Cor. xv. 22. By Adam's eating of the forbidden fruit, which contained in it a most aggravated violation of every part of the divine law, this covenant was broken; and Adam and all his posterity thereby ruined, Gen. iii. Rom. v. 12—19. It were most absurd to imagine, that this act of disobedience could annul the obligation of the divine law, or of the covenant-engagement to keep that law, or render men independent of God, and unobliged to obey him. Man therefore now became at once obligated to perfect obedience, and to endure the whole penalty of the violated agreement. Adam was displaced from his honorary station of covenant-head; and he and all his posterity stood under the broken law, each bound for himself, Gal. iii. 10, 12. Dreadful now was the case of mankind. These represented in Adam, behoved to be brought into existence in their respective order, according to the tenor of the covenant; nor could they be so, without the immediate imputation of his first sin, and the divine curse in consequence thereof, subjecting them to spiritual, temporal, and eternal death. The demands of the law in order to life, were become infinitely hard, and impossible for any creature. The corruption of every man's nature rendered him an outrageous enemy to God and his law; and the curse lying on his conscience, as with almighty influence, secured him under the power of this corruption, as part of his punishment, Gal. iii. 10. Rom. v. 12—19. and viii. 7, 8. Eph. ii. 1, 2, 3, 12. 1 Cor. xv. 56. To add to his misery, the corruption of his nature, his pride and enmity against God, together with the impression of the curse on his conscience, powerfully attached him to [the way of seeking] happiness by the works of the law, in opposition to any other scheme which God might reveal, Rom. ix. 31, 32. and x. 3. Gal. iii. 10. and iv. 21. Matth. xix. 16.

From eternity God foresaw our ruined case; and, before we fell, had settled the whole method of our redemption, in a covenant of grace.—Here indeed every divine Person engaged to bear his share of the work; but the agreement was formally between the Father, as sustaining the sovereign Majesty of the divine essence; a God high, holy, just, infinitely offended with sin, and gracious

to sinners; and his eternal Son, as our Kinsman-redeemer, Surety, and sacrificing Priest, representing the whole number of men that were chosen to everlasting life. As it was inconsistent with the perfections of God, to recover a sinner to the dishonour of his holy law, the Son of God was required, in our nature, to submit himself to the broken law, and fulfil every demand of its precept or penalty, as the condition of our eternal life. The infallibility of the person of Jesus entirely excluded a penalty, as there could be no breach. But the promises of this covenant are exceeding great and numerous, all of them primarily made to him, and some of them immediately fulfilled on his Person, and others on his chosen seed. The promises of furniture for, and assistance in his work, depended entirely on the free and sovereign love of God: the promised acceptance of, and reward of his work, in his glorious exaltation, and our eternal redemption, immediately depend on his fulfilment of the broken law in our stead, Psalm lxxxix. 3, 4. and xl. 6—8. Isa. lii. 13—15. and liii. Matth. iii. 15. Luke xxiv. 26. Phil. ii. 7—10.

To honour our Redeemer, to secure and sweeten our redemption, the whole administration of the covenant is divinely committed into his hand, that he may dispense it to sinful men. In him as *Trustee* thereof, hath God lodged the whole blessings of righteousness; the Spirit, justification, adoption, sanctification, comfort, and endless glory, John iii. 35. Col. i. 19. Matth. xi. 27. John xvii. 2. All these blessings, he, as the great *Testator*, freely bequeaths to us sinful men, in the promises and offers of the glorious gospel, Heb. ix. 16, 17. Luke xxii. 29, 30. As our Advocate with the Father, he, by intercession, procures the implementing of his *latter-will*; as Prophet and King, he reveals and applies to the various blessings therein contained, John xvii. Heb. vii. 25. 1 John ii. 1. Acts iii. 22, 26. and v. 31. Rom. xi. 26.

Under the Old Testament, this covenant of grace was externally administered by promises, prophecies, sacrifices, circumcision, and the passover, and other types and ordinances. Under the New, it is administered in the preaching of the gospel, baptism, and the Lord's supper; in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations, 2 Cor. iii. 6—18. Heb. viii. Matth. xxviii. 19, 20. 1 Cor. xi. 23—28. But in both periods, the Mediator, the whole substance, blessings, and manner of obtaining an interest therein by faith, are the very same, without any difference, Heb. xiii. 6. Gal. iii. 7—14.

COVER; (1.) To hide, Prov. xii. 16. (2.) To clothe, 1 Sam. xxviii. 14. (3.) To protect, Psal. xci. 4. (4.) To veil, 1 Cor. xi. 6. (5.) To inclose, Exod. xxix. 13. God *covers himself with a cloud*, when he withholds the favourable smiles of his presence and providence, and manifests his just wrath and indignation, Lam. iii. 44. God *covered* the Jewish prophets, rulers, and seers, when he rendered them stupid, wretched, and contemptible, Isa. xxix. 10. God *covers* with the robe of righteousness, and *covers sin*, when, through the imputation of Christ's obedience and suffering, he fully and irrevocably forgives our sin, Isa. lxi. 10. Psal. xxxii. 1. Rom. iv. 7. Men *cover* their own *sin*, when they deny, excuse, extenuate, or defend it, Prov. xxviii. 13. Job xxxi. 33. Men *cover* the sins of others, when they forgive injuries done them, and hinder others faults from being publicly known, Prov. x. 12. and xii. 16. and xvii. 9. One's *covering* his own head, face, or lips, imports shame, grief, and perplexity, Jer. xiv. 3. 2 Sam. xix. 4. and xv. 30. Ezek. xxiv. 17, 22. and xii. 6; but to have one's *face covered* by another, imports condemnation to death, Esth. vii. 8. Seraphims *covering their face and feet*

with their wings, are angels and ministers unable to behold the brightness of the divine glory, that shines in the person and office of Christ; and blushing, at their best works, before him, Isa. vi. 2. To be *covered* with a *cloud*, *anger*, *shame*, *confusion*, *horror*, *ashes*, *violence*, is, through the anger of the Lord, to be reduced to a most wretched and shameful condition, and to be punished for oppression of others, Lam. ii. 1. Ezek. vii. 18. Hab. ii. 17. Obad. 10. Psal. lxxxix. 45. One's mouth is *covered with violence*, when the obvious punishment of his oppression convinces and confounds him, that he has nothing to say for himself, Prov. x. 6. The *waters cover the sea*; they cover the bed or channel of the sea; or the fresh waters being lighter, cover the surface of the sea, Hab. ii. 14.

COVERING; vail; clothes; roof, Job xxvi. 6. and xxxi. 9. Gen. viii. 13. The Jews *covered with a covering not of God's Spirit*: they depended on the assistance of the Egyptians, contrary to the will of God, Isa. xxx. 1. The *face-covering and vail* spread over all nations, is the gross ignorance, and sentence of condemnation, which lay on the Gentile world, Isa. xxv. 7. *He discovered the covering of Judah*: God exposed their hypocrisy and wickedness; and the king of Assyria destroyed their armies, and demolished their walls, Isa. xxii. 8. He is a *covering of the eyes* to thee, and to all that are with thee; thy husband shall protect and govern thee and thy family: or, might not the words be translated, *It*, the thousand pieces of silver, *shall purchase vails to thee, and to all these with thee?* Gen. xx. 16.

COVERT. (1.) A shady place, 1 Sam. xxv. 20. (2.) A thicket of trees or shrubs, Job xxxviii. 40. (3.) Shelter; protection, Psal. lxi. 4. The *covert of the Sabbath*, which Ahaz demolished, was a place in the court of the temple, where the royal family sat to hear the law on the Sabbath; or a shelter here erected, to defend the people in a storm, 2 Kings xvi. 18.—He hath *forsaken his covert as a lion*; God hath wrathfully forsaken his city and temple of Jerusalem; or rather, Nebuchadnezzar hath furiously marched from Babylon, his capital, or from his lodging at Riblah, Jer. xxv. 38. Jesus Christ is a *covert* to his people; by his blood, his love, his power, and providence, he covers their crimes and infirmities; protects them from the wrath of God, the dominion of sin, and the rage of devils and men, Isa. iv. 6. and xxxii. 2.

COVET. (1.) Sinfully and immoderately to desire earthly enjoyments, as honour, wealth, pleasure, Josh. vii. 21. (2.) To desire earnestly in a lawful manner, 1 Cor. xii. 31. COVETOUSNESS, and inordinate desire of earthly things, or of what belongs to our neighbour. Covetousness is a vice that waxes strong in old age, when other vices are weakened; it can never be satisfied; it renders men the abhorrence of God, cruel, oppressive, and thievish towards neighbours; and it betrays the covetous wretch into sins and miseries unnumbered, Psal. x. 3. Mic. ii. 2. Deut. xvi. 19. Job. xx. 15—17. Prov. i. 19. 1 Tim. vi. 10.

COULTER; that part of the plough which cuts the ground. It is generally of iron. 1 Sam. xiii. 20.

COUNCIL; a meeting of rulers, to decide pleas, and other affairs, John xi. 47. See SANHEDRIM.

COUNSEL; (1.) Advice, Dan. iv. 27. (2.) A secret purpose or thought, 1 Cor. iv. 5. God's counsel is, (1.) His purpose, or decree, Acts iv. 28. Isa. xlvi. 10. Psal. xxxiii. 11. (2.) His will and doctrine, concerning the way of salvation to sinful men, Luke vii. 30. (3.) The direction of his word, the motions of his Spirit, and the guidance of his providence, Psal. lxxiii. 24. Rev. iii. 18. To *stand in God's counsel*, is to be familiar with him, and know his will and purpose, Jer. xxiii. 18. 22. COUNSELLOR, is one who deliberates about affairs;

especially such an one as kings used to advise with, Prov. xi. 14. Ezra iv. 5. Christ is called a *counsellor*; with him his Father deliberately fixed the the whole plan of our salvation; and he, possessed of infinite wisdom and knowledge, directs and admonisheth his people in every case, Isa. ix. 6.—God's statutes are the saints *counsellors*, which they consult, and from which they receive direction in every hard and difficult case, Psal. cxix. 24.

COUNT; reckon; (1.) To number, Lev. xxiii. 15. Ezek. xliv. 26. (2.) To esteem; judge; Job xix. 15. (3.) To impute; place to one's account, Gen. xv. 6. Psal. cvi. 31. Rom. iv. 3. (4.) To reason with one's self, and conclude from arguments, Isa. xxxviii. 13. Rom. vi. 11. (5.) To state an account with one, Matth. xviii. 24. See ACCOUNT.

COUNTENANCE. (1.) The face or visage, 1 Sam. xvi. 7. (2.) Love; favour, Gen. xxxi. 5. Belshazzar's *countenance was changed*, when, instead of cheerful, he looked sad and affrighted, Dan. v. 6. Cain's *countenance fell*, when he looked angry and surly, Gen. iv. 5. As by the shew of our countenance, we manifest our love, hatred, grief, joy, pleasure, and anger; the *lifting up*, or *shining of God's countenance*, denotes the manifestation of his favour and love; and [*the hiding, the frown,*] or *rebuke of his countenance*, denotes the manifestation of his anger in just judgments, Psal. xliv. 3. and lxxx. 16. Christ's *countenance as Lebanon, excellent as the cedars*, is his whole appearance in person, office, relations, and work, which is ever delightful and glorious, Song v. 15.—The saints cause Christ to *see their countenance*, when, in the confident exercise of faith and hope, they come with boldness to his throne of grace, Song ii. 14. *Thou shalt not countenance a poor man in his cause:* thou shalt not unjustly pity and favour him on account of his poverty, Exod. xxiii. 3.

COUNTERVAIL; to make up the loss, Esth. vii. 4.

COUNTRY; REGION; (1.) A kingdom or province, Gen. xiv. 7.—(2.) That part of a kingdom or province which lies without the limits of cities, Isa. i. 7. (3) The people that dwell in a country, Matth. iii. 5. Heaven is called a *country*, in allusion to Canaan: how extensive its limits! how wholesome its air of divine influence! how wide the prospect! how numerous the privileges and inhabitants! And it is a *better country*, as its inhabitants, privileges, exercises, are far more excellent than any on earth, Heb. xi. 14, 16. It is a *far country*, very distant from, and unknown in our world, Matth. xxi. 33. and xxv. 14. Luke xix. 12. A state of apostacy from God, whether of men in general, or of the Gentile world, is called a *far country*; it is distant from that in which we ought to be: in it we are ignorant of God, exposed to danger, and have none to pity or help us, Luke xv. 13. A state or place of gross ignorance and wickedness is called *the region and shadow of death*, Matth. iv. 16.

To COUPLE; to join together, Exod. xxvi. 6. A COUPLE, two, a few, 2 Sam. xiii. 6.

COURAGEOUS; free from fear, full of boldness and hope, Josh. i. 7.

COURSE. (1.) The running of a stream; or the channel where it runs, Isa. xliv. 4. (2.) Motion; voyage; journey, Acts xxi. 7. (3.) Success; progress, 2 Thess. iii. 1. (4.) Order; proper station, Psal. lxxxii. 5. (5.) Turn of service, 2 Chron. v. 1. (6.) Class of priests appointed to serve in a particular order or turn, Luke i. 5. (7.) Common manner or practice, Eph. ii. 2. (8.) The business appointed for one, whether ministers or others, 2 Tim. iv. 7. Acts xiii. 25.

COURT. (1.) An inclosed part of the entrance into a palace, house, or tent, Esth. v. 1. Jer. xxxviii. 6.—The tabernacle had one court, the

temple two, where the priests or Israelites assembled to worship God, which might represent the humble and exposed state of Christ and his people; and in allusion to which, the places of public worship, the ordinances of God, and fellowship with him therein, are called God's *courts*; and to *dwell in his courts*, is frequently to attend ordinances, and enjoy God in them, Psal. lxv. 4. and lxxxiv. 2. The *court without the temple*, left unmeasured, and to be trodden of the Gentiles, is the outward state, civil establishment, and nominal professors of the Christian church, given up to be abused by the Heathenish Papists, for 1260 years, Rev. xi. 2. (2.) COURT signifies a king's palace or household, Phil. i. † 13.

COURTEOUS; kind; affable, 1 Pet. iii. 8.

COW. See BULLOCK.

COZBI; a daughter of Evi, prince of Midian. She, with a number of her country-women, came into the camp of the Israelites, to seduce them to uncleanness and idolatry; and being taken in the very act of adultery with Zimri, the son of Sallu, a prince of the Simeonites, Phinchas thrust them both through the belly, amidst their infamous embraces, Numb. xxv. 6—15.

CRACKLING. The laughter of a fool, is like to the *crackling* noise *of thorns* burning; is senseless, base, and of short duration, Eccl. vii. 6.

CRACKNELS; a sort of hard cakes, [probably what we call crackers,] or buns, 1 Kings xiv. 3.

CRAFT; (1.) Deceit; guile, Dan. viii. 25. (2.) Trade; occupation, Acts xviii. 3. and xix. 25, 27.—CRAFTSMAN, is one skilled in some mechanic trade, Deuter. xxvii. 15. Acts xix. 24. CRAFTY; cunning; deceitful, Job v. 12. 2 Cor. xii. 16.

CRAG, [or *tooth of a rock*;] the top or sharp point of it, Job xxxix. 28.

CRANE; a tall and long-necked fowl. Its beak is pretty long, but shorter than that of the heron. Its head is cristated and almost bare. The claw of the middle toe is not serrated. Cranes are of three kinds. (1.) The common ones, whose weight is about 10 or 12 pound, and their length, from the toe to the beak, about five feet; their beak of a greenish black, and long and pointed; their wings large; their legs and feet black, with long toes; their wind-pipe runs far down their breast, and then returns at the same passage, and descends to the lungs. They live on grain, and their flesh is very delicate. (2.) The Indian cranes, which are smaller, but their beak longer, their tail short, and a rough red skin on the top of their head. (3.) Majorca cranes, having a crest like hogs bristles on the crown of their head. Cranes have a loud voice, and before winter, remove with the storks, and return in the spring; but where they spend the cold season we know not. Hezekiah, in his sickness, *chattered as a crane or swallow*, sometimes cried loud of his grievous pain *as a crane*, and sometimes twittered or peeped *as a swallow*, Isa. xxxviii. 14. The Jews were more stupid than *cranes*, storks, and turtles; they knew not the proper season of duty, Jer. viii. 7.*

* The *American*, or *hooping crane*, of Edwards, is often seen at the mouths of the Savanna, Alatamaha, and other rivers near St. Augustine. In summer they are found in Hudson's Bay, but retire to the south on the approach of winter. They lay two white eggs, on the ground, and set 20 days; the young are at first yellow, changing to white by degrees.—The *argil* or *hurgil*, of Ives, is a very large species, measuring from tip to tip of the wings 14 feet 10 inches, inhabits Bengal and is found at Calcutta: The common opinion is, that the souls of the Bramins possess these birds: on opening one of these, a terapin, or land tortoise, 10 inches long, was found in its craw, and a large male cat was found entire in its stomach.—The English had a law enacting a fine of 20 pence for destroying an egg of the *crane*, or *grus*, as is mentioned by Willoughby. Mr. Keysler's account makes the age of the crane to exceed 60 years. *Ency.*

CRASHING; a noise occasioned by treading down, breaking, or justling. The *great crashing from the hills*, was the noise of the breaking down of the temple, or palaces erected on hills, in Jerusalem, Zeph. i. 10.

CRAVE; earnestly to desire or request. A man's mouth *craveth* his labour: he is obliged to labour, that he may have wherewith to satisfy his craving appetite, Prov. xvi. 26.

CREATE; (1.) To make things from nothing, Gen. i. 1. (2.) To form things from unfit matter, Gen. i. 21. and ii. 19. (3.) To implant saving graces and endowments, where they were not, Eph. ii. 10. (4.) To recover the heart from apostacy, and cleanse it from great pollution, Psal. li. 10. (5.) To bring things about, in the course of providence, Isa. xlv. 7. (6.) To restore to vigour and beauty, Psal. civ. 30. The creation of all things from nothing, happended about 4003 years before our common account, which being 1806, and added to the former, gives 5809 years in all, before this present time. To give us an example of working six days, and resting on the 7th, and to render the order of his operation obvious to us, God employed six days in bringing his work of creation to perfection. On the 1*st*, He formed the general system of heaven and earth, and probably the angels. The earth was at first a rude mass, without form and beauty, and without inhabitants, or product: the divine Spirit, in his actuating influence, hovered over the dark surface of this deep chaos. By the word, the will, or eternal Son of God, light was formed and separated from the darkness, to make a succession of day and night. On the 2*d* day, God made a firmament, expansion, or atmosphere, to support the water in the clouds, and separate it from that which was below. On the 3*d*, He drained the water from the earthy part of our system, and gathered it into seas, either in the bowels of the earth, or in such beds on the surface as he formed for it. On the 4*th*, He further collected the light, and formed the sun, moon, and stars, and appointed them their motions and use. On the 5*th*, He formed the fishes from water, and the fowls from a mixture of water and earth.* On the 6*th*, He formed cattle, creeping things, and the body of Adam, out of the dust of the ground, and the body of Eve, out of a rib taken from Adam's side: both Adam and Eve were in their formation endued with rational and immortal souls, Gen. i. Exod. xx. 11. Capellus, and others, would have the creation effected in the Spring, the first day of it about the 11th of April. But as sundry of the most ancient Heathens reckoned the beginning of their year from Harvest; nor do we know of any other reckoning, till the Jews' departure from Egypt; as the trees and herbs bore seeds on the day of their creation, we are inclined, with the great Usher, and others, to think the world was created in Harvest; but whether on the 22d day of October, [according to] Usher; or about the first of September, [according to] Scaliger and Spanheim, we shall leave undetermined, though the latter opinion appears the most probable. As the account which Moses gives of the creation is very short, Descartes, Thomas Burnet, Whiston, Buffon, and others, have attempted a philosophic explication, if we might not sometimes say, a contradiction thereof; but as we believe the Informer of Moses knew better how it was effected, than any of these learned gentlemen, we shall not disgust the serious reader with any of their fancies; and we know the learned can easily form as solid notions for themselves.

* Our translators, following the Vulgate, have made the word *fowl* in Gen. i. 21. an accusative after the verb *bring forth*; whereas in the original, it is a nominative, and this clause of the verse should be read, *Let the fowl fly above the earth.*

CREATION, not only signifies the act of making things out of nothing, but also the creatures or things formed from nothing, 2 Pet. iii. 4. Rev. iii. 14. CREATURE, sometimes denotes all created things, Rev. v. 13; and sometimes only *men*, whom the Jews called *the creature*, by way of eminency, Mark xvi. 15. By the *creature* or *creation*, that waits for a glorious deliverance, into the glorious liberty of the sons of God, some will have the Heathen Gentiles meant: but, how these were unwillingly made subject to the bondage of corruption; or how they waited and longed for a gospel deliverance, I could never understand. Is it not more easy to understand the *creature* or *creation*, of the irrational part of our world, which by the providence of God is subjected to vanity for man's sin, and is often used instrumentally in wickedness, and which, at the last day, shall be perfectly delivered from this vile abuse? Rom. viii. 19—23. The implanted habit or principle of grace, and the men who possesseth it, are called a *new creature;* it is formed from nothing, by the almighty influence of the word and Spirit of God; it is quite new, and entirely opposite to the old principle of natural corruption, Gal. vi. 15. 2 Cor. v. 17.*

CREDITOR; one to whom we owe debt, 2 Kings iv. 1, 7. God is our *creditor;* to him we, as creatures, owe our existence, and all we have: to him, as sinners, we owe infinite satisfaction for our offences; and the more he forgives us, the more we ought to love him, Luke vii. 41—43.

CREEK; a small bay of the sea, where it juts into the land; or a corner of an harbour, Acts xxvii. 39. Judg. v. † 17.

CREEP; (1.) To crawl on the ground, Gen. i. 20. (2.) To enter with subtilty and privacy, 2 Tim. iii. 6. Jude 4.

CRESCENS; one of Paul's fellow preachers, who departed from him, while he was at Rome, to go for Galatia, and perhaps carried the inspired epistle to that church, 2 Tim. iv. 10.

CRETE, or CANDIA; an island in the Mediterranean sea, a good way north of Egypt, and west of Syria, about 280 miles long, and 55 broad. It was very early peopled, probably by a number of the Philistines, who fled off from Canaan, in the days of Joshua; nay, perhaps the Caphtorim of Egypt had partly settled here, in times still more ancient. Vast numbers of Greeks also took up their residence in this island, especially after the Trojan war. Crete contained 100 cities, Gnossus, Cydon, Cortyna, Dictynna, &c. but nothing rendered it more famous than the pretended education of Jupiter, a chief deity, in it; and the laws of Minos, one of their kings. The inhabitants at first were famed for probity; but afterwards became more so, for lying, deceit, sloth, gluttony, and lewdness. Anciently they were most expert slingers and archers, though now they have next to nothing of that art.—After the Cretians had a succession of 18 kings, they were formed into a commonwealth. After they had continued in this form for sundry ages, and never made any great figure, Metellus the Roman consul, about *A. M.* 3938, reduced them, by a bloody war of two or three years. Crete continued subject to the emperors of Rome and Constantinople, till about

* The creation of things out of nothing, in which the agent has no matter to work upon, is manifestly a work to which no finite power is competent, not even in the way of an instrument: accordingly, the work of creation is so *peculiarly* ascribed to the great JEHOVAH, as to exclude all others from being so much as instruments in it, Isa. xliv. 24. where he declares that he *alone* and *by himself*, without any instrument or subordinate cause, performs this stupendous work. Hence the passages of scripture, which ascribe this work to our Lord Jesus Christ, demonstrate him to be the Only True and Most High God, John i. Col. i. Heb. i.

A. D. 823, when the Saracens seized on it. Not long after, the Greeks retook it. About *A. D.* 1205, Baldwin the Frank, emperor of Constantinople, gave it to Boniface, earl of Montferrat, who sold it to the Venetians. They had not been masters of it much above 400 years, when the Ottoman Turks, after a 24 years' siege of the city Candia, became masters of the whole island, *A. D.* 1669. The gospel was very early preached, and a church planted here: Titus was appointed to ordain officers in it; and here Paul touched in his way to Rome. Ever since, there has been less or more Christianity in this place, though at present, it is scarce noted for any thing at all, Tit. i. 5. Acts xxvii. 9, 21.

CRIB; a stall for cattle, Prov. xiv. 4.

CRIME; a fault that incurs punishment, Acts xxv. 16. Adultery is an *heinous crime*, in the view of the mildest judges, and punished by them, Job xxxi. 11. *Bloody crimes*, are cruelty, oppression, murder, Ezek. vii. 23.

CRIMSON; one of the seven red colours. The KERMES, from whence crimson is derived, is a small round shell, thin, smooth, and shining, of a reddish brown colour, mixed with a white ash-colour, and about a quarter of an inch in diameter, and generally divided into two unequal cavities, the largest of which is filled with eggs exceeding red, and the lesser with red liquor. These shells grow on the branches of a shrubby green oak, found in Palestine, south of France, &c. When these shells are loosed from the leaves to which they hang, the worms formed therein, come out at the hole made thereby, and by sifting are separated from the shells; and afterward lightly pressed into balls of the bigness of a small hen-egg, and so kept till they are used for dying, 2 Chron. ii. 7. See SCARLET.

CRISPING-PINS; pins for curling the hair: but CHARITIM, I suppose, rather signifies bags for the hair, or clasps, Isa. iii. 22.

CROOKED; bowed; turning in and out. A *crooked nation, or generation*, are such as rebel against God, have their qualities, inclinations, and practice quite disagreeable to the *even* rule of his law, and unanswerable to their own profession, Phil. ii. 15. Deut. xxxii. 5. *Crooked ways*, are practices and customs, inconstant, uncandid, uncomely, and disagreeable to the law of God, Prov. ii. 15. God makes mens lot or path *crooked*, when he inflicts on them changes from prosperity to adversity, or from one trouble to another, and renders their condition unsightly and disagreeable, Lam. iii. 9. Eccl. i. 15. and vii. 12. —He *makes crooked places straight*, when he removes every impediment, and renders a work easy to his agents, Isa. xlv. 2.

CROP; the craw of a fowl, Lev. i. 16. To CROP, is to cut off the top of a plant, Ezek. xvii. 4, 22.

CROSS, [crucify. The cross was a gibbet,] consisting of two pieces of wood placed cross-ways, in the form of a T or X. That of our Saviour is said to have been of the former kind. The death of the cross was called *crucifying*. With the Greeks, and sundry other nations, it was a common punishment. With the Jews it was not used at all, hanging on a tree being an execution of a different kind. With the Romans, it was reckoned a horrid crime to execute any of their citizens in this manner. It was, therefore, no inconsiderable effect of the divine Providence, to order matters, so as Jesus should suffer this death of the cross. It was exceeding shameful, painful, and lingering. First the criminal was ordinarily scourged with cords, often with bones at their end. Next he bore his cross, or part of it, to the place of execution. When he came thither, his clothes were stripped off, and, either before or after the cross was erected, his hands were sometimes bound, but

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ordinarily nailed to the cross-beam, and his feet to the lower part. The nails driven through the most sensible parts of the body, and sustaining part, if not the whole weight of the criminal, rendered the pain very exquisite. It is, however, said, a piece of wood between their legs often supported them. It was sometimes two or three days before the person expired: hence the legs of the thieves crucified along with Christ were broken, that their death might be hastened: and it was owing to the voluntariness of his death, and the impression of his Father's wrath on him, that Jesus so quickly expired. Sometimes persons were crucified with their head downwards. In this manner, it is said, Peter, to honour his Master's death, desired to be crucified. An inscription, representing the cause of the punishment, was ordinarily written on a table at the top of the cross. It is observable, how the inscription on Christ's, instead of charging him with a crime, plainly hinted his innocence and Messiahship: nor could the Heathen governor be prevailed on to alter it. Christ was *crucified through the weakness* of his humanity, but liveth by the power of God: was raised from the dead, and lives for ever by his own divine power, 2 Cor. xiii. 4. compare 1 Pet. iii. 18. He is *crucified afresh*, when his person or office is despised, hated, and blasphemed, his righteousness and gospel utterly rejected, Heb. vi. 6. He is *crucified* at Rome, or in the Antichristian state, when his person and office are despised, his truth perverted, his righteousness blasphemed, and his people murdered, Rev. xi. 8. The saints are *crucified with Christ*; in his death he represented them, and applied it to their conscience renders them dead to the law, to sin, and to the world, and gradually effectuates the death of their indwelling corruption, Gal. ii. 20. Their old man, or corrupt lusts, are *crucified* with him; the law, which is the strength of sin, being slain by his fulfilment of it; and by their union to his person, and sharing of the views and virtue of his dying love, their indwelling sin is gradually weakened, and they are enabled through the Spirit to mortify the deeds of it, Rom. vi. 6. Gal. v. 24. By him and his cross they are *crucified to the world*, and *the world to them*; by their professed cleaving to him, and the doctrine of his cross, they become contemptible to wicked and worldly men, and are separated from them: by cleaving to his person, and applying his righteousness to their conscience, their affections and love are disengaged from the world, and it is to them as a dead malefactor, that has murdered their soul, and caused them to dishonour their God, Gal. vi. 14.

The whole sufferings of Christ are called his CROSS; as on it he suffered in the most tremendous manner, in both soul and body at once, Eph. ii. 16. Heb. xii. 2. The doctrine of his sufferings is called his *cross*, 1 Cor. i. 18. Gal. v. 11. and vi. 12.—Enemies to his *cross*, are such as undermine the necessity or virtue of his righteousness, by their legal doctrine, worldly care, or licentious life, Phil. iii. 18. Troubles and afflictions, chiefly these endured for Christ, are called a *cross*; they are painful, lingering, and attended with shame in the view of carnal men: and to *take up this cross*, is cheerfully to submit to it, from love to Christ, Matth. xvi. 24.

CROSSWAY; the place where one way passeth through another, and where, consequently, fugitives and travellers are most readily met with, Obad. 14.

CROUCH; to cringe towards the earth. The *crouching* of the wicked, in order to take the poor, signifies, the low and base methods he takes to oppress him, and the hiding of his designs till he accomplish them, Psal. x. 10.

CROWN. (1.) The top of the head, Isa. i. 6. (2.) A cap of state

worn on the heads of sovereign princes, to mark their power and authority, 1 Chron. xx. 2. In allusion to this, our Saviour was crowned with thorns, John xix. 5. (3.) A cap given in reward to one who had been most active in taking a city, gaining a battle, or winning a game or dispute. Such crowns were often composed of no other materials than twigs of palm-tree, olive, laurel, ivy, &c. 1 Cor. ix. 25. (4.) A cap worn by persons on their marriage-day, and which, it seems, was put on by their mother, Song iii. 11. (5.) That blue ribband whereby the highpriest fastened his mitre on his head, and on whose golden plate, fixed to the forehead, was inscribed, *Holiness to the Lord*, Exod. xxviii. 36, 37. and xxix. 6. [or what is called *the holy crown*, was the golden plate now mentioned, see Exodus xxxix. 30.] (6.) Any thing that adds honour and glory to one. Thus the Lord was a *crown of glory, and a diadem of beauty* to Judah; he protected, exalted, and reformed them, when the ten tribes were carried into captivity, Isaiah xxviii. 5. with 2 Chron. xxix—xxxii. The church is a *crown of glory, and royal diadem* to God; in her, his glory, power, and authority are clearly displayed, Isa. lxii. 3. Zech. ix. 16. Christ's *crown of gold*, his *many crowns*, are the mediatorial power, authority, and glory assigned him by his Father; his manifold victory and high sovereignty, and the ascription of all praise and honour to him, by his mother the church, Psal. cxxxii. 18. Rev. xix. 12. Song iii. 11. The church's *crown of twelve stars*, is her heavenly, illuminating, and directive doctrines of the prophets and apostles, which are her honour, and mark her royal state, and marriage with Christ, Rev. xii. 1.—Saints are a *crown* to ministers; are the ornament and honour of their labours, Phil. iv. 1. 1 Thess. ii. 19. Saints' *crown of glory, life, and righteousness*, is that royal and truly honourable state of glory, life, and holiness, given them through the righteousness of Jesus Christ, Rev. iii. 11. and ii. 10. 1 Pet. v. 4. 2 Tim. iv. 8. The saints *cast their crowns* before God's throne; they undervalue themselves, and all they have, in comparison of him; and ascribe their whole existence, holiness and happiness, to Christ, and to God in him, Rev. iv. 4, 10. A good wife is a *crown*, an honour, and cause of wealth and power, to her husband, Prov. xii. 4. So are children a *crown* to their parents, Prov. xvii. 6. An *hoary head*, or *grey hairs*, are a *crown;* an honourable badge of wisdom and authority, Prov. xx. 29. and xvi. 31. *Riches are a crown to the wise*, as they gain, and lay them out honourably, Prov. xiv. 24. Honour, wealth, and authority, are called a *crown*, Prov. xvii. 6. and xxvii. 24. and iv. 9.

The *beautiful crown*, given to the Jews, at their marriage-covenant with God, and which fell from their head at their captivity, was their honourable renown, glorious wealth, and beautiful order and government in church and state, Ezek. xvi. 12. Lam. v. 16. The *crowns of the locusts*, under the 5th trumpet, denote the outward glory, power, and authority, of the Saracens in the east, and of the Romish clergy in the west; and may also mark the caps of the Saracens formed like *crowns*, and the mitres and hoods of the Romanists, Rev. ix. 7. The *seven crowns* of the red dragon, are the sevenfold form of authority, by kings, consuls, dictators, decemvirs, tribunes, emperors Heathen and Christian, and Gothish kings, or exarchs, that successively obtained at Rome; and the great glory of that state, Rev. xii. 3. The *ten crowns* of the Antichristian beast, are the Pope's authority over, and command of all the glory of the ten different kingdoms, formed out of the Romish empire in the west, Revel. xiii. 1.

To CROWN; (1.) To put on a crown, 2 Tim. ii. 5. (2.) To pro-

tect; enrich; honour, Psal. ciii. 4. The *crowned* of Assyria *were as the locusts;* their princes and great men were exceeding numerous, Nah. iii. 17. Tyre is called a *crowning* city, because of her royal government, her great glory, power, and wealth, above others, Isa. xxiii. 8.

CRUDDLE; to thicken the seminal substance in the womb, till it be formed into flesh and bones, as milk is thickened in order to make cheese, Job x. 10.

CRUEL; hard-hearted; fierce; painful, Gen. xlix 7. The tender mercies of the wicked are *cruel;* even their kindness ensnares and murders mens souls, Prov. xii. 10. To *breathe out cruelty*, is to utter threatenings; and to delight in want of tender sympathy, and in doing mischief, Psal. xxvii. 12.

CRUMBS. Miraculous benefits done to poor Gentiles, are likened to *crumbs* let fall to dogs under the table, Matth. xv. 27.

CRUSE; a small vessel of glass, &c. for holding water, oil, &c. 1 Sam. xxvi. 11.

CRUSH; (1.) To bruise, Numb. xxii. 25. (2.) To tread to pieces, Job xxxix. 15. (3.) To oppress grievously, Job xx. 15. (4.) To ruin almost utterly, Jer. li. 34.

CRY; (1.) To make a loud noise with the voice, Eccl. ix. 17. Matth. xxi. 15. (2.) Bitter lamentation and mourning, Exod. xi. 6. and xii. 30. (3.) Horrible complaints of oppression and injustice, Isa. v. 7. (4.) Earnest prayer, as in great straits and danger, and with strong desire, Exod. xiv. 15. Psal. xvii. 1. (5.) The earnest desire of beasts for their food, and eager expression thereof, Psal. cxiv. 9. God's *crying*, imports his earnest warning of his people, Isa. xxx. 7. and his exertions of his power, in awful providences, for their deliverance, Isa. xlii. 14. Jesus *crying* to men, imports his earnest warning them of their infinitely dangerous condition; rousing them from their spiritual sleep and slumber; and his hearty invitation of them to receive his blessings, Prov. i. 21. and viii. 1. Zech. vii. 13. His *not crying, nor lifting up his voice in the streets*, imports his lowliness, meekness, and patience amidst his humiliation, Isa. xlii. 2. The cry of Abel's *blood;* of Sodom's *sin;* of the *wall* built by oppressive and unjust means; and of the *hire of the labourer* kept back by fraud; imports the sure connection there is between murder, uncleanness, or fraud, and a sudden and fearful punishment; and that even irrational creatures are ready to bear witness against our guilt, Gen. xiv. 10. and xviii. 21. Hab. ii. 11. Jam. v. 4. Israel shall *cry, My God, we know thee:* in their distress they shall make solemn profession of their relation to God, and earnestly seek his help, Hos. viii. 2. To *cry in Lebanon and Bashan*, is to wail loud as on hill tops, in a most destitute case; and to cry for help from every airth; [every part of the earth,] and to utter bitter lamentations, as they went out of their land into the Babylonish captivity, Jer. xxii. 20.

CRYSTAL; a hard transparent, and naturally colourless fossil, of a regular angular form. It is composed of simple, not twisted, thready plates; it is not flexible nor elastic; nor gives it any fire with steel. There are three kinds of pure crystal, besides various sorts mixed with other different substances. Crystal was anciently found in an island of the Red sea, and the cups and other vessels made of it were reckoned exceeding valuable. Pliny mentions one worth 5,550 dollars. To punish the men of his generation, Nero furiously broke two crystal cups. But it is now of far less esteem, Job xxviii. 17. The firmament above the cherubims, the sea of glass before the throne of God, the river of life, and the light of the new Jerusalem, are likened to *crystal*, to mark their purity, clearness, and illuminating influence, Ezek. i. 22.—

Revel. iv. 6. and xxii. 1. and xxi. 11.*

CUBIT; the measure between the point of a man's elbow and the point of his middle finger. The cubit is commonly reckoned half a yard, or 18 inches; but the Jewish sacred cubit was an handbreadth more, amounting to 21.888 inches; Ezek. xliii. 13. Some imagine the sacred cubit to have been the double of the common; and that the pillars in the porch of Solomon's temple were 35 common cubits, and but 18 sacred one's in height, 1 Kings vii. 15. 2 Chron. iii. 15; but these texts may be otherwise reconciled, by taking the height of one pillar to be almost 18 cubits, and the height of both taken together 35. It is probable the Chaldean cubit was but 18 inches. Dan. iii. 1.

CUCKOW; a solitary bird, whose beak is smooth; its nostrils hang a little forward; its tongue is shaped somewhat like an arrow; it has four toes, two before and two behind; its bulk is almost equal to that of the sparrow-hawk. It is beautiful, the head, neck, and back of a hoary colour, with some dark-grey feathers; the wings of a brownish black, and the belly whitish. It departs from our country in the end of harvest, and returns in spring. But Bochart, and others, will have the SHACHAPH to be not the cuckow, but the sea-gull, a fowl about the bigness of an hen, but very light, Lev. xi. 16. Deut. xiv. 15.*

CUCUMBER; a plant. The flower consists of one leaf, fashioned like a bell, divided into several parts; the fruit is fleshy as an apple, and contains three cells, where the numerous seeds are placed in two rows. Tournefort mentions six kinds, of which the white, and especially the green, are reckoned the best. They require a good deal of heat to produce them.—Plenty of cucumbers grew in Palestine, and in Egypt, where they were the common food of slaves and poor people, Isa. i. 8. Numb. xi. 5. Cucumbers are an excellent cooler to the stomach; are an almost universal ingredient in emulsions; and are of use in fevers, and nephritic distempers.

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* The vegetation of *crystal* was dubious until the experiments of Dr. Hill. Henckel gives us a remarkable account of the formation of crystal out of human urine. He once filled a large round glass vessel half way up with the recent urine of a young lad, and tying a bladder over the mouth of the vessel, set it in a stove for 4 years together, never stirring it during that whole time. At the end of this time he found a number of small white stones growing to the inside of the glass; they were of the size of an oat-seed, of a prismatic figure, and tolerably pellucid: they stuck so fast to the sides of the glass that they could not be washed off by the shaking about of the urine; and when taken out had no saline taste, and were not soluble even in hot water. *Ency.*

* The *Americanus*, or *cuckow* of Carolina, is about the size of the blackbird, the upper mandible of the bill black, the lower yellow; the large wing feathers are reddish; the rest of the wing and all the upper part of the body, head and neck, is of an ash colour; all the under part of the body, from the bill to the tail, white; the tail long and narrow, composed of six long and four shorter feathers; their legs short and strong; and their note is very different from the cuckow of Britain. They retire on the approach of winter.

Altogether unlike other birds, the *cuckow* does not hatch its own eggs, but generally lays them in the nests of the titlark and hedge-sparrow, and seldom more than one in one nest: these little birds hatch them with the same care they do their own; and what is very extraordinary in the history of the young *cuckow*, as soon as it is out of its shell, and before it can see, it contrives to throw all the other nestlings and eggs out of the nest: to accomplish this the better, nature has provided this bird, while very young, with a broad hollow back, on which it gets its load, one at a time, and after much labour, mounts to the top of the nest, and with a kind of jirk, throws them over: this wonderful instinct is continued until it gets them all out; and now it is doubly nursed by the mother whose young it has thus ungratefully murdered. *Ency.*

CUD; the inner part of the throat in cattle, by means whereof they chew their food, when it returns upwards after being swallowed, Lev. xi. 3—7. Deut. xiv. 6—8.

CULDEES, in Church history, a sort of monkish priests, formerly inhabiting Scotland and Ireland. Being remarkable for the religious exercises of preaching and praying, they were called by way of eminence, *cultores Dei*; from whence is derived the word *culdees*. They made choice of one of their own fraternity to be their spiritual head, who was afterwards called the *Scots bishop*. *Ency.*

CUMBER; to trouble; vex.—Barren sinners in the church *cumber God's ground*; they offend God; they grieve ministers and saints; fill up room to no purpose; and hinder the spiritual growth of others, Luke xiii. 7.

CUMMIN; a plant somewhat like fennel, and which produces its blossoms and branches in the form of a nose-gay. The Jews sowed it in their fields, and threshed it out with a rod, Isa. xxviii. 25, 27. The Maltese sow it in the same manner. Doves take great pleasure to feed on it. It is thought useful to restore the natural heat of bulls, stallions, &c; and the oil of it is a remedy for rheumatisms.

CUNNING. (1.) Skilful; artful, Gen. xxv. 27. and Exod xxxi. 4. and xxxv. 35. (2.) Crafty; deceitful, Eph. iv. 14.

CUP. (1.) A drinking vessel made of gold, silver, glass, wood, or the like, Gen. xl. 13. (2.) The liquor contained in it, 1 Cor. xi. 27. As by cups mens shares of liquor were given them, and affected them differently, the share of any thing is called a *cup*. So the soul-satisfying inheritance of the saints is called the *portion of their cup*, Psal. xvi. 5; and the wicked's share of endless misery is their *cup*, Psal. xi. 6. An abundant share of blessings, prosperity, joy, and salvation, is called a *cup*, Psal. xxiii. 5. and cxvi. 13; and a share of terrible afflictions is called a *cup*, Psal. lxxv. 8. Isa. li. 17. Matth. xx. 23. and xxvi. 39. John xviii. 11. The *cup of devils*, is liquor drunk at idolatrous feasts, and mad revels, 1 Cor. x. 21. Men are likened to *cup and platters*; first their inside or heart should be cleansed, and then their outside or practice, Matth. xxiii. 25, 26. Babylon is called a *golden cup*; great was her riches and wealth; and by her did the Lord inflict his judgments on the nations, Jer. li. 7. and xxv. Antichrist is said to have a *golden cup*, to denote her abundant luxury, power, and wealth, and the specious means whereby she seduces the nations to idolatry, superstition, and error, Rev. xvii. 4. The cup or wine in the Lord's supper, is called a *cup of blessing*; it is solemnly set apart and dedicated to an holy use; and all the blessings of the new covenant are represented and sealed thereby, 1 Cor. x. 16. To *take the cup of salvation*, is, with cheerful joy, gratitude and praise, to take hold of, and improve God's deliverances and eternal redemption, Psal. cxvi. 13. There seems to be here an allusion to the drinking of the wine at the feast of the peace-offering.—To drink the *cup of trembling*, or of the fury of the Lord, is to be afflicted with sore and terrible judgments, Isa. li. 17. Psal. lxxv. 8. Jer. xxv. 15—29. Matth. xx. 23.

CURE; deliverance from disease. To *cure* a person, is to heal his body or mind of their diseases and troubles, Luke vii. 21. To *cure* a church or state, is to reform them, and restore them to order, freedom, power, and wealth, Jer. xxxiii. 6. and xlvi. 11.

CURIOUS; (1.) Made with great art, Exod. xxviii. 8. (2.) Mysterious; magical, Acts xix. 19.

CURRENT money, is what passeth well; is readily received, Gen. xxiii. 16.

CURSE. (1.) The just and awful sentence of God's law, condemning one to suffer the full punishment

of his sin. By this curse a man is separated from God's favour and fellowship, is subjected to his avenging justice, separated to evil, and set up as a mark of his indignation. It is shocking to think how this curse stands in the way of every mercy; promotes the ruin of soul and body, in time and eternity; and renders every thing terrible and hurtful to him that is under it. Nor can it be removed but by the application of the law-magnifying righteousness of Jesus Christ, to the conscience, for the justification of life, Gal. iii. 10. (2.) An instance of misery, the like to which men shall readily wish to these whom they exceedingly abhor, Jer. xxiv. 9. Jesus Christ was made a *curse;* had the condemnatory sentence of the broken law passed and executed on him, in room of millions of transgressors, by means of which he was made an unmatched instance of misery and woe, Gal. iii. 13.

To CURSE, is to denounce evil against one, Judg. xvii. 2. God *curseth* persons, when he condemns them to, and executes on them, his just wrath for sin, Gen. xii. 3. Inspired persons *curse*, when they solemnly predict miseries upon men, Gen. ix. 25. Josh. vi. 26. Men sinfully *curse* persons when they rail at them, solemnly wish them evil, or rashly condemn them to ruin, Judg. ix. 27. 1 Sam. xiv. 24. *Let them curse it that curse the day, and are ready to raise up their mourning:* or, *the leviathan.* Let these who are skilful to curse the seasons of misery, days of battle, or death, in the horridest manner, curse the day of my birth, as a season and source of monstrous mischiefs, Job iii. 8. *Cursed* persons, are those who are eminently wicked, or devoted to wrath and ruin, 1 Pet. ii. 14. Job xxiv. 18. Mens enjoyments are *cursed* to them, when they are wrathfully blasted, that they cannot thrive; or are made instrumental of vexing and hurting the owners, Deut. xxviii. 16, 17.

CURTAIN. (1.) A hanging for a bed, court, tent, or house, &c. 1 Sam. vii. 2. (2.) Dwellings; TENTS, Hab. iii. 7. (3.) Outward wealth, order, or other accommodations, Jer. iv. 20. and x. 20. The saints are like the *curtains* of Solomon's temple or palace: great is their glory and comeliness, as clothed with the righteousness of Jesus, adorned with the graces of his Spirit, and an holy gospel-conversation, Song i. 5. The visible heaven resembles a *curtain;* great is its glory and extent; and it is spread betwixt us and the vailed brightness of the glorified state, Isa. xl. 22.

CUSH. (1.) The eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtecha, and the grandfather of Sheba and Dedan. His posterity took up their primitive abodes on the east and west of the lower part of the Euphrates; and in Arabia, chiefly that part of it called the Happy, Gen. x. 6—8. (2.) The name of some countries, where Cush or his posterity dwelt, called ETHIOPIA by the Greeks, and other translators. The scripture appears to mention a threefold Cush or Ethiopia; (1.) CUSH; CUTH; CUTHA; Susiana, now Chuzestan, or the country of Cush in Persia, on the east of the lower part of the Hiddekel or Tigris, Gen. ii. 13. Memnon the son of Aurora, or the day-break, who assisted Priamus in the defence of Troy, and is by Homer and Pindar called an Ethiopian, was probably the king of this country in these early times. Shalmaneser or Esarhaddon, having conquered this country transplanted the Cushites, or, according to the Chaldean pronunciation, the Cuthites, from their own country, to inhabit that of the ten tribes of Israel, where they continued in the idolatrous worship of their idol Nergal. See SAMARITANS and PERSIA, 2 Kings xvii. 24. (2.) CUSH or CUSHAN, on the north-east of the Red sea, near the point of the Elanitic gulf. This is joined with Midian, and was shaken

with the earthquake which attended God's appearance on mount Sinai, Hab. iii. 7. On the coast of this country they had excellent topazes, Job xxviii. 19. Zipporah, Moses's wife, is called a Cushite or Ethiopian, because she was born here, Numb. xii. 1. Whether Cushi the courier, who brought David certain word of the death of his son Absalom; Cushi the father of Shelamiah; and Cushi the father of the prophet Zephaniah, were Ethiopians of this place, as their name may import, we know not. It was, perhaps, the Ethiopians of this country, who, under Zerah their king, marched, to the number of 1,000,000, against Asa king of Judah. Nor do some doubt, but Tirhakah was king of this country; and that the Ethiopians and Sabeans, given for the Jews, were the inhabitants of this country, and their allies, abandoned to the fury of the Assyrians, Chaldeans, or Persians, in order to promote the welfare of the Jews, 2 Chron. xiv. 2 Kings xix. Isa. xliii. 3. and xlv. 14. (3.) Cush, Ethiopia, or Abyssinia, a country on the south-west of the Red sea, and south of Egypt. The great Bochart, indeed, together with Wells and others, confidently deny, that ever this country is mentioned in scripture by the name of Cush or Ethiopia. But what other Ethiopia could possibly be the boundary of the Persian empire, since both the other two were included in the bosom of it? Esth. i. 1. and viii. 9. and ix. 1. What other Ethiopians could be joined with the Lybians on the west of Egypt? Dan. xi. 43. What other Ethiopians, beside the black ones of Abyssinia, could be so distinguished for their unchanging colour? Jer. xiii. 27. In what doth not the march of an Abyssinian army from Egypt, and return thereto, as well suit the story of Zerah and Tirhakah, as the march of an army from Arabia? When the Assyrians, Chaldeans, and Persians, in their turn, subdued Egypt, what hindered them to distress the Ethiopians of Abyssinia, as well as of Cushan; Isa. xviii. and xx. Ezek. xxx. 4, 5. Who knows not, that the gospel-promises relative to Ethiopia, have been far more eminently accomplished in Abyssinia, than in either Cushan or Chuzestan? Psal. lxviii. 31. and lxxxvii. 4. Shall I add, that Dionysius the ancient geographer and Eustathius the commentator of Homer, plainly distinguish the Ethiopians into the Eastern and Western, the Red sea being between them? and Herodotus affirms, that Xerxes the son of Darius Hystaspis, king of Persia, had both Asian and African Ethiopians in his formidable army. Perhaps the Cushites crossed the Red sea westward, about *A. M.* 2470.

Ethiopia, southward of Egypt, was once a very large kingdom or empire, consisting of 45 kingdoms, according to Pliny. It is exceedingly mountainous, and never had many noted cities, besides Axuma and Meroe, which last it is said could have furnished 250,000 soldiers, and 400,000 artificers. Some of the mountains are of salt, and others abound with mines of iron, copper, and gold. The chief river of Ethiopia is the Nile, into which almost all the inferior ones run; and which, according to some good authors, is divided into two branches, the Niger, which crosses the vast regions of Africa to the westward; and the Nile, which runs through Egypt into the Mediterranean sea, and is prodigiously swelled by the immoderate showers that fall in Ethiopia, in the months of June and July.

It appears, that in the earliest ages, about the times of the Hebrew bondage in Egypt, the Cushites of Arabia, with part of the descendants of Joktan, passed the Red sea, at the straits of Babel-mandab. Perhaps the Ludim, in ages still more ancient, settled in that country. The language of the modern Abyssinians plainly marks itself a dialect of the true and ancient Arabic. Many of their laws were

much the same with those of the Egyptians, and others resembled the customs of the more civilized Arabs. Ham the father of Cush, or Jupiter Ammon, was their chief deity. They seem to have been anciently divided into a great number of tribes, with kings at their head. Probably enough, the queen of Sheba was an Abyssinian. It is pretended she had a son, called Menelech, to king Solomon, who was instructed in the Jewish religion, and by the help of some Hebrew doctors introduced it into Ethiopia. It is certain, circumcision, the observance of the seventh-day Sabbath, and a number of other Jewish rites, are practised by the Ethiopians till this very day.—But it is far less evident, that their modern sovereigns are descended in a straight line from Solomon. It is probable the Ethiopians of Abyssinia were conquered by Shishak. During the civil war, which happened in Egypt, after the death of Shishak, Zerah the Ethiopian, appears to have made himself master of Egypt and Lybia; and, intending to add Judea to his dominions, was routed by king Asa. After which the Egyptians, assisted by 200,000 Hebrews or Canaanites, recovered their country from the Ethiopians. About *A. M.* 3257, So, or Sabacon, king of Ethiopia, reduced Egypt, which then consisted of three or more different kingdoms, and entered into an alliance with Hoshea and the Israelites, against the king of Assyria. Tirhakah, perhaps the same with Sethon, marched an army against Sennacherib. Some time after, Esarhaddon king of Assyria, having ravaged Egypt, subdued a great part of Ethiopia, and held the people in bondage for three years.—They recovered their liberty; but Nebuchadnezzar, Cyrus, and Cambyses, in their turns, harassed part of the country, Isa. xviii. and xx. and xliii. 3. and xlv. 14. Ezek xxx. 4, 5. They have been since harassed by the Romans, Saracens, and Turks, and sometimes the country terribly ravaged by the inhuman Gallies, or Giagas; but have maintained themselves in an independent state, though it must not be denied, that the Saracens and Turks mightily abridged the extent of their empire, Dan. xi. 43.

Perhaps Christianity was introduced into Ethiopia by the eunuch, as early as the times of the apostles. It is certain, that in the fourth century since our Saviour's birth, and ever since, there has been here a Christian church of considerable note. They indeed mix with their Christianity a number of Jewish rites; but they pretend to retain these as usages either wholly civil, or as far subordinate to the duties of the Christian law. In the seventh and subsequent centuries, the Mahometans thought to have introduced their delusion into Ethiopia; but all their attempts, though bloody, were in vain, as to the greatest part of the country. In the last century, the Popish missionaries, having decoyed the Ethiopian king to their side, thought to introduce their idolatry and superstition; but after a terrible civil war on that account, the Papists were entirely prohibited to enter the kingdom, Psal. lxviii. 31. and lxxxvii. 4. It seems the Ethiopians in Arabia, or part of these in Abyssinia, will assist the Mahometan powers, in their attempt to dislodge the Jews from their own land, in the beginning of the glorious Millennium, Ezek. xxxviii. 5.

The Jews are compared to *Ethiopians*, for their ignorance, unconcern, fixed habit of sinning, and their profane, Heathenish courses, Amos ix. 7. Jer. xiii. 23. Cush the Benjamite, was either some wicked informer against David; or Saul is compared to an Ethiopian, for the black and horrid nature of his conduct, Psal. vii. *title*.

CUSTODY; charge; keeping; Numb. iii. 36.

CUSTOM. (1.) Ordinary practice, Luke iv. 16. (2.) A practice long used, or derived from ancestors,

Judg. xi. 39. John xviii. 39. (3.) Frequent disease, Gen. xxxi. 35. (4.) A tax upon persons or goods, demanded by civil magistrates, Rom. xiii. 7.

CUT; (1.) To divide into pieces with a knife, or like instrument, Exd. xxxix. 3. Lev. i. 6. (2.) To prick; pain; vex, Acts v. 33. (3.) To destroy, Hab. iii. † 16. 2 Chron. xv. 16. Job xxiv. 24. Mens *cutting themselves*, imported excess of grief and madness, Jer. xlviii. 37. Mark v. 5. If an Hebrew neglected circumcision after he was come to age, or neglected to observe the passover, or did eat leaven during the days of unleavened bread, Gen. xvii. 14. Numb. ix. 13; if he did carnal work on the Sabbath; if he attempted to counterfeit the sacred oil or incense, Exod. xxxi. 14. and xxx. 33; if he did eat any part of a sacrifice in his uncleanness, or eat any blood, or of the fat of beasts fit for sacrifice; or did eat of the peace-offering after the third day; or killed his sacrifice in any place, but at the door of the tabernacle, without special warrant from God, Lev. vii. 20—27. and xix. 8. and xvii. 4, 9; if he neglected to observe the fast of expiation, or to use the water of purification, Lev. xxiii. 29. Numb. xix. 13, 20; if he was guilty of sodomy, bestiality, voluntarily lying with a woman in her monthly disorder, or of incest, idolatry, giving of seed to Moloch, consulting familiar spirits, or of blasphemy, presumptuous sinning, murder, rape; adultery, Lev. xviii. and xx.—Numb. xv. 30, 31; he was to be CUT OFF from the congregation, not only separated from communion with the church, but, in many cases, put to death by the magistrate, or destroyed by the immediate vengeance of heaven.

The *cutting off* from the church, or *casting out from the synagogue*, was that which we call excommunication, whereby church-members, evidently guilty of obstinante rebellion against the law of God, are separated from the fellowship of the church, and deprived of the spiritual privileges proper to church-members, John ix. † 34. It is generally supposed the Jews had three kinds or degrees of excommunication: the first was NIDDUI, or separation of the person from things holy for the space of 30 days: the second CHEREM, or ANATHEMA, which ratified the former, and excluded the offender from the synagogue, and from civil commerce: the third SHAMMATHA, which was published by 300 or 400 trumpets, and implied a final exclusion from the synagogue. But Selden, that miracle of Jewish learning, has pretty fully evinced, that *niddui* and *shammatha* are promiscuously used, and often signify the same censure; and consequently the Jews have but a lesser and greater excommunication. The form of the *lesser* is simple and short; "Let such an "one be excommunicated." If an offender continue three months under this without manifesting his repentance, the *greater* is inflicted. In it, the offender is charged with a multitude of terrible curses, by God, by angels, by heaven and earth, &c. The lesser excommunication debarred the offender from approaching nearer any person, his wife and children not excepted, than four cubits. The greater shuts him out from all converse;—his goods are confiscated,—and sometimes himself imprisoned. Miserable was the case of the excommunicated among the rigid sect of the Essenes. Their sentence debarred them from all commerce with these of their own party; their vow obliged them to receive no food from any other: they were therefore forced to live like beasts on roots and herbs, till their body decayed or rotted away. The other Jews were wont to be more moderate. They allowed the excommunicated person to be present at their public worship, and absolved him, upon an apparently serious profession of grief for his sin, and a promise of amendment; though, if the offence was immediately against God, absolution was never pronounc-

ed, till a month after the excommunication was past. But the modern Jews are terribly cruel to their excommunicated brethren. They are refused all manner of assistance; they meet with nothing but rudeness; they are pelted with stones if they appear in the streets; they are shunned by their nearest relations. In order to obtain absolution, they must be tied to a post and whipped; after which they must lie prostrate at the door of the synagogue, that the rest may step over them. If they die under the sentence, their death is celebrated with feasting and diversion.

The Jews pretend, that excommunication was early introduced into the church; that Adam excommunicated Cain and his seed. Some find the origin of it in Deborah's curse against the inhabitants of Meroz for refusing to assist Barack against the armies of Jabin, Judges v. 23. Others place its commencement in the proclamatio of Ezra, that all the Jews should gather themselves to Jerusalem, to divorce their strange wives; and that whoever came not should have his substance forfeited, and he himself put from the congregation, Ezra x. 7, 8. Since that time, we find in their history various instances of it, at least of the lesser, Luke vi. 22. John ix. 22. It seems, that private persons presumed to excommunicate and absolve offenders, as well as public judges. And we are assured, that some modern Jews imitate the Papists in excommunicating beasts, for what they reckon highly offensive. In the Christian church, there is a divine warrant for a prudential suspension of offenders from fellowship in sealing ordinances; but excommunication, properly so called, secludes from the seals of the new covenant, and other Christian privileges and from all unnecessary civil converse of fellow Christians; renders one as an heathen man and publican; and delivers him up to Satan, the god of this world, as, for the present, a visible member of his kingdom, that lieth in wickedness. Never, but for sins plainly prohibited by the divine law, and obstinately continued in, ought this censure to be inflicted, nor ought it to be inflicted but in a prudent, impartial, orderly, meek, and solemn manner. When thus inflicted, it is abundantly terrible, suppose no civil punishment attend it: it is ratified in heaven, by the God, Saviour, and Judge of the world, Mat. xviii. 15—18. and xvi. 19. John xx. 23. 1 Cor. v. 4—13. Gal. v. 12. 2 Thess. iii. 14, 15. Tit. iii. 10. 1 Tim. i. 20.*

CYMBAL; a hollow vessel of brass, which, being struck against another of the same kind, made a

* This ejection from the church, says the great Turretine, as to the outward state denotes a real separation from the external communion of the church and the use of holy things; yet not perpetual, but for a time, until the person repent. But as to the inward state, it is not a real expulsion from the mystical body of Christ; for he who is once taken into that body, can never be cast out of it. But it is only a threatening, or declaration of the intrinsic demerit of the fault.—Wherefore we are not immediately to think, that by excommunication an offender is simply and absolutely cut off from the body of Christ. For often a person ceases not to be a member of the church in secret and as to his inward state; though, according to external discipline, he be for a time removed from the society of the faithful. Theologia Elenctica, pars tertia, Loc. 18. Quest. 32.

To deliver unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, is not miraculously to inflict some tormenting pain or punishment upon the body of the offender; or to give an extraordinary permission to Satan for that purpose; (in doing which the apostle would not have sought the concurrence or assistance of the Corinthians;) but to declare the person excluded from the external communion of the visible church, and in that respect exposed to the tyranny of Satan for his humiliation and the destruction of his fleshly corruption; this censure being a mean of the Lord's institution, on which we have ground to expect his blessing for that gracious end, 1 Cor. v. 5.

sharp shrill sound, 2 Sam. vi. 5. Such as have knowledge and eloquence, without true love to God and men, are but as a *tinkling cymbal;* are noisy and no more, 1 Cor. xiii. 1.*

CYPRESS; a tree noted for its height, strength, and comeliness. It is always green, its wood heavy, fragrant, and almost incorruptible. Idols were formed of it, Isa. xliv. 14. The Romans reckoned it a fatal tree, and used it in funeral ceremonies. Tournefort mentions three kinds of it: but it is not valued as it deserves.† The fruit of it called cones, are very binding when used in medicine; and are useful to cure ruptures, and fluxes of blood. See GOPHER and CAMPHIRE.

CYPRUS; a famed island in the Mediterranean sea, about 100 miles north of Syria, and 60 south-west of Cilicia. Its length from east to west is about 175 miles; and its breadth 60; and according to some only 46. It abounded with Cypress-trees; but was most infamous for lewdness, every woman being obliged by law to prostitute herself to strangers. According to Josephus, it was peopled by the descendants of CHITTIM. It had fifteen cities of note, *viz.* Paphos, Citium, Salamis, &c. and was parcelled out into nine petty kingdoms. Cyrus reduced the Cypriots. About 70 years afterward, Cimon, the Athenian general, obliged the Persians to withdraw their garrisons from Cyprus, and restore the islanders their liberty. By the shameful peace of Antalcidas the Lacedemonian, they were deprived of their freedom, and reduced to their former bondage. They submitted to Alexander, and to his successors of Syria and Egypt, by turns. About *A. M.* 3950, the wicked Clodius, and Cato the famed moralist, in the most villainous manner, stripped Ptolemy the king of Cyprus of his wealth, to the value of $6,027,777 and 77 cents, and of his kingdom; and reduced it to a Roman province. It was exceedingly crowded with Jews; but, for their murder of about 240,000 of its inhabitants, they were banished out of it, about *A. D.* 118. In 648, it was taken by the Saracens; but recovered by the emperor of Constantinople about 957. About 1191, Richard king of England wrested it from the Seljukian Turks, and gave it to Lasignan titular king of Jerusalem. He and his posterity held it almost 300 years; though for the last 50, they were tributary to the Mamluke Sultans of Egypt. His maleline failing, the Venetians seized it about *A. D.* 1473. After a most desperate war, the Turks forced it from them in 1570. Christianity was planted in this island, by some that fled from the Jewish persecution, and confirmed by Paul, and Barnabas, and Mark; and has continued ever since; though at present religion, as well as the country, is in a most wretched condition, Acts xi. 19, 20. and xiii. 4—13. and xv. 39.

CYRENE; a country at some distance westward of Egypt, and south of the Mediterranean sea. Its principal cities were Cyrene, Berenice, Arsince, Ptolemais, and Apollonia. This state had for some ages its own

* Ovid gives *cymbals* the epithet of *genialia*, because they were used at weddings and other diversions. Cassiodorus and Isidore call this instrument *acetabulum*, the name of a cup or cavity of a bone wherein another is articulated; and Xenophon compares it to a horse's hoof. Their invention was attributed to Cybele; M. Lampe attributes their invention to the Curetes, or inhabitants of mount Ida in Crete. The matter and form of the Jews' cymbals, critics are still in the dark about. *Ency.*

† The coffins in which the Athenians were wont to bury their heroes were made, says Thucydides, of this wood; as were likewise the chests containing the Egyptian mummies. The doors of St. Peter's church at Rome were originally of the same materials. These, after lasting 600 years, at the end of which they did not discover the smallest tendency to corruption, were removed by order of Pope Eugenius IV. and gates of brass substituted in their place. *Ency.*

kings, of a Grecian lineage, and contended in power with the Carthagenians. Here was the birth of Eratosthenes the historian, Callimachus the poet, and Simon, who assisted Jesus in bearing his cross. Many of the Jews who lived here were converted at Pentecost, and afterward to the Christian faith: and others of them were no less inveterate persecutors of it, Acts ii. 10. and xi. 20. and xiii. 1. and vi. 9. After this country had been above 1000 years subject to the Persians, Egyptogrecians, and Romans, the Saracens seized it, *A. D.* 640; since which, Christianity has made a poor appearance. Some of the Mahomedan princes erected a kingdom here, which continued about 350 years, from *A. D.* 900 to 1250, though the seat of government was mostly in Egypt. At present, the country is almost a desart, and belongs to the Turks.

CYRENIUS, or Quirinus, the Roman deputy in Syria, some years after our Saviour's birth; he obliged the Jews to pay the tax for which they had been enrolled at the time of it, Luke ii. 1, 2.

CYRUS, the son of Cambyses, king of Persia, by Mandane the daughter of Ahasuerus, king of the Medes. The story of his grandfather's appointing him to death when an infant; and of his exposure and education by a shepherd; and of his violent death by the orders of the Scythian queen; we pass, as unworthy of credit. His parents were extremely careful of his education; and early he discovered an uncommon sprightliness, sagacity, and courage. About 12 years of age, his mother carried him to her father's court.—His generous, obliging, and heroic behaviour, quickly gained him the affections of the Medes. After five years, he returned to Persia. About the 40th year of his life, he assisted Darius the Mede, his uncle, with 30,000 Persian troops. He reduced the revolted Armenians. Neriglissar, the king of Babylon, then intended to reduce the kingdom of Media: his huge army of Babylonians, Lydians, Cappadocians, Carians, Phrygians, Cilicians, and Paphlagonians, bid fair to swallow up Cyrus and his uncle: but this host was routed, and Neriglissar himself was slain. Soon after, Cyrus and his uncle, encouraged by Gobrias and Gadates, two revolted Babylonian lords, carried the war almost up to the very gates of Babylon, filling the country with terror, ravage, and blood. To oppose him, Belshazzar entered into a league with the Egyptians, Thracians, and all the nations of Lesser Asia; and raised an army of 420,000, of which Cræsus king of Lydia had the command. Cyrus, with less than half the number, gave them a total defeat: he pursued Cræsus to Sardus his capital; and, having taken it, ordered the inhabitants to bring him their gold and silver, and save the place from being plundered. Cræsus was the first to obey. Either this ready compliance, or his repeating a saying of Solon the Athenian sage, importing, that no man was happy till his death, so touched the generous heart of Cyrus, that he ever after honoured Cræsus; restored him almost the whole power of his kingdom; and carried him about with him, in all his after expeditions, as a counsellor and friend.—He then reduced the various nations of Lesser Asia, Syria, and part of Arabia the Desart; took Babylon, and put an end to the Chaldean empire. After settling their new form of government, and dividing their territories into 120 provinces, the command whereof was given to such as had distinguished themselves in the war, Cyrus left Darius his uncle and father-in-law, to govern the empire, and marched to the conquest of Egypt.

Two years after the reduction of Babylon, Darius died; and Cyrus, having married his only daughter, fell heir to the crown. Having perhaps read the Jewish prophecies concern-

ing himself, or only determined by the providence of God, he, of his own accord, in the first year of his reign, issued a warrant for the Hebrew captives to return to their country, and rebuild the temple of their God. About seven years after, in the 30th year of his reign over Persia, and 70th of his life, he died, *A. M.* 3475. Dan. vii. 5. and viii. 3, 20, and ii. 39. Isa. xlvii. 11. and xli. 2, 3, 25. and xliv. 26—28. and xlv. 1—4, 13. Ezra i. ii. and iii.

D.

DAG

DABERATH; a city near the foot of mount Tabor, in the great plain of Jezreel. Whether it be the same which the tribe of Issachar gave the Levites is uncertain, Josh. xix. 11, 12. and xxi. 28. Not long ago, a village called Debarah was in these parts.

DAGGER; a long knife with a sharp point, Judg. iii. 16.

DAGON; the principal idol of the Philistines. He is commonly figured as a man, in his upper parts, with the tail of a fish; and is thought to represent Noah, who long floated in his ark; and to have his name from DAG, a fish; but others will have his name derived from DAGAN, corn; and reckon him a copy of the Egyptian Isis, who taught to cultivate fields, and grind meal. At Gaza, Samson pulled down his temple on the head of his worshippers, Judg. xvi. 21—30. At Ashdod, when the ark of God was placed in his temple, as if it had been his booty, his image fell before it: his head and hands were broke off on the threshold. On account of which, his priests never after trode on the threshold, but jumped over it as they entered the temple, 1 Sam. v. About *A. M.* 3840, Jonathan the Maccabee burnt it, and the remains of the Syrian army which had fled into it.—Since which, we hear no more of the existence of Dagon. Perhaps Odacon, the Chaldean deity, was the same with him.

DAINTY; (1.) Nice; costly; delicate, Rev. xviii. 17. (2.) Delicate food, Gen. xlix. 20.

DAM

DALE; a valley, Gen. xiv. 7.

DALMANUTHA; a city on the east-side of the sea of Tiberias. It is either the same with Magdala, or near it; and hence one Evangelist says, Christ and his disciples landed in the parts of Dalmanutha; and another, that he landed in the coasts of Magdala, Mark viii. 10. Matth. xv. 39.

DALMATIA; a province of old Illyricum, and east of the gulf of Venice. With no small difficulty, the Romans subdued it. It was long after terribly ravaged by the Quadi, Goths, and Huns. From *A. D.* 1076 to 1310, the Dalmatians had a kingdom of their own. Except the small republic of Ragusa, Dalmatia is now subject, partly to the Venetians, and partly to the Turks. Since Titus preached the gospel here, Christianity has never been wholly extirpated, 2 Tim. iv. 10.

DAM; a mother among animals, Deut. xxii. 6, 7. Lev. xxii. 27.

DAMAGE; loss; hurt, Ezra iv. 22. To *drink damage*, is to ruin one's self, Prov. xxvi. To ENDAMAGE; to do hurt, Ezra iv. 13.

DAMASCUS; a noted city, long the capital of Syria, about 160 miles north-east of Jerusalem, in the pleasant plain between mount Lebanon on the west, and Hermon on the south. As its name, with some, signifies *the blood of a righteous person*, they imagine Abel was here murdered. It was in being in the days of Abraham, Gen. xiv. 15. It is said, he reigned some time in it: but it is far more certain, that Eliezer, his prin-

cipal servant, was a native of it, Gen. xv. 2. In the latter end of Solomon's reign, Rezon made it the capital of his Syrian kingdom, 1 Kings xi. 24. It was taken by Jeroboam, the son of Joash, king of Israel, 2 Kings xiv. 28.

About 100 years after, TIGLATH-PILESER, *A. M.* 3264, demolished it, and carried the inhabitants captive to Kir, Isa. vii. 4. and viii. 4. and ix. 9. Amos i. 3, 4. Some think Sennacherib had to retake it in his march against Hezekiah: it is more certain, that soon after it became a flourishing city, and was taken and pillaged by Nebuchadnezzar, Ezek. xxvii. 18. Jer. xxv. 9, 10. and xlix. 23, 24. It again recovered its lustre, but was betrayed to Alexander's troops, *A. M.* 3671, and Darius's treasures, and part of his family, in it. About *A. M.* 3939, the Romans seized on it. Soon after which, we find it the residence of an Arabian prince, subject to the Romans, 2 Cor. xi. 32. About *A. D.* 620, Cosrhoes king of Persia took it from the Romans; but it was quickly retaken: and in a few years after taken by the Saracens. During the 11th, 12th, and 13th centuries, it was often rendered a scene of ravage and blood by the Seljukian Turks, the European Croisades, &c. Zech. ix. 1. Here the gospel was early preached by Ananias, Paul, and others; and a Christian church long maintained a considerable figure. But for many ages past, there has been very little of proper Christianity to be found in it. At present, the place has some outward splendor, and magnificent ruins; but their houses are generally little better than cottages; and the furniture is still more wretched. The river Abana waters their gardens. In rainy weather their streets are like mires. About 20,000 of the inhabitants are cutlers. Our damask silks, damask roses, and plumbs, came to the Europeans from Damascus.*

DAMIONISTS, in church history, a branch of the ancient acephali-severitæ. They agreed with the catholics in admitting the VIth council, but disowned any distinction of persons in the Godhead; and professed one single nature, incapable of any difference: yet they called God "the Father, Son, and Holy Ghost." *Ency.*

DAMN; to condemn to, or punish in hell, Mark xvi. 16. DAMNATION, the punishment of hell; or the sentence binding over to it, Matth. xxiii. 33. 1 Tim. v. 12. Such as believe not the truth shall be *damned;* adjudged to, and tormented in hell, 2 Thess. ii. 11. He that does what he doubts the lawfulness of is *damned*, is self-condemned, and deserves to be cast into hell, Rom. xiv. 23. Unworthy receivers of the Lord's supper, eat and drink *damnation* [or *judgment*] to themselves; the unregenerate hereby deserve and ratify their sentence of condemnation to eternal torments: the regenerate hereby deserve the torments of hell, and expose themselves to fearful chastisements, 1 Cor. xi. 29. Christian widows waxing wanton against Christ, and marrying with Heathens, and so apostatizing from the gospel, *have damnation*, because they have cast off their first faith; are sentenced to hell for their apostacy, 1 Tim. v. 12.

DAN, the 5th son of Jacob, and eldest of Bilhah. He had but one

* The signification of, *in the corner of a bed and Damascus in a couch*, may be, *On the corner of the Divan and on the Damask mattress*, Amos iii. 12. The Hebrew word *mittah* which is here translated *bed* may be understood of a Divan, which is described by Dr. Russel, as a part of a room raised above the floor, spread with a carpet in winter and with fine mats in summer. Upon this they used, in these Eastern countries, to sit. The most honourable place on the divan was the corner. By the term *gnarez*, which we translate *couch*, may be understood of mattresses, or carpets, which the Israelites must have used for sleeping, or in feasting, as the eastern people do now. The word *Damascus* may signify something made at Damascus, as some of our richest silks are now from thence called damasks.

son, *viz.* Hushim, or Shuham, Gen. xlvi. 23; yet, when his tribe came out of Egypt, about 210 years afterward, they amounted to 62,700, under the command of Ahiezar the son of Amishaddai; and in the wilderness they increased to 64,400. Their spy to search the promised land, was Ammiel the son of Gemalli; and their prince to divide it, was Bukki the son of Jogli. They, with the tribes of Asher and Naphtali, formed the fourth division of the Hebrew camp, and marched last, Numb. i. 12, 39. and xxvi. 43. and xiii. 12. and xxxiv. 22. and viii. 25. They had their inheritance on the north-west of Judah: but the Amorites retained a great part of the low country, particularly Ajalon and Shaalabin, till the neighbouring tribe of Ephraim obliged them to be tributaries, Josh. xix. 40—48. Judg. i. 34, 35.—Part of the Danites, informed of a city on the north of Bashan, which might be easily taken from the Canaanites, 600 of them went and seized on it, and called it DAN. In their way, they robbed Micah the Ephraimite of his idol; and at Dan they set it up, and continued to worship it, till they were carried captive by Tiglath-pileser, Judg. xviii. Deut. xxxiii. 22. During the oppression of king Jabin, the Danites, unconcerned for the misery of their brethren, applied themselves to their sea-trade, or shipped off their effects for some other country, Judg. v. 17. Samson, one of this tribe, when judge of Israel, more privately, and in no open war, terribly mauled the Philistines, Gen. xlix. 16, 17. Twenty-eight thousand six hundred Danites attended at David's coronation, 1 Chron. xii. 35. As this tribe lay so contiguous to the Philistines, it was no doubt peculiarly harassed by them.

DAN; a city on the east of the springs of Jordan, and south of mount Lebanon. It was early built by the Canaanites, and called LAISH or LESHEM. After the end of Joshua's wars, the inhabitants became extremely secure, and connected themselves with no body. This tempted the Danites, who lived about 140 miles distant to the south-west, to come and seize on it. Near to this place, Abraham routed Chedorlaomer and his allies, Gen. xiv. 14. Here the idolatry of the Hebrews had its first public establishment, Judg. xviii. 19, 30, 31. Here Jeroboam fixed one of his golden calves, 1 Kings xii. 29. Benhadad king of Syria took and pillaged it, 1 Kings xv. 20. After the captivity of the ten tribes, it seems to have made some figure; and it, or perhaps the tribe of Dan in general, carried on a trade with the Tyrians, Ezek. xxvii. 12. Nebuchadnezzar marched his troops this way to invade Judea, Jer. iv. 15. and viii. 16. [During our Saviour's abasement, Philip the tetrarch rebuilt it, or built very near it a fine city which he called CÆSAREA-PHILIPPI,] which lay about a day's journey eastward from Sidon and a little farther westward from Damascus, Mark viii. 27.

DANCE. The original words so rendered in our Bibles, do not alway bear such a sense, but merely to *leap for joy*, or *great joy*, Psal. xxx. 11. Luke xv. 25; or to praise God by playing on an organ, 2 Sam. vi. 14: and the word rendered *the dance*, signifies no more than a company of singers, Psal. cxlix. 2, &c.

DANDLE; to hug on the knee. Church-members are *dandled on her knees*, when her ordinances profit, refresh, and comfort their soul, Isa. lxvi. 12.

DANGER. The different degrees of, *danger of the judgment, council, or hell-fire*, denote different degrees of punishment, prepared by God for sinners, according to the greater or lesser heinousness of their crimes; and there is an allusion to the Jewish courts, the lesser of which judged lesser crimes, inflicted lesser punishments, Matth. v. 21, 22. *Sailing was dangerous*, after the FAST of expia-

tion, on the tenth day of the seventh month; as winter began, and the weather became stormy, Acts xxvii. 9.

DANIEL. (1.) A son of David by Abigail, and perhaps the same with Chileab, 2 Sam. iii. 3. 1 Chron. iii. 1. (2.) A priest of Ithamar's family, who attended Ezra to Judea, *A. M.* 3550; and about 20 years after, probably sealed Nehemiah's covenant of reformation, Ezra viii. 2. Neh. x. 6.

(3.) DANIEL, the prophet, was of the royal family of Judah; and, along with others, was carried captive to Babylon, *A. M.* 3398. By Nebuchadnezzar's order, he, and three other boys, were educated in the learning of Chaldea. They all four had new names imposed on them, importing relation to the idols of Babylon. Daniel was called *Belteshazzar;* Hananiah, *Shadrach;* Mishael, *Meshach;* and Azariah, *Abednego.* These, and other young men, educated in like manner, were appointed a daily allowance of provision from the king's own table: but as such provision was partly forbidden by the Jewish law, or would too much pamper the flesh, and perhaps entice them to idolatry, and at least was not suitable to a captive state, Daniel and his three companions, begged the prince of the eunuchs to give them *pulse* instead thereof. He refused, lest their feeding on pulse should render them lean, and so his life be endangered; but Melzar his deputy, after proving them ten days with pulse, and finding that they looked better than such as had eaten of the king's provision, allowed them pulse for their ordinary diet. All the four quickly excelled their fellows in comeliness and learning, and were admitted to attend the king. Their wisdom was found far superior to that of all the wise men of Babylon, Dan. i.

Daniel's renown for piety and wisdom was very great, while he was but a youth, Ezek. xiv. 14, 20. and xxviii. 3. Repeated occasions furnished him with opportunity to manifest his wisdom. About *A. M.* 3400, Nebuchadnezzar dreamed of a large image, whose head was of gold, its breast and arms of silver, its belly and thighs of brass, and its legs iron, and its feet part of iron and part of miry clay. It was broken to pieces by a small stone cut out of a mountain without hands, and which gradually increased into a mountain that filled the whole earth. This dream mightily affected him; but he quickly forgot it. He convened a vast number of his wise men; and because they could not tell him his dream, nor the interpretation thereof, he gave orders to slay them, whether present or absent. Daniel and his three companions, though not called to make trial of their skill, were appointed to death. Hearing of this bloody mandate, Daniel begged that Arioch, the captain appointed to oversee the execution, would delay it, till he and his fellows should try to fulfil the desire of the king. After Daniel and his companions had spent some hours in fasting and prayer, he was conducted by Arioch to the king's presence: he related his dream of the *image;* explained the *golden head*, of the Chaldean monarchy; the *silver breast and arms*, of the Medo-persian; the *brazen belly and thighs*, of the Grecian; which was soon after its erection divided into the Syrogrecian and Egyptogrecian kingdoms; the *iron legs and feet*, of the Roman, divided in process of time into the eastern and western empires, and at last into ten sovereignties; which fourfold empire should be overturned, one after another, to make way for the glory of Christ and his church to fill the whole earth. Nebuchadnezzar was so entirely satisfied with this rehearsal and interpretation of his dream, that he immediately constituted Daniel the chief of all his wise men; and, at his request, promoted his three companions to places of rule in the province of Babylon, Dan. ii. About 16, or perhaps 32 years after, when Nebuchadnezzar returned from

his conquest of Judea, or of Egypt, he set up a monstrous idol in the plain of Dura, and ordered every body, as soon as they heard the sound of the concert of music on that occasion, to fall down and worship it. Daniel was then either absent from Babylon, or his high honour, and his large share of the king's favour, made his enemies afraid to accuse him: but Shadrach, Meshach, and Abednego, were accused, and sisted pannels before the king. Upon interrogation, they declared their resolution not to worship the idol, and their firmest assurance of their God's ability to deliver them from the burning fiery furnace. Enraged with their resolute reply, Nebuchadnezzar ordered them to be cast bound into the furnace of fire, heated to a sevenfold degree. The flame caught hold of those who cast them into the fire, and burnt them to ashes. But by the interposal of the Son of God, who appeared walking with them in the furnace, the fire was only permitted to burn their bands, but not so much as to singe their garments, or the hair of their head. Nebuchadnezzar observing this, called them to come forth; which they did, and were advanced to more honorary stations: and the king made a decree, That if any body should speak reproachfully of the God of the Jews, whose power and majesty were so great, he should be put to death, and his house turned into a dunghill, Dan. iii. About the 35th year of his reign, Nebuchadnezzar dreamed of a large and flourishing tree cut down, and no more of it left but the stump fixed in the earth, to be wet with the dew of heaven, till seven times passed over it. When none of the magicians, or other pretenders to wisdom, could interpret it, Daniel, after an handsome introduction, and friendly advice, told the king, that this dream portended, that he should be deprived of his reason and royal dignity, and for seven years live as a beast in the field; after which, his reason and royal dominion should be returned to him, Dan. iv.

About *A. M.* 3451, Daniel himself had a vision of *four beasts* rising out of the sea, a *lion*, a *bear*, a *leopard*, and a monstrous animal. An angel informed him that they signified the Chaldean, Persian, Grecian, and Roman empires; the last of which, he assured him, would, in its fall, be divided into ten sovereignties, and give rise to Antichrist, whose duration should be 1260 years, Dan. vii. Two years after, he had another vision of a *pushing-ram*, with two horns, and of an *he-goat*, which destroyed him.—An angel informed him, that the ram signified the empire of the Medes and Persians; and the he-goat the empire of the Greeks, who, under Alexander, should destroy the Persian, and afterward be divided into sundry kingdoms; one of which should, a little before its downfal, be governed by Antiochus Epiphanes, noted for his baseness, conquests, and his persecution of the Jews, and abolition of their daily sacrifice, for 1150 days, or 2300 evenings and mornings, Dan. viii. In *A. M.* 3466, Daniel, by the advice of Nitocris, was sent for, and explained to Belshazzar and his courtiers, the hand-writing on the wall, and was made the third ruler in the kingdom.

Darius the Mede, having on that very night paved his way to the establishment of his new empire, he constituted Daniel the third ruler in it, and intended to make him deputy-governor, next to himself. The Heathen governors hated him for his religion, and were enraged at his promotion. Despairing to find any thing blameable in his conduct, except touching his religion, they craftily persuaded king Darius, to enact an unalterable law, That whoever should, for the space of 30 days, ask any favour from either God or man, besides the king himself, should be cast into the den of lions, to be torn asunder. Informed that this wicked act was ra-

tified, Daniel thought it his duty to avow his worship of God more publicly than before. When he thrice a-day prayed to his God, he opened his window toward Jerusalem. His enemies, who watched him, quickly apprehended him, and brought him before the king to be punished. Darius did what he could to deliver him; but all was in vain, as the royal laws of the Medes and Persians were unalterable. Daniel was cast into the den of lions, but they were divinely restrained from hurting him. Darius, who could sleep none the ensuing night, by reason of his grief, came early next morning, and with a most mournful air, called to Daniel, and asked, If his God had been able to deliver him from the lions? Finding him perfectly safe, he ordered him to be drawn up, and his accusers and their friends to be thrown into the den. These the lions quickly devoured, and tore to pieces, ere they came to the bottom, Dan. vi.

About this time, Daniel, finding from Jeremiah's predictions, that the captivity of the Jews would be just 70 years, and so their deliverance at hand, applied himself to solemn fasting and prayer. While he was thus employed, the angel Gabriel came and informed him, that his prayer was accepted; and that about the end of 70 weeks, or 490 years, from the edict of Artaxerxes to rebuild Jerusalem, the Messiah would appear; and by his death make atonement for sin, and fulfil a multitude of ancient prophecies; and that soon after, the Jewish nation should be punished with lasting desolation and misery, Dan. ix.

In *A. M.* 3471, he had next a vision of Jesus Christ, under most astonishing symbols of glory and majesty, which made such an impression on him as deprived him of strength and would have utterly overpowered him, had not an angel comforted him. This angel informed him, how the kings of Persia had been divinely supported, and should be restrained from hurting the Jews; that their empire should, after the reign of a few kings, be seized by Alexander the Greek; that his kingdom should be divided after his death, but not to his friends; that his successors in Egypt on *the south*, and Syria on *the north*, should have mutual wars. The angel likewise informed him of Antiochus's persecution of the Jews, and miserable end; of the rise and fall of the Anti-christian and Mahometan states; of the deliverance of the Jews from their present dispersion, and of the last judgment, Dan. x. xi. and xii.

The stile of Daniel is extremely plain; but his language, from the 4th verse of the second chapter, to the end of the seventh, is Chaldaic; and mostly relates to the affairs of that empire. Enraged at his fixing the time of the Messiah, the Jews deny him the name of a prophet; but our infallible Saviour calls him one, Matth. xxiv. 15. The order of his predictions is very distinct; and they may serve as a key to these of the Revelation, and to many of Isaiah, Ezekiel, &c. The fabulous story of Susannah, and of Bel and the dragon; which have been most absurdly connected to the book of Daniel, we reckon unworthy of our regard.

DARIUS, or CYAXARES, the Mede, was the son of Ahasuerus, or Astyages, and the brother of Mandane mother of Cyrus, and of Amyit the mother of Evil-merodach king of Babylon. After a long war with the Babylonians, he got possession of their empire, on the death of Belshazzar his grand-nephew. He appointed 120 governors over his kingdom, and three principal ones to direct them, of whom Daniel was one. Upon the occasion of Daniel's marvellous deliverance from the lions, he published an edict, that all his subjects should mark a reverential regard for the God of the Jews, Dan. v. 31. and ix. 1. and xi. 1. He had scarce reigned two years at Babylon when he died, aged

64, and was succeeded by Cyrus his nephew and son-in-law.

Darius-hystaspis. See Ahasuerus the husband of Esther.

Darius-Codomannus, the last of the Persian kings of that age, Neh. xii. 22. was indeed of a royal descent, but very remote from the throne, and of a very debased condition. He had been courier to Darius Ochus; but, for defeating a bold duellist of the enemy's host, was made governor of Armenia. After murdering Ochus and Arses kings of Persia, one after another, Bogoas the eunuch set him on the Persian throne. He had not long possessed it, when Alexander king of Macedonia, with a small but brave army of Greeks, invaded his empire, and in three great battles overthrew his troops, seized on his family and empire. After collecting about 40,000 warriors in Media, he resolved to hazard a 4th engagement with Alexander, who pursued him; but Bessus and Nabarzanes, two of his deputy-governors, clapped him in chains, and shut him up in a close chariot, and retreated with the army into Bactria, on the south-east of Media. If Alexander overtook them, they resolved to procure his favour by surrendering their master: if Alexander pursued them not, they resolved to kill Darius, and set up for themselves. Informed of their treachery, Alexander pursued them with rage and speed. Observing him just at their heels, they stabbed Darius, because he refused to flee off with them on horse-back, and left him bleeding to death in his chariot. Alexander found him, and wept to see him thus abused by his servants; and sent his corpse to Sisigambis his queen, that she might inter it in the royal sepulchre of Persia, Dan. viii. 5, 6, 20, 22.

DARK. (1.) Without natural light, Gen. xv. 17. (2.) Blackish; hindering light, Job xxii. 13. (3.) Mysterious; obscure, Psal. lxxviii. 2. (4.) Unhappy; perplexing; without the light of prosperity, Psal. xxxv. 6.—Mic. iii. 6. Job xii. 25. and xviii. 6. Isa. v. 30. Eccl. ii. 14. Prov. xxii. 29. (5.) Full of ignorance and wickedness, without the light of revelation and religion, Psal. lxxiv. 20. Prov. ii. 13. Job xxxvii. 19. Isa. xxix. 18. Psal. lxxxii. 5. (6.) Without the saving knowledge of divine things, Eph. iv. 18. (7.) Secret; not exposed to open view, Ezek. viii. 12. 1 Cor. iv. 5.

Darkly; obscurely; imperfectly, 1 Cor. xiii. 12.

Darkness signifies, (1.) The absence or want of natural light, Matth. xxvii. 45. Such darkness surrounded the deep or chaos on the first day of the creation, Gen. i. 2. Job xxxviii. 9; and in part returns every night. Thick clouds of black and moist vapour so overspread the land of Egypt for three days, that no man could see his fellow, nor could their fires or candles burn, Exod. x. 21, 22. While our Saviour, the blessed Sun of righteousness, hung on his cross, a similar darkness covered Judea and places around, Matth. xxvii. 45. (2.) Ignorance, unbelief, error, which bewilder men, bereave them of true comfort, and unfit them for proper exercise, John iii. 19. Nay sin, especially a state of it, is called *darkness*, to denote how uncomely, dreadful, and bewildering it is, 1 Pet. ii. 9. Col. i. 13; and the persons under the reign of ignorance, unbelief, error, or any other sin, are represented as *darkness*, John i. 5. Eph. v. 8. (3.) Great distress and perplexity, and hell, where the utmost confusion, misery, and horror for ever reign are called *outer darkness*, Isa. viii. 22. Matth. xxii. 13. To *eat in darkness*, is to live in perpetual anxiety and distress, amidst the outward comforts of life, Eccl. v. 17. *All darkness is hid in his secret place*; terrible confusion and horror wait on him, and shall surprise him, Job xx. 26. To *meet with darkness in the day-time, and to grope at noon*, is to be exceedingly infatuated; or surprised with great trouble at the height

of prosperity, Job v. 14. (4.) Privacy; obscurity, Matth. x. 27. Hence the grave is represented as *darkness*, and a place where the light is as useless as darkness, Psal. lxxxviii. 12.—Job x. 22. (5.) Forgetfulness and contempt, Eccl. vi. 4.—The darkness *is past, and the true light shineth.* The ceremonial dispensation is over, and Jesus is clearly exhibited in the gospel. Your state of ignorance, error, unbelief, and wickedness, is over; and you have received the knowledge, felt the power, and believed the promises of God, 1 John iii. 8.

DARLING; a beloved one. The soul is so called, as we ought chiefly to care for it, Psal. xxii. 20. and xxxv. 17.

DART; a kind of destructive weapon, that may be flung to some distance, and stab one. The javelin is a kind of it, 2 Sam. xviii. 14. 1 Sam. xx. 23. Numb. xxv. 6. *A dart strikes through* the adulterer's *liver*, when his constitution is wasted, or some sudden judgment comes upon him, Prov. vii. 23. Satan's temptations are *fiery darts*, which suddenly terrify, and mightily hurt and torment the souls of the godly, Eph. vi. 16.

DASH; furiously to break or beat to pieces, 2 Kings viii. 12. God *dashes* his enemies, when he grievously punishes and destroys them, Exod. xv. 6. He *dashes* them one against another, when he gives them up to ruinous wars, contentions, and disorder, Jer. xiii. 14.

DATES; the fruit of the palm-tree: they are extremely sweet and nourishing, 2 Chron. xxxi. 5.*

DAUB; to besmear; plaster; Exod. ii. 3.

DAUGHTER. See CHILDREN.

DAVID, the son of Jesse, and descendant of Judah, was born at Bethlehem, *A. M.* 2919. No sooner had the Lord rejected Saul, than, to comfort Samuel, he sent him to anoint one of Jesse's sons to the kingdom. David's seven elder brethren were presented to that prophet, but he was instructed of God, that none of them was the intended sovereign. David was brought home from the sheep, and by the direction of God anointed to be king over Israel. After this, David returned to his flock; but the Spirit of God began to qualify him for his future office. Meanwhile, the spirit of government departed from Saul; and an evil spirit, which produced a deep melancholy, troubled him. David, who was an excellent musician, was brought to divert him with his music. His comeliness, sober behaviour, and fine music, quickly gained him an interest in Saul's favour, and he became his armour-bearer. Saul's melancholy at length went off, and David returned to his flock.

The Philistines invaded the country. While they and the Hebrews encamped over against one another, with the valley of Elah between them, for the space of forty days, Goliath presented himself, and offered to de-

* The fruit of the *date* is something in the shape of an acorn. The *date-tree* was introduced into Jamaica soon after the conquest of that island by the Spaniards; there are but few however in Jamaica at this time. It is a native of Africa, and the eastern countries, where it grows to 50, 60, and 100 feet high; and it is carefully cultivated beyond Mount Atlas, and supplies the deficiency of corn to the inhabitants of these countries, and furnishes them with almost the whole of their subsistence.—*Dates* are produced in many parts of Europe, but never ripen perfectly there, and are subject to decay. Linnæus says 'A female date-bearing palm flowered many years at Berlin without producing any seed; but the people of Berlin taking care to have some of the blossoms of the male tree, which was then flowering at Leipsic, sent to them by post, they obtained fruit by these means; and some dates, the offspring of this impregnation, being planted in my garden, sprung up, and to this day continue to grow vigorously.' *Ency.*

cide the fate of the war, by a single combat with any they pleased; and defied them to produce the man that durst engage him. The very sight of him terrified the Hebrews. At last, David came with provision to his three elder brethren who served in the army. Observing the proud Philistine defy the armies of the true God, and hearing that Saul's eldest daughter was offered to the man who should kill him, he, directed of God, signified his readiness to accept the challenge. Eliab his elder brother haughtily rebuked him; to which he returned a mild reply. Hearing of his offer, Saul sent for him, and dissuaded him from so unequal a combat.—David replied, that he trusted the Lord, who had enabled him to slay a lion and bear without any weapons, would give him the victory over this proud blasphemer. Pleased with this answer, Saul equipped him in armour similar to that of Goliath; but David, finding it heavy and burdensome, put it off, and met the giant with no arms at all, but his staff, sling, and five small stones. Goliath disdained his appearance, and bid him come on, and he would give his flesh to the fowls of the air and the beasts of the earth. David replied, that he came against him armed with the protection and power of that God of Israel whom he had blasphemed, and whose armies he had defied; and slung a stone, which, divinely directed, penetrated by the hole of the giant's helmet, and sinking into his forehead, brought him flat to the ground. David run up to him, and, with his own sword, cut off his head. The Philistines' army fled, and the Hebrews pursued them with great slaughter, to the very gates of Ekron, 1 Sam. xvii.

David's beard being now grown, and having his shepherd's dress on him, he was quite unknown to Saul and Abner his general, till he informed them who he was. Jonathan conceived a very uncommon regard for him; but the Hebrew women, in their triumphal songs, having ascribed the slaughter of ten thousands to him, and of but thousands to Saul, that jealous monarch conceived an inveterate resentment against him: he indeed retained him in some post in the army; but treacherously disposed of Merab his daughter, to Adriel the Meholathite. When Saul returned to his house, and had no public affairs on his hand, his melancholy returned upon him, and David was called to divert it with his music. Twice Saul attempted to murder him, with the cast of a javelin; but he escaped and withdrew from his presence. Informed that his daughter Michal loved David, Saul thought to render this an occasion of murdering him. He caused to be proposed to David an offer of marriage with her, providing he would give an hundred foreskins of the Philistines, as her dowry; and hoped he would perish in the attempt. David slew two hundred of these murderous enemies of his nation, and presented their foreskins to Saul, who, on that account, was obliged to give him Michal to wife. Just after, he directed Jonathan, and other courtiers to kill David. Jonathan diverted this for the present. The Philistines commenced a new war against Israel; David routed them with prodigious slaughter, and was scarce returned when, while he diverted Saul with his harp, that malicious and unnatural wretch threw a javelin at him; and, because he escaped, ordered his guards to beset his house that night, and murder him. Informed of her father's designs, Michal let David down by a window; and laying an image in the bed, and pretending he was sick, spun out the time till he was got a good way off, 1 Sam. xvii. 55. and xviii. and xix.

David fled to Najoth, where Samuel superintended a college of young men, who studied the divine law, and prepared themselves to receive the gift of prophecy. Informed where

he was, Saul sent two different parties to apprehend and bring him back. Whenever they came to the place, they were inspired, and fell a prophecying, or otherwise joined in the religious exercise of the college. Vexed that they did not return, Saul went thither himself, and was so affected, that he lay upon the ground almost naked before David and Samuel, all that day and the ensuing night. This might have taught him, that God was David's protector. David, on invitation, returned; and entered into a solemn covenant of friendship with Jonathan, who undertook to discover whether his father was resolutely determined to murder him or not. From his rage at David's absence on the feast of the new-moon, he saw it evident that his murder was resolved on; and, under pretence of shooting in the field, went and informed David of his danger, and renewed their covenant of friendship, 1 Sam. xix. 18—24. and xx.

Ever after, David was in a state of exile from the court of his father-in-law. He, and a few of his servants, went to Nob. Here Ahimelech the highpriest, knowing nothing of the rupture between him and Saul, gave them shew-bread to relieve them in their absolute necessity, and gave David the sword of Goliath. This occasioned the murder of AHIMELECH, and all the priests and inhabitants of Nob, Abiathar excepted. David fled to Achish king of Gath, but finding that the Philistines knew and hated him, for his killing of Goliath, he sinfully feigned himself destitute of his reason. Retiring from Gath, he went to Adullum, where his brethren and a number of malecontents, and people of desperate fortunes, to the number of 400, came to him, and engaged to stand by him. His aged parents he carried off, and put them under the protection of the king of Moab, who might be an enemy of Saul. It was perhaps at this time, that he went northward about mount Hermon, and married Maachah the daughter of Talmai king of Geshur; and in his return, married Ahinoam the Jezreelitess, Psal. xlii. 6. 2 Sam. iii. 2, 3. It is certain, the prophet Gad warned him to return to the land of Judah. He obeyed, and abode in the forest of Hareth. Here Abiathar came to him, and informed him of the ruin of Nob. Informed that the Philistines were ravaging Keilah, a city of Judah, not far distant, he marched to attack them, and took from them a valuable booty. Saul hearing that he was in Keilah, hasted, with some chosen troops, to apprehend him. Upon consulting the Lord, whether the people of Keilah would ungratefully betray him to Saul if he remained in their city, he was informed they would; and therefore retreated to the wilderness of Ziph; whither Jonathan came, and renewed their covenant of friendship. The malicious Ziphites informed Saul where he was, and he came in quest of him. David retired to the wilderness of Maon, where he was upon the point of being taken, had not an invasion of the Philistines diverted Saul from his murderous pursuit, 1 Sam. xxi—xxiii. Psal. xxxiv. lii. liii. &c. lvi. lix.

David retired eastward to the desert of En-gedi, and he and his men lodged in a cave. Saul searched the country for him, and entered into this very cave to ease nature, or sleep, during the heat of the day. Some of David's friends advised him to kill Saul, when Providence had delivered him into his hand; but he refused, and only cut off the skirt of his robe, without being perceived. When Saul was gone off to some distance, David cried after him, and remonstrated, how evident it was that he had no design on his life, since he had but cut off his skirt, when he might so easily have taken his life. Saul owned the justness of what he said, confessed his own guilt, and begged that David would not destroy

his family when he should be king. After David had given him his oath, he retired to his cave. David and his men had till now chiefly continued about the wilderness of Maon, in the south-east part of the inheritance of Judah, and had protected Nabal's flocks from robbers and wild beasts. While Nabal kept his shearing-feast, David therefore sent some of his servants to ask a small present of what he could best spare. Nabal abused the servants with ill language, and represented David himself as a base fellow, that had deserted the king's service. Provoked herewith, David furiously resolved to destroy him and his whole family, had not Abigail, diverted him from it, 1 Sam. xxiv. and xxv.

The Ziphites, earnest to recommend themselves to the favour of Saul, informed him, that David and his men concealed themselves in the hill of Hachilah, over against Jeshimon. Saul, with 3000 chosen men, marched in quest of him. One night, David reconnoitered Saul's army, and finding them all asleep, carried off Saul's spear and cruse of water. From a proper distance, he cried, and upbraided Abner for guarding his master so ill; and represented how unjust it was, to charge himself with murderous designs against Saul, when he had now a second time left him safe, while he had it so much in his power to slay him, without being discovered. Saul readily acknowledged David's integrity; and after receiving back his spear and cruse, went home to his house, 1 Sam. xxvi.

Fearing that Saul might sometime or other get him murdered, David too rashly resolved to shelter himself in the country of the Philistines. Achish king of Gath, having sufficient proof of the variance between David and Saul, gave him the kindest reception, and allotted him and his men the city of Ziklag, which the Philistines had taken from the tribe of Judah, to dwell in. While they abode here, they made several attacks upon the Amalekites, Geshurites, and Gezerites, that dwelt in the west of the Arabian desert, and killed every body they met with, that no information might be given against them. David made a present of the cattle to Achish, and pretended, they had ravaged the country of the Kenites, and south of Judah. Achish believed this report, and placed an entire confidence in David. He even carried him to the war against Saul, and promised that he and his men should be his lifeguard; and David pretended to be hearty in friendship to Achish; but the opposition of the other lords of the Philistines, obliged Achish to dismiss him and his men from the army, as persons not to be trusted. Had not providence thus interposed, David had either sinfully fought against Israel, or proved treacherous to Achish. In his return to Ziklag, a number of valiant Manassites fell to him, as some Gadites and Benjamites had done before: and well it so happened; for the Amalekites, provoked by his late ravages, had burnt Ziklag, made prisoners of his two wives, Ahinoam and Abigail, and the rest of the people, and carried off what was valuable. His men were so enraged, that they spake of stoning him, as the cause of this disaster. But he encouraged himself in the Lord; and consulted him, whether he should pursue the plunderers, and if he could overtake them? Directed of God, he pursued them. An Egyptian slave of the enemy, who had been ill used, and fallen sick by the way, being his guide, he found the Amalekites spread abroad at a riotous feast in the field; he came on them unexpectedly, cut the most of them to pieces, recovered the prisoners and booty, and took a rich spoil. Two hundred of his men had, by reason of fatigue, been obliged to halt at the brook Besor. The rest

who were engaged in the action, refused to give these any thing, but their wives and children; but David made them equal sharers of the booty with their brethren. His own share of the spoil he divided among his friends in Bethel, South Ramoth, Jathir, Aroer, Siphmoth, Eshtemoa, Rachal, Hormah, Chorashan, Athach, Hebron, and other cities on the south of Judah. By this means, he at once expressed his gratitude for the kindness which he had received; and at this critical juncture, recommended himself to their favour, 1 Sam. xxvii. —xxx.

Meanwhile, the Philistines had defeated the Hebrews at Gilboa: Saul and his three sons, with a multitude of his army, were slain. On the third day after the battle, an Amalekite, expecting a reward, brought him Saul's crown, and pretended he had helped to dispatch him out of life. David ordered him to be killed, as confessedly a murderer of the king. He and his warriors expressed great sorrow at the news of the defeat; and he composed a mournful elegy in honour of Saul and Jonathan. Finding the slaughter was much owing to the Philistines' arrows, he ordered the men of Judah to be taught the use of bows, that they might oppose the enemy on equal terms, 1 Sam. xxxi. 2 Sam. i. 1 Chron. x.

Directed of God, David removed his family and warriors to Hebron. Thither the princes of Judah came, and made him their king; but Abner made Ishbosheth, Saul's son, king over the rest of the tribes. For some years, almost perpetual skirmishes happened between the troops of Ishbosheth and David, in which the latter had always the advantage. At last Abner, conceiving an offence at Ishbosheth, began to treat with David, in order to render him king of all Israel; but was murdered by Joab, ere he effected his purpose. David sufficiently marked his detestation of the murder; but Joab's credit with the army, saved him from condign punishment. Baanah and Rechab, two Benjamites, murdered Ishbosheth, and brought his head to David, expecting a reward; but he justly ordered them to be killed, and made them standing monuments of his detestation of their treachery and murder, 2 Sam. ii—iv.

David had already governed the tribe of Judah seven years and six months, when 339,822 armed men from the different tribes, assembled to make him king over all Israel. He therefore removed northward to Jerusalem; and with no small difficulty reduced the proud Jebusites, that had kept possession of it till now. Resolved to overturn his government, ere it was established, the Philistines twice marched their troops almost to the walls of Jerusalem, and encamped in the valley of Rephaim. It was probably about this time they had their garrison at Bethleem, and Adino, Eleazer, and Shammah, David's three principal heroes, brake through their host, and brought David water from the well of Bethleem, as that about Jerusalem was brackish; but he would not drink it, as they had endangered their lives to bring it, but poured it out as a drink-offering of thankfulness for their preservation. Attending to the direction of his God, David gave these enemies two terrible defeats. He next removed the ark of God from Kirjath of Jearim, to bring it to a tent he had prepared for it at Jerusalem. Contrary to the law, they brought it on a cart; but Uzzah being struck dead for touching it, when the oxen shook the cart, it was left in the house of Obed-edom. Three months after, it was with great solemnity, according to order, carried up to Jerusalem on the shoulders of the Levites. David, dressed like a common priest, played on an organ before it: Michal rallied him for this behaviour, as too mean and base for a king. He replied, that he thought no expression

of gratitude to God, who had given him her father's throne, any baseness, but honour, 2 Sam. v. and vi. and xxiii. 13—17. 1 Chron. xii—xvi. David now enjoyed profound peace, and resolved to build an house for the ark of God; as he thought it improper, that it should be lodged worse than himself. Nathan the prophet encouraged him in this project. But the Lord by Nathan quickly informed him, that though he approved his good design, yet he had shed, and would shed, too much blood, to be concerned in so sacred an undertaking; but his son and successor should build it: and that his family should be established on his throne; and the everlasting King, the Messiah, spring from his loins. With the utmost thankfulness and wonder, David acquiesced in the will of God, and contented himself with preparing a fund and materials, for the erection of a temple, 2 Sam. vii. 1 Chron. xvii.

About *A. M.* 2960, he commenced a war with the Philistines, and rendered that troublesome nation his tributaries. Provoked with the Moabites for the murder of his parents, or for some other cause, he subdued their country, dismantled their fortifications, and slew the most of them, except such as were necessary to cultivate the fields. He next attacked the Syrians of Zobah, routed Hadadezer's army; and just after, routed the allied army of Syrians from Zobah and Damascus, put garrisons in their cities, and rendered them tributary. About the same time, he attacked the Edomites; and on the field of battle, in the valley of Salt, cut off 12,000 of them, and 6000 more in the pursuit; or Abishai cut off 18,000, and Joab 12,000 more, Psal. lx. title. 2 Sam. viii. 1 Chron. xviii. It was about this time he found out Mephibosheth, and admitted him to live at his table, 2 Sam. ix.

About *A. M.* 2967, his ambassadors, sent with compliments of condolence to Hanun king of the Ammonites, were ill used, as if spies, and sent home with their clothes cut over by the middle of their buttocks, and their beard shaved. Fired with indignation, David commenced a war against the Ammonites. Twice he defeated their armies, though mightily enforced with vast numbers of Syrians. Several petty kings of Syria submitted to him, 2 Sam. x. 1 Chron. xix.

In the third year of this war, while Joab, after ravaging the country, invested Rabbah the capital, David at Jerusalem happened, after his sleep, to take an evening walk on the flat roof of his house. He observed Bathsheba, the wife of Uriah, bathing herself in her garden. His carnal lust was inflamed; he sent for, and defiled her. She proved with child, and informed him of it. To prevent the discovery of their guilt, David called home Uriah from the army; did what he could to make him go home, sleep with his wife, and so be reputed the father of the child. Neither the royal advice, nor the luxurious entertainment, could prevail on Uriah to approach his own house. David therefore sent back this worthy hero, with a letter to Joab, ordering him to have him killed by the sword of the children of Ammon, while his bravery refused to yield to a shameful flight. Uriah, according to direction, was deserted at the siege, and so slain by the Ammonites. Informed of his death, David represented, that there was no more but the chance of war in the whole matter; and quickly after took Bathsheba to wife. This scene of wickedness highly provoked the Lord, offended the pious Hebrews, and tempted the very Heathens to blaspheme the way of God. By Joab's advice, David with a strong reinforcement, marched to Rabbah, about 64 miles distant from Jerusalem, that he might have the honour of taking a place so noted for strength: he took

it by storm; gave it up to the ravage of his soldiers, reserving only what belonged to the king for himself.—The principal men, and most violent, that held out against him, he put to exquisite tortures, tearing their flesh with harrows, saws, and axes of iron, and burning them quick in their brick-kilns. Or as some read the words, he obliged them to work at the saw, at cutting of stones, digging of iron-mines, hewing of wood, and making of brick. Thus he used all the Ammonites, who did not readily submit, 2 Sam. xii. 1.

Scarce had David returned to Jerusalem, *A. M.* 2970, when Nathan the prophet, by a parable, brought him to condemn himself, in the matter of Uriah, and to supplicate the pardon of his sin. Nathan was soon after ordered of God, to inform him, that his crimes should not expose him to wrathful and eternal punishment, but to fearful chastisement in this life; his adulterous child should die in its infancy; several of his family come to an untimely end; one of his sons rebel against him; and his wives be publicly prostituted. No less than four of his sons perished in this quarrel. The child begotten in adultery fell sick in its infancy, and notwithstanding his most earnest prayer, and fasting for its life, was cut off. Next year, Bathsheba bear David a second son, whom he called *Solomon;* but God, by means of Nathan the prophet, called him *Jedidiah*, the beloved of the Lord, 1 Chron. xx. 2 Sam. xi. and xii. Psal. li.

About *A. M.* 2974, his son Amnon defiled Tamar his sister; and after two years, was murdered by Absalom on that account. About 2981, Absalom drove his father from his throne, and publicly defiled ten of his concubines. David's lifeguard and principal friends fled along with him; but he persuaded Hushai, Abiathar and Zadok, to serve his interest, by staying at Jerusalem. He and his friends crossed the brook Kidron, weeping as they went. As they passed the mount of Olives, Ziba met him with two ass-load of provision; and by falsely accusing Mephibosheth his master, of intending to set up for the crown, prompted David to make him a grant of Mephibosheth's estate.—David was just advanced over against Bahurim, when SHIMEI rudely insulted him, and bitterly cursed him, as a most wicked and bloody monster. He endured all with the utmost resignation and patience, taking it out of the hand of his God; nor would he allow his attendants to revenge it on Shimei. Informed by Hushai of Absalom's designs, he fled beyond Jordan to Mahanaim, where Barzillai, Shobi, and Machir, supplied him with plenty of provision. During this rebellion, he composed a number of excellent psalms, as 2d, perhaps to 7th; and 41st, 42d, 43d, and 44th, and 55th, &c. Absalom pursued him as quickly as possible, with a formidable army. Absalom's troops were routed, and himself, contrary to the charge David had given to his warriors, was slain. David most bitterly lamented his death. Joab sharply chid him for so discouraging his friends and troops, who had saved his life, at the hazard of their own. David hereon forbore his mourning, and spake kindly to his friends. He next set forward for Jerusalem, and sent word to the chief men of Judah, to shew their distinguished zeal on this occasion; and promised Amasa, his nephew, the office of chief general, in room of Joab, who had highly offended him in the killing of Absalom. The men of Judah, instigated by Amasa, immediately invited David back to his throne; and multitudes went to conduct him home. Shimei, at the head of a thousand Benjamites, came with the first; and by his frank confession of his late behaviour, obtained his pardon, contrary to the remonstrance of Abishai. Mephibosheth too met David, and cleared himself of the charge which had been laid against him by Ziba.—

He was continued in favour, but had no more than half of his estate restored to him, while his treacherous servant was allowed to enjoy the other half. To reward Barzillai the Gileadite for his late generosity, David begged him to go and live with him in his palace: but the old man declining this offer, David took Chimham his son with him. When the other tribes found that the men of Judah had come before them, to bring back their king, they were highly offended, and hot speeches were thrown out on both sides, especially by the men of Judah, as they reckoned themselves more deeply connected with David. Sheba the son of Bichri, a Benjamite, instigated the ten tribes to a new revolt: but Joab, after murdering Amasa, who had been perhaps not very justly invested with his office, pursued Sheba, and soon put an end to his life, and rebellious attempt, 2 Sam. xiii—xx.

About *A. M.* 3983, God punished the Israelites with a famine of three years continuance. Informed by God, that it was the punishment of Saul and the people's sin, in murdering the Gibeonites, whom, by a solemn oath, made about 430 years before, they were bound to preserve, David sent for the remains of that people, and asked what satisfaction they required for the injury done them? Upon their demand, Armoni and Mephibosheth, the sons of Saul by Rizpah, and the five sons of Adriel the son of Barzillai the Meholathite, borne by Merab, and brought up by Michal the daughter of Saul, were delivered unto the Gibeonites, and they hanged them up before the Lord in Gibeah, and his anger was appeased. Much about this time, or perhaps before it, the Philistines, encouraged by a family of giants, made four different attacks on the Israelites; in one of which David had like to have been slain, had not Abishai run up to his assistance, and slain the giant: after which the Hebrews would no more allow David to go to battle, lest his death should quench their light, glory, and comfort, 2 Sam. xxi. 1 Chron. xx.

The above famine had scarce ceased, when David, permitted of God, and tempted by Satan, proudly resolved to have all his subjects, capable of arms, numbered; and Joab was appointed to take the account. Joab remonstrated against this project, as not agreeable to the promise of God to render the Hebrews innumerable; but was obliged to yield to the king's will. After nine months, he brought in the account. The men of Judah amounted to 470,000; which, together with their 24,000 of standing militia, made near 500,000. The men of Israel were 800,000; which, with several odd thousands, and the 264,000 of the eleven trained bands, made near 1,100,000. But the Levites and Benjamites were not numbered, as Joab heartily detested the whole business. Offended with David's pride, God offered him his choice of three different punishments, calculated to diminish the number of his subjects; three years of famine added to the former three; three months flight before their enemies; or three days pestilence. David chose the last, as it came immediately from the hand of a gracious God. It had lasted about nine hours, and had cut off 70,000 persons, when David observed an angel brandishing his sword over Jerusalem, and ready to destroy the inhabitants. With great earnestness he implored mercy and forgiveness; and having erected an altar on the threshing-floor of Araunah, and offered sacrifices thereon, the plague was staid, 1 Chron. xxi. 2 Sam. xxiv.

About *A. M.* 2988, David's aged body was now so exhausted of natural warmth, or smitten with a kind of palsy, that he could get no heat in his bed. They got him Abishag, a beautiful young woman, to sleep with him, and keep his body in temper; but he had no carnal intimacy with her.—

Meanwhile, as David was too indulgent to his children, Adonijah attempted to render himself his successor, but was prevented; and Solomon was made king, as David had long before promised to Bathsheba his mother. In the latter part of his reign, David made great preparation for the temple of God; and he settled for the priests, Levites, singers, and porters, their respective orders and stations of service. His kingdom was put into the most excellent order. Of 288,000 standing militia, 24,000 served each month by turns: rulers were assigned to the various tribes of Israel, and to the king's stores, vineyards, flocks, and herds. The history of his MIGHTIES will occur afterward. Perceiving his death near, David confirmed Solomon's enthronement; delivered into his hand a model of the temple, which had been prescribed him by God, with about 46,000 ton weight of gold and silver, besides, an immense quantity of brass, and other materials for the use of it. And having given him various solemn charges, with respect to his religious and civil conduct, and enjoined him to punish Joab for his redoubled murder, and Shimei for his opprobious insult, and poured forth a prophetic prayer on his behalf, he breathed out his last; expressing his firm assurance, and full comfort, in the everlasting covenant made with him and his seed. He reigned seven years and an half in Hebron, and 33 in Jerusalem. He penned a vast number of PSALMS, especially during his troubles. He was a noted type of our Saviour. God gave him the exalted character of his *servant*, and a *man after his heart:* but the Jewish Rabbins, and other wicked men, have rudely abused him, 2 Sam. xxiii. 1 Kings i. and ii. 1 Chron. xxii—xxix. Psal. lxxii. Acts xiii. 22, 36.

Jesus Christ is frequently called DAVID, because he was the antitype of the former. He is the chosen one of God, who sprung from Bethlehem; the man according to his heart, who fulfils all his councils! How noted his fidelity, meekness, and humility! His love to God, zeal for his honour, and devout intimacy with him! Thrice, in his conception, at his baptism, and at his ascension, he was plentifully anointed with the Holy Ghost above measure, to be the head of God's chosen people. He is the covenant-head of his spiritual seed, who are kings unto God. He is our sweet psalmist, who sings for himself, and indites our songs, and tunes our hearts to praise God. He is our great prophet and king, who instructs, forms, and governs his church, the Israel of God. Through what debasement, labour, reproach, temptation from the world, from heaven, from hell, from relations, from friends, from foes, did he obtain his kingdom and glory; With what resignation, courage, and steady eye to his father's glory, and sure hope of an outgate, he endured the whole. How he defeated and destroyed the lions, the bears, the giants of hell; fulfilled the law, destroyed death and the grave; and by the gospel, conquers the nations to the obedience of faith; and puts his chosen people in possession of the whole inheritance and dominion assigned them by God! How skilful, compassionate, and righteous is he, in the government of his subjects! and how active in forming the gospel-church, and in preparing the temple above for his people; and in preparing them for it; His mighties, who, by the word of the gospel, do wondrous exploits, are *prophets, apostles, evangelists, pastors, and teachers:* and his faithful warriors are such as, discontent with their natural state, poverty and debt, have been obliged to enlist in his service, Psal. lxxxix.—Ezek. xxxiv. and xxxvii. Hos. iii. 5.

DAVIDISTS, DAVIDICI, or DAVID GEORGIANS, a sect of heretics, the adherents of David George, a native of Delft, who, in 1525, began to preach a new doctrine; publishing himself to be the true Messiah; and that he

was sent thither to fill heaven, which was quite empty for want of people to deserve it. He left some disciples behind him, to whom he promised, that he would rise again at the end of three years. Having assumed the name of John Bruck, he died at Brazil in 1556; and the magistrates of that city, being informed, at the three years' end, of what he had taught, ordered him to be dug up and burnt; together with his writings, by the common hangman. *Ency.*

DAY. An artificial day, is that which intervenes between the rising and setting of the sun, and by the light thereof is fit for labour. A natural day, is the period between one midnight, or noon-tide, and another, consisting of 24 hours. The civil day is much the same; but it begins and ends according to the different humours of different nations. The Hebrews began their sacred, if not their civil, day from the evening, Lev. xxiii. 32. The ancient Athenians, Austrians, Bohemians, Marcomans, Silesians, modern Italians, and Chinese, do the same. The Chaldeans, Persians, Syrians, modern Greeks, begin it at the rising of the sun; the ancient Umbri, and Arabians, at noon. The Egyptians, and almost all the moderns in Europe, begin their day at midnight. As in the polar circles, the sun continues 24 hours or more above the horizon, at some times there must be fewer artificial days in these places; nay, under the poles, the whole year is but one artificial day, the sun being six months above, and other six below, the horizon. In prophetic language, a *day* is put for a year; and so a week is seven years, a month 30, and a year, or time, 360, Ezek. iv. 5, 6. Dan. ix. 24. and vii. 25. Rev. ix. 15. and xi. 3. *One day is with the Lord as a thousand years; and a thousand years as one day.* God's duration is without succession of moments; so that a longer period is no more in his account, and in comparison with his eternity, than a shorter one, 2 Pet. iii. 8. As a day is a noted period proper for work, so any noted occasion of mercy or judgment is called a *day*, Psal. xxxvii. 13. Mal. iv. 1. Jer. l. 4, 30. The *day of the Lord*, often signifies the period when he will execute his fearful judgments, Isa. ii. 12. and xiii. 6. Psal. xxxvii. 13. Job xxiv. 1. Zeph. i. 14, 18.—The *day of Christ*, is either the days of his humiliation, and time of the powerful spread of the gospel, John viii. 56; or the period of the Jewish destruction, and of the last judgment. The season is fixed; and great is, or will be, the work and discoveries therein made, 2 Pet. iii. 12. 1 Cor. iii. 13. and v. 5. Phil. i. 6. Or the Christian Sabbath, which is set apart to commemorate the memory of his birth, Rev. i. 10. The *day* of persons, is either their birth-day, Job iii. 1; or the season of merciful opportunities and prosperity, Luke xix. 42. Amos v. 8; or their *day* or season of ruin and trouble, Psal. xxxvii. 13. and cxxxvii. 7. Job iii. 8; or the eternal period of their complete happiness, Rom. xiii. 12. A *day of power*, is that period in which Jesus, by his word and Spirit, powerfully converts sinners to himself, Psal. cx. 3. A *day of espousals*, is the period in which one, or rather many souls are spiritually united to Christ, Song iii. 11. A *day of slaughter*, signifies a time of excessive feasting; as when multitudes of peace-offerings were slain, or when some sumptuous feast is held, Jam. v. 5. The *day of vengeance* in Christ's heart, and *year of his redeemed*, is the appointed time for punishing his enemies, and for saving, delivering, and comforting his people, Isa. lxiii. 4. The season of gospel-light, opportunities, and success, is called a *day*, and a *day of salvation*: it is a period of light, labour, and comfort, Isa. xlix. 8. 2 Chron. vi. 2. Psal. cxviii. 23. Saving knowledge of Christ, and a state of gracious union with him, are called a *day*, 1 Thess. v. 5, 8. 2 Pet. i. 19. The

state of heavenly glory is called a *day of redemption:* there the ransomed constantly enjoy the light of God's countenance, are delivered from bondage and trouble, and are active in the service of God, Eph. iv. 30. The *day-break* or *breathing*, which the saints did or do long for, is the period of Christ's birth and of the New Testament dispensation, when the wind of the Holy Spirit's influences affected men's souls, the new light of truth shone into the world, and the shadows of legal ceremonies were abolished: or the season of death and the resurrection, when, by the influence of the Spirit of God, we shall be introduced into the light of endless glory, and all shadows of infirmities, troubles, darkness, and sin, be abolished, Song ii. 17.

The *day of the king*, is the day of his birth, or of his coronation; which uses to be annually commemorated with feasting, joy, and gladness, Hos. vii. 5. A *great day*, is a season of something very great and wonderful; and that either of great mercy, as when the Jews shall be converted to the Lord, Hos. i. 11; or of great trouble and vengeance, as on the Jews when led captive by the Chaldeans, and when almost destroyed by the Romans, Jer. xxx. vii. Joel ii. 31. Mal. iv. 5; and on Heathenism and Antichrist at their downfal, Rev. vi. 17. and xvi. 14. *That day*, in predictions, doth not always signify the time of the events mentioned just before, but a noted period, as Isa. xi. 1. and xxvii. 1; or of the last judgment, Jude 6. *This day*, denotes a time near at hand, as well as one present, Deut. ix. 1. and xi. 8. *This day*, sometimes denotes eternity, wherein Christ was divinely begotten, and which admits no yesterday, or to-morrow, Psal. ii. 7. Isa. xlii. 13; or the period of his resurrection, when his eternal generation and divine Sonship were manifested. Acts xiii. 33. The *latter* or *last days*, denote future time in general, Gen. xlix. 1; or the period of the New Testament dispensation of the gospel, Isa. ii. 2; or the last part of the gospel period, 1 Tim. iv. 1. 2 Tim. iii. 1; or the day of death and judgment, Jam. v. 3. A *good day*, is one of prosperity, feasting, and gladness, Esth. viii. 17. and ix. 22. An *evil* or *bitter day*, is a time of trouble and distress, Amos vi. 3. and viii. 10. *To-day*, denotes a present season of grace, and opportunity of salvation, Psal. xcv. Heb. iii. and iv. *In one day*, sometimes denotes suddenly, and all at once, Rev. xviii. 8. *In the day-time*, signifies publicly, or at a set time, 2 Pet. ii. 13. Psal. xlii. 8; or in a time of scorching trouble and persecution, Isa. iv. 6. *All the day*, is constantly, habitually, Deut. xxviii. 32. Psal. xxv. 5.

Days, signify, (1.) A period of duration; thus, the *days* of men are their whole life, Psal. xc. 9. The *days of a tree*, denote a long happy period, Isa. lxv. 22. The *days of* Christ, denote the period of his powerful gathering the nations to himself, and governing his people, Jer. xxiii. 6. The *days of heaven*, mark eternal duration, Psal. lxxxix. 29. (2.) The events that happen in a period, Psal. xxxvii. 18. and xxxi. 15. and cxix. 84. Isa. vii. 17. (3.) Persons of great age, Job xxxii. 7. The *ten days* of the church's tribulation, denote a short time, or the ten years of persecution, from *A. D.* 302 to 312. Rev. ii. 10. The 1260 days of Antichrist's reign, which is the same with 42 months, or time, times, and a half time, are 1260 years, Rev. xi. 2, 3. xii. 6, 14. xiii. 6. Dan. vii. 25. and xii. 11, 12. The two thousand and three hundred days of the pollution of the sanctuary, may either denote so many days from the first pollution of it by Antiochus Epiphanes, to the perfect purification of it by Judas the Maccabee; or rather, so many mornings and evenings, and no more than 1150 days, Dan. viii. 14. A *days-man*, is an arbitrator that

Tiges a cause; or a mediator, Job and 33. The *day-spring*, is the first beginning of light in the morning; or day-break, Job xxxvii. 12. Jesus Christ is called the *day-spring*, that visits us from on high. By his appearance in our nature, by his righteousness, resurrection, saving discoveries of himself, and appearance to judgment, he introduces light and comfort; and brings in a day of gospel-dispensation, spiritual knowledge, gracious state, and endless glory, Luke i. 78.

DEACON. The word so rendered, is applied to such as perform service in the church or state; as to Christ, Rom. xv. 8; to gospel-ministers, ordinary or extraordinary, 1 Cor. iii. 5. Col. i. 23, 25; to every follower of Christ, John xii. 26; and to magistrates, Rom. xiii 4: but it is chiefly used, to signify an officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute, provision to ministers, and to the poor, Phil. i. 1.—When the converts to the Christian faith were exceedingly multiplied at Jerusalem, and the Hellenists, or Jews who used the Greek language, complained, that their widows were overlooked in the administration of the sacred alms, the apostles, not reckoning it proper for themselves to leave the constant preaching of the gospel, desired the multitude of converts to choose from among themselves seven men of good report, and filled with the Holy Ghost, who might be ordained to manage this business. Stephen, Philip, Prochorus, Nicanor, Parmenas, Timon, and Nicolas, were chosen. These the apostles ordained, by prayer and laying on of hands, Acts vi. It is required that deacons be chaste, sincere, blameless, sober, and honest, rule well their families, and be well proven, before ordination. It is plain, some of the first seven deacons were afterward preachers; but no where do the sacred oracles hint, that preaching belongs to the office of a deacon, 1 Tim. iii. 8—12. For many ages after Christ, they were considered as inferior to presbyters; but by Antichristian power they were exalted above them; and continue so in the Popish and Prelatic churches.

It is both sinful and shameful that these officers, the divine institution of which is so plainly marked in scripture, should be so often wanting in Christian congregations, under pretence that ruling elders have their whole power resident in them.

DEAD; (1.) Deprived of natural life, 1 Pet. iv. 6. Ruth i. 8. (2.) Without spiritual life; under the dominion of sin; void of grace; incapable to perform any spiritual exercise, Eph. ii. 1. 1 Tim. v. 6; or even desperately obstinate in wickedness, Luke xv. 24. (3.) What never had life, as idols, &c. Job xxvi. 5. Isa. viii. 19. (4.) What has no continued existence, no living soul to be reunited to its body, Matth. xxii. 32. (5.) In a state of mortality; condemned, or signally exposed to death, Rom. viii. 10. Gen. xx. 3. (6.) In a state of oppression, slavery, and desperate like wretchedness, Isaiah xxvi. 19. Ezek. xxxvii. 1—14. (7.) Unfit for generation, according to the power of nature, Rom. iv. 19. Heb. xi. 12. (8.) Formal hypocrites; or much decayed in grace, Rev. iii. 1. (9.) The resurrection of the dead, 1 Cor. xv. 29. Let the dead bury their dead; let men, dead in sin, bury these naturally dead; or let the dead lie unburied, rather than the preaching of the gospel be hindered. *Dead*, or rather *monstrous gigantic things*, are formed from under the waters;—whales, and other huge animals, and strange creatures, are produced in the deep seas, Job xxvi. 5. *Dead faith*, is what persuasion of divine truths flows not from spiritual life, and is not productive of good works, James ii. 17, 20. *Dead works*, are these that flow not from a principle of spi-

ritual life, but from the corruption of nature, which is a spiritual death, Heb. ix. 14. To *be dead to the law*, as a covenant, is to be delivered from the obligations of it, and from a reigning inclination to be under it, Rom. vii. 4; and it *is dead* to us, when it can exercise no commanding or condemning power over our conscience, Rom. vii. 2. Sin *is dead* relatively, when it lies undiscovered and unregarded in our soul, Rom. vii. 8; *it is dead* really, when it is mortified, and slain, by the word, Spirit, and blood of Christ, Rom. vi. 6. To *die to sin*, or be dead to it, is to be freed from the dominion of it, and curse due to it, by the blood of Christ, and by his grace drawn from the love and service of it, Rom. vi. 7. The saints *are dead*, both to the law and to sin, Col. iii. 3. The wicked are *dead;* are in a powerless and mean condition, during the thousand years reign of the saints, Rev. xx. 5.

To DIE, is to be laid under the sentence or execution of death, Gen. ii. 17. Christ *died unto sin*, when by death he made atonement for it; and believers *reckon themselves dead unto sin*, when they believe a full remission of their sins through his death, and that they are firmly entitled to, and instated in eternal life, Rom. vi. 10, 11.

DEATH, is sometimes taken for great danger, distress, and affliction, 2 Cor. i. 10. and xi. 23. In this sense, Paul *died daily*, was constantly exposed to, or suffering great distress, 1 Cor. xv. 31. The saints *bear about* in their body *the dying of the Lord* Jesus; they endure manifold sufferings, after his example, and for his sake, 2 Cor. iv. 10. (2.) For the separation of the soul from the body; in consequence whereof, the body becomes destitute of natural life, and corrupts into dust, Gen. xxv. 11. In allusion to this, seed cast into the ground is said to *die*, when it corrupts in such manner as is necessary to its springing up in new stalks, John xii. 24. (3.) For spiritual death which consists in being under the curse of God's law, separated from his favour, and destitute of his moral image, but under the dominion, and total pollution of sin, 1 John iii. 14. Luke i. 79. Eph. ii. 1. And with respect to this, persons are said to be *twice dead*, when, to that naturally inflicted on all men, there is added additional degrees of alienation and apostacy from God, contracted by a sinful practice, and impressed by the just vengeance of God, Jude 13. (4.) Everlasting punishment of both soul and body in hell; this is the *second death*, which comes after the first, Rev. xx. 6, 14. (5.) The certain cause of death, as some poisonous thing, 2 Kings iv. 40. The pestilence, or like infectious disease, Jer. xv. 2.

The saints' love is *strong as death;* it can neither be bribed nor resisted; it effectually weans and separates their heart from their sinful habits and courses, Song viii. 6. *Death unto death*, in the ruin of soul and body, in time and in eternity, 2 Cor. ii. 16. To have *death working* in us, and have the *sentence of death* in us, is to be daily exposed to, and make account of suffering trouble and death, for the sake of Christ and his truths, 2 Cor. iv. 12. and i. 9. The law of God is *unto death*, and a ministration of it. No life can be had by the works of it; but every man under it, is cursed and condemned to death, spiritual, temporal, and eternal, Rom. vii. 10. 2 Cor. iii. 7. It is made *death* to a convinced sinner; it irritates his sinful lusts, occasions the increase of his sin, and kills his vain hopes of eternal happiness, Rom. vii. 13. To be carnally minded *is death*; it confirms and constitutes spiritual death; it forebodes, prepares for, and condemns to eternal death, Rom. viii. 6. Wicked works are *fruit unto death;* they flow from spiritual death, expose to, and fit for eternal death, Rom. vi. 16, 21. and vii. 5.—

The feet of an harlot *go down to death*, and her steps *take hold on hell*; she hastens herself, and those who deal with her in whoredom, to a natural death, and to everlasting ruin, Prov. v. 5, 6. Christ *abolished death*, and *swallowed it up in victory*: by his own death he removed the curse and sting from his people's natural death; and redeemed them from spiritual and eternal death; hereafter he will raise them from the dead, and give them the full possession of eternal happiness, 2 Tim. i. 10. 1 Cor. xv. 54, 55. Isa. xxv. 8. *Death and hell are cast into the lake that burneth with fire and brimstone*; when the bodies of the wicked, once mortal or dead, and their souls mostly once in hell, are united together, and shut up in Tophet, where all the former torments of both are summoned up with inconceivable increase; after which no effect of the divine curse shall remain any where, but in that pit of endless misery, Rev. xx. 14.

DEAF. (1.) Without natural hearing. The Hebrew word HHARASH, signifies also DUMB or silent; because such as are born deaf cannot easily learn to speak; though there have been various examples of their learning to know what was said, by the motion of the speaker's lips.* According to the ancient predictions, Christ healed many who were deaf and dumb, Isa. xxxv. 5. and xxix. 18. and xlii. 18. Matth. xi. 5. *Cursing of the deaf, or putting a stumbling-block before the blind*, exposed the actor to distinguished punishment and wrath, as it was an outrageous insulting of God, who had made them such, Lev. xix. 14. (2.) Without spiritual ability, or concern, to regard or understand divine things, Isa. xlii. 18, 19. and xxix. 18. (3.) Saints are as *deaf* and *dumb*, when they study

* An instance of this is that of Mr. Goddy's daughter, minister of St. Gervois in Geneva, related by bishop Burnet. 'At two years old they perceived that she had lost her hearing; and ever since though she hears great noises, yet hears nothing of what is said to her. But by observing the motions of the mouth and lips of others, she acquired so many words, that out of these she hath formed a sort of jargon, in which she can hold conversation whole days with those that can speak her language. She knows nothing that is said to her unless she sees the motions of their mouths that speak to her, so that in the night they are obliged to light candles to speak to her. One thing will appear the strangest part of the whole narration: she has a sister, with whom she has practised her language more than with any body else; and in the night, by laying her hand on her sister's mouth, she can perceive by that what she saith, and so can discourse with her in the dark.' *Ency.*

Sicard's school at Paris for teaching the *deaf* and *dumb*, is a valuable institution, and the method that this good man practices to enable his pupils to converse and communicate their ideas to their master and to each other, is truly worthy the attention of the naturalist and philosopher:—'He first of all places before his pupil several simple articles well known in common life, as a key, a knife, a watch, a pencil: he exhibits the various uses of these instruments before him; and when he is well acquainted with their uses by the exercise of his vision, he gradually informs him that he has occasion for them, by representing the action they produce. From this simple sign of the fingers alone, he advances to drawing, and delineates these different instruments on paper. The object and the sign of the object hereby mutually represent each other: by touching the object he expresses his want of the drawing, by touching the drawing he expresses his want of the object. Signs are thus made the representations and symbols of things that are absent, and pave the way most commodiously for the knowledge of letters. This, in reality, is acquired by writing the letters, by which any of the above signs are spelt, against the drawings or signs themselves, and exciting and renewing the attention of the pupil to them till he is acquainted as deeply with their representative power as with that of the drawings or hieroglyphics. To acquaint him with the order in which they occur in the alphabet, and with the difference between vowels and consonants, he is gradually taught the idea that the former have a binding or connecting power over the latter, without the ex-

the utmost patience and resignation under trouble; neither murmur against God, nor angrily vindicate themselves before men, Psal. xxxviii. 13. and xxxix. 9.

DEAL; (1.) To act; to behave. Jesus *deals prudently*, in the work of our redemption, always employing the most proper means to gain the most noble ends, Isa. lii. 13. Men *deal* with one another *wisely*, *falsely*, *deceitfully*, *subtilely*, *foolishly*, *corruptly*, *perversely*, *treacherously*, *proudly*, *truly*, with *knowledge*, or with a *slack*, prodigal, and careless hand, Exod. i. 10. Lev. xix. 11. &c. (2.) To distribute by parts, Isa. lviii. 7. Rom. xii. 3; and a DEAL signifies a part, Exod. xxix. 40. Numb. xv. 4—9. God *deals bountifully* and *in mercy*, when he graciously bestows his favours on men worthless and miserable, Psal. cxvi. 7. and cxix. 17, 124. and cxlii. 7. He *deals bitterly*, and *in fury*, when he sore afflicts and punishes men, Ruth i. 20. Ezek. viii. 18. and xvi. 59. and xxii. 14.

DEAR; precious; eminently beloved, Jer. xxxi. 20. Col. i. 13. *Dearly beloved;* loved in the most tender manner, and highest degree, Rom. xii. 19. The Jewish nation were the *dearly beloved of God's soul.* He had taken great delight to do them good, and brought them into covenant with him, as his peculiar people, Jer. xii. 7.

DEBASE; to render base and contemptible. Men *debase themselves to hell*, when they commit the vilest crimes, and thereby expose themselves to contempt, and the most disgraceful punishments, in order to fulfil their lusts, Isa. lvii. 9.

To DEBATE; to dispute. A man ought to *debate his cause* with his neighbour: he ought privately and meekly to reason the point of difference between them, Prov. xxv. 9. God *debates in measure* with his people, when he reproves and corrects them as they are able to bear it, Isa. xxvii. 8. DEBATE signifies contention, especially in words, Rom. i. 29.

DEBIR. (1.) A city of the tribe of Judah, near Hebron. It was also called Kirjath-sepher, and Kirjath-sannah; because there the Canaanites had a seat of learning. Joshua took it; but it seems the Canaanites repossessed themselves of it; and Caleb, to whose lot it fell, observing the strength of its walls, and inhabitants, gave Achsah his daughter to Othniel, for making the first effectual assault on it. It was afterward given to the priests, Josh. xi. 39. and xv. 15, 16. and xxi. 15. (2.) A city on the frontiers of the tribe of Gad. The seventy will have it the same as Dibon; but it is rather the same as Lodebar, where Mephibosheth lived in his childhood, with Machir his friend, Josh. xiii. 26. 2 Sam. ix. 4, 5.

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ercise of which they could never be united into words, or become symbolical of things. The letters of the alphabet are therefore on this account, divided by M. Sicard into *connecting* and *connected*, as terms far more familiar and easy to be comprehended by his pupil than the terms vowels and consonants; the power of each vowel or connecting letter is discovered to him by frequent reference to a variety of words in which it occurs, and the meaning of which is first of all taught by introducing the things for which they stand, or their representative drawings. Some deviation is also made in the accustomed order of the consonants of the alphabet, for the sake of greater simplicity and expedition in learning: the pupil is instructed, in the first instance, to regard P and B as letters whose power, in pronunciation, is nearly similar; C, Q, K, and G are, in like manner, regarded as characters of the same family, and between which it is not worth while at first to make any essential distinction; the same is represented between F and V, M and N, S and Z; by which means the initiating consonants for the deafly-dumb pupil are reduced from nineteen to about seven or eight only, the powers and characters of which, being few in number, and all of them widely distinct from each other, may be easily explained and comprehended. In a manner somewhat similar, and with equal ease, he is taught the science of numbers.'

DEBORAH. (1.) Rebekah's nurse, who came along with her from Padan-aram. After her mistress's death, she continued with her country-women in Jacob's family. She died near Bethel, in a very advanced age, and was buried under an oak-tree, called, from that event, ALON-BACHUTH, *the oak of weeping*, Gen. xxiv. 59. and xxxv. 8.

(2.) DEBORAH; a prophetess, and judge of Israel, and wife of Lapidoth. She dwelt under a palm-tree between Ramah and Bethel. When JABIN king of Canaan had for 20 years grievously oppressed the Israelites, she sent for BARAK the son of Abinoam, a man of Issachar, who lived in Kedesh-Naphtali; and, from God, directed him to levy an army of 10,000 men, of Naphtali and Zebulun, the tribes which had been principally enslaved, and march them to mount Tabor; where the Lord would deliver Sisera, and the mighty host of Jabin, into his hand. He refused to attempt this, unless she would go along with him: she consented; but told him, that his cowardice should be punished by the Lord's giving the chief honour of the victory, the death of the general, into the hand of a woman. They had scarce levied their troops, and marched from Kedesh to Tabor, when Sisera was at their heels with a prodigious army. It seems, hardly one of Barak's 10,000 had either sword or spear; but the Canaanites were struck with panic, whenever they saw the Hebrews come down from the hill to attack them; the slaughter was so universal, that few escaped.—Barak and Deborah composed a song to commemorate their victory, and to praise God on account of it; and to celebrate the Hebrew princes, and Jael the wife of Heber the Kenite, for their instrumentality therein; and to condemn the tribes of Asher, Dan, and Reuben, for their inactivity, Judg. iv. and v.

DEBT; what one owes to another. 1 Sam. xxii. 2. Sin is called a *debt*, it consists in withholding from God his due honour and love; and by suffering, must his justice be satisfied for its offence, Matth. vi. 12. A DEBTOR, is one who, by promise or equity, owes somewhat to another. The saints are not *debtors to the flesh*; they owe no service to their sinful lusts, but to God, who hath saved them with a full and everlasting salvation, Rom. viii. 12. Circumcised persons were *debtors to fulfil the whole law*: by circumcision, they solemnly declared their obligation and willingness to do so: such as clave to circumcision, after the erection of the gospel-church, renounced Jesus's fulfilment of the law, and obliged themselves to a personal fulfilment of the whole broken covenant, Gal. v. 3. Sinners are *debtors* to God, owe much obedience to the precept, and satisfaction to the penalty of his holy law, Luke vii. 41. Mal. xviii. 24. Paul was *debtor* to both Jews and Gentiles, wise and unwise; he was bound by office to preach the gospel to them, Rom. i. 14. Love to one another, is a *debt* we ought never to think paid off, Rom. xiii. 8.

DECAPOLIS; a country, according to Lightfoot, on the north and east of the sea of Tiberias: but if Bethshan was one of the cities of it, part of it lay on the south-west of that sea. It was called Decapolis, because there were ten cities in it, *viz.* Bethshan, Gadara, Hippo, Pella, Caphar-tzemach, Beth-gubron, Caphar-carnaim, Cæsarea-philippi, Orbo, and another whose name I find not. Some say it was Damascus; but that was certainly too far distant. Here Jesus preached, and healed the diseased inhabitants, Matth. iv. 25. [The capital city of this canton of Palestine was Scythopolis.]

DECAY; to grow less, weaker, Job xiv. 11. Neh. iv. 10. Cities and houses are *decayed*, when broken down, and in a ruinous condition, Eccl. x. 18. Isa. xliv. 26.

DECEASE; to die a natural death,

death, Matth. xxii. 25. Death, Luke ix. 31.

DECEIT; FRAUD; GUILE; (1.) Villainous and unjust conduct carried on under a fair shew, Psal. x. 7. and xxxvi. 3. (2.) Fair pretences and devices, calculated to impose on and deceive men, Psal. xxxviii. 12. (3.) Deluding messages, dreams, and lies of false teachers, calculated to please mens humours, and gratify their lusts, Isa. xxx. 10. Jer. viii. 5. and ix. 6.—(4.) False accusation; dishonest conduct; and goods gotten by means of it, Jer. v. 27. Zeph. i. 9. One is *without guile*, when he allows himself in no hypocrisy, deceit, or dishonesty, Psal. xxxii. 2. *Being crafty, I caught you with guile:* mine enemies will perhaps say, Though I myself did not appear covetous of your money, yet by a crafty, guileful, and underhand dealing, I procured it by Titus, or some other of my friends, 2 Cor. xii. 16.

DECEITFUL. (1.) Much given to deceit and villainy, Psal. v. 6. (2.) Full of deceit; calculated to impose on, and craftily ruin men, Psal. xxxv. 20. Our heart and its lusts are *deceitful above all things;* they, in ways unnumbered, beguile multitudes out of their present and eternal happiness, for mere trifles; and render them persuaded of the innocence or goodness of things, the most abominable and wicked; fill them with views of God, of Christ, of time and eternity, of themselves, the most contrary to truth, Jer. xvii. 9. Heb. iii. 13. Eph. iv. 22. Favour is *deceitful:* it has a fair shew and more, Prov. xxxi. 30. A bow is *deceitful*, which shoots wide of the mark, Psal. lxxviii. 57. Men handle the word of God *deceitfully*, when they wrest it, to please the corrupt humours of themselves or others; when they mingle it with their own inventions, and use it to promote or protect passion, pride, covetousness, &c. 2 Cor. iv. 2. and ii. 17. To *swear deceitfully*, is to swear false and unlawful oaths, or to swear lawful ones, without a candid resolution and earnest care to fulfil them, Psal. xxiv. 4.

DECEIVE; (1.) To cheat; beguile, Gen. xxxi. 7. Lev. vi. 2. (2.) To mislead; seduce, Deut. xi. 16.—Isa. xliv. 20. (3.) To allure; entice, Job xxxi. 9. The Lord *deceives* false prophets, when he gives them up to the delusions of their own heart, and frustrates their expectations and predictions. Ezek. xiv. 7. *Lord, thou hast deceived me, and I was deceived:* thou hast, contrary to my inclination, persuaded me to undertake this office of prophesying, and hast disappointed me of the success and comfort I expected in it, Jer. xx. 7. Heretics *deceive, and are deceived;* they are persuaded of the goodness or innocence of error and wickedness, and endeavour to persuade others of it, 2 Tim. iii. 13. *Adam was not deceived;* i. e. was not first deceived, 1 Tim. ii. 14.

DECENTLY, with becoming soberness and gravity, Rom. xiii. † 13. 1 Cor. xiv. 40.

To DECIDE; to give sentence as to what should be done in a case, 1 Kings xx. 40. DECISION, denotes the Lord's passing and executing just sentence on his people, and his enemies, Joel iii. 14.

DECLARE; (1.) To tell; publish, Psal. ix. 11. (2.) To explain; make clear and manifest, Gen. xli. 24. Isa. liii. 8. *The heavens declare the glory of God:—Day unto day uttereth speech, and night unto night sheweth knowledge.* Their form and order shew forth the glorious wisdom, power, and goodness of their Almighty Former, Psal. xix. 1, 2. with Job xii. 8, 9. Rom. i. 19, 20.

DECLINE; to turn aside. To *decline* from God's *testimonies, word, law*, or *way*, is to disregard them, and walk in sinful courses, opposite thereto, Psal. cxix. 51, 157. Job xxiii. 11. Psal. xliv. 18.

DECREASE; (1.) To become less honoured, John iii. 30. (2.) To become fewer and weaker, Psal. cvii.

38. The waters of the flood *decreased*, when, being dissipated into the air, or returned into the bowels of the earth, they ceased to cover the ground, Gen. viii. 5.

To DECREE, is firmly to purpose, and authoritatively to appoint, Job xxii. 28. Isa. x. 1. A DECREE is, (1.) An authoritative determination, or law, 2 Chron. xxx. 5. The acts of the Christian council at Jerusalem, are called *decrees, ordained*, to mark their binding force upon the churches, Acts xvi. 4. (2.) God's settled purpose, whereby he foreordains whatsoever comes to pass, Dan. iv. 24. The *decree* made for the rain, the sea, &c. denotes not only the purposes of God fixing the plan of these things, but also the fixed laws of nature established to them, Job xxviii. 26. and xxxviii. † 10. Prov. viii. 29. Jer. v. 22. The *decree* which Christ declares, is the covenant of grace that is made with him, as the only begotten Son of God and our surety, Psal. ii. 7—10.

The DECREES of God, are his purpose, whereby, from all eternity, he hath, for his own glory, and according to the counsel of his will, unchangeably foreordained all things which come to pass. They imply his foreknowledge, and fixed settlement of all persons, events, and circumstances, that take place, Acts xv. 18. That God had thus decreed all things, is evident from his infinite knowledge; his having all creatures dependant on him; and his having so often foretold the birth and death of persons, in the most circumstantiated manner. The most noted branch of the divine decree, is his *predestination*, or fixed appointment of the eternal state of every particular angel and man, together with every means and circumstance thereof. To understand this aright, it is necessary to keep our eye fixed upon the infinite wisdom and equity of God's nature, and his absolute sovereignty over all his creatures. God's predestination of angels, is his holy, wise, and unchangeable purpose, whereby, from all eternity, he determined to form in time, so many millions of them, in a state of holiness and happiness, but subject to change; to establish such individuals of them in this state, and for ever employ them to enjoy his favour, and shew forth the praises of his bounty and goodness; and to permit others to fall into sin, through their own fault, and lie therein, and be, on account of it, eternally punished, to the praise of the glory of his justice, 1 Tim. v. 21. Jude 6. 2 Pet. ii. 4.

God's predestination of men, is his eternal purpose, whereby he determined to form so many of them; to create them, in their original and representative, holy and happy; to permit their covenant-head to fall, and bring on their whole race sinfulness and misery. Out of this multitude, involved in common corruption and ruin, he, from no regard to foreseen good works, but for his mere good pleasure, elected in Christ, the smaller number to everlasting life, and fixed the whole means thereof, *viz.* by the incarnation, obedience and death, and intercession, of his Son; the dispensation of ordinances, and their attendance thereto; and the conviction, renovation and sanctification of the Holy Ghost, Eph. i. 4—6. 2 Thess. ii. 13, 14. The rest, he, in a sovereign and righteous manner, purposed to leave in their sin, permit them to increase their wickedness; and, in fine, to punish them on account of it, to the praise of the glory of his justice, Rom. ix. 11—23. Matth. xi. 25, 26.

More largely; ELECTION, according to the scripture, is an act of God, in which he, as eternal, unchangeable, infinitely wise, good, gracious, sovereign, and faithful Jehovah, intending to manifest the glory of his own perfections, particularly of his power, wisdom, sovereignty, grace and mercy, Eph. iii. 10. and i. 5, 6, 11. Mat. xi. 26. and xx. 15, 16. Rom. ix. 15,

16, 18—23; and xi. 33, 35, 36. 1 Pet. ii. 9;—from all eternity, foreknew, and forechoose to everlasting salvation, and all the benefits thereof, Rom. viii. 29, 30; and v. 8; and ix. 13. John iii. 16. 1 Pet. i. 2. 2 Tim. ii. 19. 1 John iv. 9, 10, 19.—some particular persons of mankind, whom he pleased, and but the smaller number, and as permitted, or to be permitted, to fall into sin and misery, from which they could not recover themselves, Matth. xx. 16. and xxii. 14. Luke xii. 32. 2 Tim. ii. 19. John x. 26—28. and xiii. 18, and xvii. 6, 12. and xv. 19. Rom. viii. 29. and ix. 16, 18. and v. 8, 10; and pre-appointed them to salvation, into conformity with Christ, and to adoption into his family, as heirs of God, and joint heirs with him, 2 Thess. ii. 13. 1 Thess. v. 9. Rom. viii. 17, 29. Eph. i. 5; and without regarding any foreseen qualities in them, whether natural or moral, as his motive, hath, of his own mere will, and sovereign grace and good pleasure, Matth. xi. 25, 26. 1 Cor. i. 26—28. Rom. ix. 11, 16, 18. Eph. i. 4, 5. 2 Tim. i. 9, —from eternity, Matth. xxv. 34. Eph. i. 4. 2 Tim. i. 9. Rev. xiii. 8. Titus i. 2,—chosen them in Christ as their head; and unalterably ordained and appointed them to obtain their everlasting life in and through him, Rom. ix. 11, 18, 23. 2 Tim. i. 9. Acts xiii. 48. 1 Thess. v. 9. with iv. 17. Rom. xi. 29. John x. 28, 29; and inscribed their names in his book of life, Luke x. 20. Psalm iv. 3. Rev. iii. 5. and xiii. 8. and xvii. 8; and thus distinguished them from the rest of mankind, who were left in their corruption, and the misery thereby deserved, 1 Cor. iv. 7. and i. 26—28. Rom. ix. 13. Eph. i. 4, 5, 6; and, in the same wise and unchangeable counsel, fixed the mediation of Christ, effectual calling to him, spiritual union with him, and an interest in, and partaking of him, and his righteousness and fulness; together with faith and holiness, as means of their eternal salvation, John iii. 16, 17. and x. 26—29. and xvii. 4, 6. Eph. i. 4. Col. i. 19. 2 Tim. i. 9. 1 Thess. v. 9. 1 Pet. ii. 19, 20. Rom. viii. 1—4, 28—30. Isa. xlv. 24, 25. Acts xiii. 48. 2 Thess. ii. 13. 1 Peter i. 2. Heb. xi. 6. and xii. 14. John iii. 3, 5.

Reprobation, is an act of God, in which he, the absolutely independent, and infinitely sovereign, wise, powerful, righteous, and holy Jehovah, whose thoughts, judgments, and ways are unsearchable, Isa. lv. 9. and xl. 13. Rom. xi. 33, 34. Job xi. 6, 7. and xxxiii. 3,—intending to manifest the glory of his high sovereignty, almighty power, unsearchable wisdom, unbounded patience, and revenging justice, Matth. xx. 15. Rom. xi. 11, 22, 33, 34, 36. and ix. 15—22. and ii. 4. Isaiah v. 4. Prov. xvi. 4,—did, from all eternity, in his immutable purpose, Matth. xxv. 34, 41. Rom. ix. 11. James i. 17. Job xxiii. 13.—Eph. i. 11. Isa. xlvi. 10. and xiv. 24, 27,—according to his own mere good pleasure, pass by, and determine to leave, certain persons of mankind, greater in number, but in themselves no worse than others, in the state of sin and misery, into which they would fall, Rom. ix. 13, 15, 17, 18. and xi. 20, 21, 22. and v. 12. and iii. 10—19, 23. Matth. xx. 15, 16. and xxii. 14. and xxiv. 40, 41. Luke xii. 32. Eph. ii. 3; not to know them with any distinguished regard,—not to love them with any particular good will,—not to pity them in order to their eternal salvation—did not choose, predestinate, set apart, or ordain them to eternal life, Matth. vii. 23. Rom. viii. 29, 30. and ix. 13, 15, 17, 18. John xiii. 18. 1 Cor. iv. 7. Acts xiii. 48. 1 Thess. v. 9; did not write their names in his book of life, or mark them out for his sheep, people, and subjects, and objects and vessels of mercy, John x. 26. Rom. ix. 6, 7, 25. Hosea i. 6, 9; and, in consequence hereof, determined to withhold from them the undeserved favours of redemption and reconcilia-

tion through Christ, and of effectual calling, justification, adoption, faith and holiness, John x. 15, 26. and xvii. 9. and xii. 37—40. Matth. xi. 25, 26. and xiii. 11, 13. Rom. viii. 28—33. 2 Thess. iii. 2. Eph. ii. 8; but not all external favours of common providence, or of gospel revelations and common influences, and gifts of the Holy Ghost, Acts xiv. 17. Rom. ii. 4. and ix. 22. Exod. vii. 16, 17. Lev. xxvi. 3—13. Deut. xxviii. 1—14. Isa. v. 4. Matth. xiii. 9. and xxiii. 37. Heb. vi. 4, 5. and x. 26, 29. 2 Peter ii. 20, 21. 1 Cor. xii. 10. Gen. vi. 3. Acts vii. 51; and determined, that they, being of their own accord rendered miserable, by their sin, original and actual, against law or gospel,—and become despisers of his benefits, Eph. ii. 1—3. Rom. v. 12—14. and ii. 12, 14, 15. Mark xvi. 16. John iii. 18. and xii. 40. Rom. ii. 4, 5. and xi. 7. Matth. x. 15. Job viii. 4. Psalm lxxxi. 11, 12, 13. Acts xiv. 16,—should, in a wise, holy, and sovereign manner, answerably to their freedom of will, and their rebellious dispositions, Psalm xlv. 6, 7. Jer. xii. 1. Psalm cxlv. 17. and civ. 24. Rom. xi. 33, 34. James i. 13. Matth. xxiii. 37. John v. 40. Acts vii. 51,—for their former sins be further blinded in their mind, and hardened in their heart,—given up to strong delusions, vile affections, and a reprobate sense, Exod. xiv. 4. John xii. 40. Rom. ix. 15. and xi. 7, 8. and i. 24, 28. 2 Thess. ii. 11. Isa. lxvi. 4; that, persevering in their obstinate wickedness, and convicted by their own consciences of final impenitence, and neither capable to blame the severity of God, or to excuse themselves as ignorant of his will, or unable to resist his providence, or accept his offered salvation, Matth. xxvii. 4. Luke xvi. 24, 27. Matth. xxv. 25—28, 44, 45. Rom. ii. 4, 15. and i. 20. and ix. 19, 20. Luke xxii. 22. John v. 40,—should, as hated of God, appointed, separated, and foreordained to evil, wrath, and condemnation; and, as children of wrath, vessels of wrath fitted to destruction, Mal. i. 3. Rom. ix. 13. Prov. xvi. 4. 1 Thess. v. 9. 1 Peter ii. 8. Jude 4. 2 Thess. ii. 3. John xvii. 12. Rom. ix. 22,—be, for their sins, eternally damned, Hosea xiii. 9. Matth. xxv. 41—46. Ezek. xviii. 4. Rom. ii. 8, 9. Isa. iii. 11.

The decrees of God are executed in his work of creation and providence, and are the rule according to which he invariably acts, Eph. i. 11. Isa. xlvi. 10. Without allowing this, we represent the Almighty as inferior to our artists on earth. To imagine, that either his purpose or providence interferes with the freedom of the will of rational creatures, is to suppose God no wiser than ourselves, and utterly incapable to form or execute a plan worthy of himself. The means of accomplishing the divine decrees are so connected, that one thing is often a condition of, or at least indispensably necessary to the existence of another; but to imagine his purpose itself suspended on the free-will and behaviour of men, is to suppose him dependant on his creatures, and their free-will a necessary restraint on his liberty.

DEDAN. (1.) The son of Raamah, and grandson of Cush. It is probable, his posterity had their residence on the west of the Persian Gulph in Arabia-Felix, where the city Dedan is yet to be found, Gen. x. 7. (2.) The son of Jokshan, and grandson of Abraham. He was the father of the Dedanim, Letushim, Ashurim, and Leummim, tribes in Arabia the Desert, Genesis xxv. 3. Whether the offspring of this man peopled the city of Dedan, on the frontiers of Idumea, we know not. It is certain, the Dedanites, chiefly the posterity of the latter, traded with the Tyrians in ivory, ebony, and fine clothes for chariots, and were miserably harrassed by the Assyrians and Chaldeans, Ezek. xxvii. 15, 20. and xxv. 13. Isaiah xxi. 13. Jer. xxv. 23. and xlix. 8.

DEED, See WORK.

DEEM; to think; to guess, Acts xxvii. 27.

DEEP. (1.) That where it is a great way from the surface to the bottom, Psalm cxl. 10. (2.) What is strange, unknown, incomprehensible, Isa. xxxiii. 19. Job xii. 22. Dan. ii. 22. Psalm xcii. 5. Thus the *deep things* of God are the mysteries of his purpose, word, and providence, 1 Cor. ii. 10. (3.) What is complete and full. Poverty is *deep*, when it is very great, 2 Cor. viii. 2. Sleep is *deep*, when one can hardly be awakened out of it, Acts xx. 9. Dan. ix. 10. To *revolt deeply*; to *corrupt themselves deeply*, is to proceed in apostacy and wickedness to a fearful degree, Isa. xxxi. 6. Hos. ix. 9.

DEEP, or DEPTH; (1.) The ocean, sea, and deep places thereof, Job xli. 31, 32. (2.) The mingled chaos of earth and water, Gen. i. 2. (3.) The huge collection of waters hid in the bowels of the earth, Gen. vii. 11. and viii. 2. (4.) Fearful and overwhelming trouble on soul or body, Psalm cxxx. 1. and lxxxviii. 6. Rom. viii. 39. (5.) The grave, which is digged in the earth, Rom. x. 7. (6.) A deep dungeon, where one sinks in darkness, water, or mire, 2 Cor. xi. 25. (7.) Hell, which is hidden, unsearchable, and bottomless, Luke viii. 31. Rev. xx. 3. Prov. ix. 18. The *depths of the sea*, into which God casts his people's sins, are the infinity of his pardoning grace, and the unbounded merit of the blood of Jesus, whereby our iniquities are so perfectly pardoned, that they can never more be charged on us, Mic. vii. 19. The *depth of the riches of the wisdom and knowledge of God*, is the infinity and unsearchableness thereof, Rom. xi. 33. The *depth* of the *love* of Jesus, is its condescension to save the vilest and meanest sinner from the lowest hell, Eph. iii. 18. The *depths of Satan*, are mysterious fancies, and secret or shameful practices invented by seducers, Rev. ii. 24. The Chaldean army is likened to a *deep*, for their multitude, their noise, and their overwhelming conquests, Ezek. xxvi. 19. The countries wasted by the Assyrians are likened to a *great deep*, for their number of inhabitants, their confusion and roaring noise, Amos vii. 4. These, as well as the trade of his rivers, Hiddekel, Euphrates, &c. exalted the Assyrian empire and king; and were covered with mourning when it was overturned, Ezek. xxxi. 4, 15. God's judgments are a *great deep*; are very mysterious, and hard to be understood, Psalm xxxvi. 6.

[The ancient Hebrews, as well as the generality of the eastern people at this day, were of opinion that the abyss, the sea and waters encompassed the whole earth; that the earth was as it were immersed, and floating upon the abyss, almost, say they, like a water-melon swimming upon and in the water, which covers a small moiety of it. Farther, they believed that the earth was founded upon the waters, or at least that it had its foundation on the abyss. Under these waters, and at the bottom of this abyss, the scripture represents the giants to be groaning and suffering the punishment of their sin: There the Rephaims are confined, those old giants who when they were living made the people round about them tremble. Lastly, in these dark dungeons it is, that the prophets describe to us the kings of Tyre, Babylon, and Egypt, to be lying down and buried, yet alive and expiating the guilt of their pride and cruelty. These depths are the abode of devils and wicked men: "I saw," says St. John, in the Revelations, "a star fall from heaven, and to him was given the key of the bottomless pit. And he opened the bottomless pit, and their arose a smoke out of it, as the smoke of a great furnace which obscured the sun and air; and there came out of the smoke locusts which scattered themselves over the whole earth. And they had a king

over them which is the angel of the bottomless pit, whose name is Apollyon, that is, Destroyer," Rev. ix. 1—11. And in another place, the beast is represented to us as ascending out of the bottomless pit, and making war against the "two witnesses of God." Lastly, "the angel of the Lord descends from heaven with the key of the bottomless pit, and a great chain in his hand, he laid hold on the dragon, that old serpent which is the devil and satan, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he should be loosed a little season."] *Mont. Ed.*

DEER; a four-footed beast of the flock kind. Their horns are branchy, and fall off yearly: they are at first hairy, but afterward become smooth. The females seldom have any horns. The various creatures of the deer kind are the hart, the roe-buck, reindeer, elk, goat-deer, horse-deer, &c. These creatures live long; and, especially when young, are very comely and loving. They have a great antipathy at serpents, and eat multitudes of them. It is said too, that serpents are much disposed to fasten on, and sting their bodies, when they find them asleep. Their thirst is excessively strong and painful. They are very timorous, swift, and can leap far. They were allowed to be eaten, by the ceremonial law, Lev. xi. 3. Deut. xiv. 5. 1 Kings iv. 23. The hinds, or female deer, have great pain in bringing forth their young; and, it is said, are sometimes assisted by the noise made by claps of thunder, Job xxxix. 1—4. Jesus Christ is likened to a *roe*, *hart*, and *hind*, to mark his loveliness and love; his eternal duration; the enmity between him and the old serpent and his seed; his sad suffering and persecution on earth; his thirst for his Father's support, and glorious reward; and his being the allowed provision of our soul; and his speed in coming to deliver us, Song ii. 9, 17. and viii. 14. Psalm xxii. *title*. The saints are likened to *harts panting* for waterbrooks, to mark the earnestness of their desire after God, and the ordinances of his grace, when hunted by Satan, and persecuted by the world, Psalm xlii. 1. The breasts of the saints, namely, their faith, love, and edifying conversation, and the ministers and ordinances of the church, are like *twin-roes feeding among lilies*; are very harmonious, pleasant, and comely, Song iv. 5. and vii. 3. The Chaldeans were like *chased roes*, when with terror and dread they fled from the fury of the Medes and Persians, not knowing what to do, Isa. xiii. 14. Wives are likened to *hinds and roes*, to mark their comeliness and affection, and the delight their husbands should take in them, Prov. v. 19. To charge *by the roes and hinds*, is to beseech and obtest, by every thing comely and desirable, and for the sake of Christ and his people, Song ii. 7. and iii. 5.

Dr. Shaw thinks the Yachmur, which we render *fallow-deer*, to be the wild bear; but perhaps it is rather the elk, a kind of red deer. He takes the Tzebi, which we render *roe*, to be the antelope, a kind of goat, about the bigness of a deer. There are three kinds of the antelope, two in Africa, and another in India, whose horns, springing out of their forehead, are sometimes about three feet long.*

* In America, *stags* feed on the broad leaved kalmia; yet that plant is a poison to all other horned animals: their intestines are found filled with it during winter. If their entrails are given to dogs, they become stupid, and as if drunk, and often are so ill as hardly to escape with life. The *rein-deer* is a native of Lapland, and the northern parts of Europe and Asia;—and is found in amazing numbers in the neighbourhood of Hudson's-Bay. To the Laplanders this animal is the substitute of the horse, the cow, the goat, and the

DEFAME; to REPROACH.

DEFEAT; to overturn; render successless, overcome, 2 Sam. xv. 34.

To DEFEND, is to protect from enemies and wrongs, Psalm lxxxii. 3.

DEFENCE; (1.) Protection; refuge, 2 Chron. xi. 5. (2.) What one has to say in vindication of himself, against his accusers, Acts xix. 33. God and Christ are a *defence;* they protect the saints from enemies, wrath, danger, and hurt, Psalm xxxi. 2. Isa. iv. 5. and xxxiii. 16. Ministers are set for the *defence of the gospel;* to maintain it in its purity and honour, against heretics, and every other opposer, Phil. i. 17. Wisdom and money are a *defence;* are useful to protect their owners from outward trouble and ruin, Eccl. vii. 12.

DEFER; DELAY; to put off till afterward, Eccl. v. 4. Isa. xlviii. 9. Acts xxv. 17. *Hope deferred, sickens the heart:* when what we expect and wait for is long in coming, our heart faints for fear it should never come, Prov. xiii. 12.

DEFY; to boast against one, that he is incapable to fight with us, or do something we mention, 1 Sam. xvii. 10, 36, 45.

DEFILE; to render unclean, (1.) By disgraceful usage, 2 Kings xxiii. 8, 10. Ezek. xxviii. 7. (2.) With ceremonial pollution, as the leprosy, the touching of a dead body, &c. Lev. xiv. 46. Numb. v. 2. (3.) With sinful filthiness, by following Heathenish customs, by seeking to wizards, by idolatry, apostacy, error, unnatural lust, whoredom, evil speech, 1 Cor. viii. 7. Tit. i. 15. Lev. xviii. 24. and xix. 31. Ezek. xx. 7. Heb. xii. 15. 1 Tim. vi. 5. and i. 10. Gen. xxxiv. 1. Ezek. xviii. 11. Jam. iii. 6. God's name is *defiled*, when those who profess to be his people bring a reproach on him, with their untender carriage, Ezek. xliii. 7, 8. His priesthood was *defiled*, when men invested with it, walked unworthy of it, or by marriage with Heathens, brought in a strange brood to officiate, Neh. xiii. 29. His sanctuary was *defiled*, when men contemned the service of it, wallowed in wickedness, while they professed to cleave to his worship; or when they filled it with dead carcases, Lev. xx. 3. Ezek. v. 11. and xxiii. 38. and ix. 7. The earth is *defiled* under its inhabitants, when men commit their wickedness on it, and use it as an instrument therein, Isa. xxiv. 5. Jer. iii. 9. and xvi. 18. The saints not *defiling their garments*, and not *being defiled with women*, imports their walking in purity and holiness of conversation, as persons clothed with the righteousness of Jesus Christ, and their keeping themselves from the abomination of Antichrist, Rev. iii. 4. and xiv. 4.

DEFRAUD; deceitfully to withhold or take one's just due from him, 1 Cor. vii. 5, 7. and vi. 7; but in 1 Thess. iv. 6. it perhaps signifies to injure one, by defiling his wife.

DEGENERATE; grown worse than it was originally. The Jews were turned into the *degenerate plant of a strange vine*, when, leaving the example of their pious ancestors, they

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sheep: and is their only wealth: the milk affords them cheese; the flesh, food; the skins, clothing; the tendons, bowstrings; and when split, thread; the horns, glue; the bones, spoons; and in the winter it draws them in their sledges over the lakes and country, which are then covered with snow and ice, with amazing swiftness. A rich Laplander is possessed of a herd of 1000 *rein-deer*.

The *Virginian-deer* is a quite distinct species, and peculiar to America, inhabits the vast savannas bordering the Mississippi, and graze in herds innumerable, along with the stags and buffaloes. *Ency.*

The circumstance of deer *eating serpents*, as mentioned by Mr. Brown, we do not recollect of ever having heard of before; but we are assured that they do sometimes *kill snakes*, by jumping on them with their sharp pointed hoofs; and they have also been known to paw up wasps' nests. The deer sheds its horns once every year, about January with us; and its hair once a year, which changes colour four times, the blue, the grey, the red, and the rusty colour.

gradually became almost as wicked as Heathens, Jer. ii. 21.

DEGREE. (1.) A part, or division of a dial; or a step of a stair; 2 Kings xx. 9. (2.) Condition; order, rank, 1 Chron. xv. 18. Psal. lxii. 9. In allusion to the custom of giving the higher seats in a school to the best scholar, deacons are said to purchase to themselves *a good degree*, when, by the proper exercise of their office, they gain themselves much honour and reputation, 1 Tim. iii. 13.

DEHAVITES; a tribe of the SAMARITANS; perhaps the same with the Avites; or they might come from about the river Diaba in Assyria, Ezra iv. 9.

DELECTABLE; precious; comely; delightful; idols are so called, Isa. xliv. 9.

DELICATE; fine; nice, Deut. xxviii. 54. DELICACIES; DELICATES; most precious things, wealth, &c. that are to the desire, as dainty meats to the belly, Rev. xviii. 3. Jer. li. 34. *He that delicately bringeth up his servant from a child, shall have him become his son at length.* He that too nicely and indulgently brings up his servant, may expect him by and by to grow as bold and familiar, and as full of pretensions, as if he were an heir of the family, Prov. xxix. 21.

DELICIOUSLY, in wealth, pleasure and luxury, Rev. xviii. 7.

DELIGHT; to take pleasure, Esth. vi. 6. God's *not delighting* in the ceremonial services of the wicked Jews, imports his abhorrence of them, because of the wicked manner and end for which they were performed, Isa. i. 11. Jer. vi. 20. His people are a *delightsome land*, when their piety, glory, and happiness are very great, Mal. iii. 12. What one takes great pleasure in, is called his *delight*: so Jesus is the *delight* of his Father, Prov. viii. 30. Upright saints, and their prayers, and just weights, are the *delight* of God, Prov. xii. 22. and xv. 8. and xi. 1, 20.

DELILAH. See SAMSON.

DELIVER; (1.) To give into one's hand; give up, Gen. xl. 13. Exod. v. 18. (2.) To free from diseases, danger, enemies, &c. Exod. iii. 8. Heb. ii. 15. DELIVERANCE denotes, (1.) A rescue from outward danger and distress, Gen. xxxii. 11. (2.) A rescue from sin and misery, by the blood and Spirit of Christ, Luke iv. 18. (3.) The bringing forth of a child, whereby a woman is freed from her burden, eased of her pains, and gives to the world a new inhabitant, Isa. xxvi. 17. The erection or reformation of a church, is likened to the *delivery* of a man-child: with much pain and labour are a number of lively and active church-members brought forth, Isa. lxvi. 7. Rev. xii. 2—4.

DELUSIONS; errors and influences of Satan, calculated to deceive men. God *chooses men's delusions*, and *sends them strong delusions*, when, in his righteous judgment, and infinite wisdom, he permits Satan, their own lusts, and false teachers, effectually to seduce them; and gives them up to the very errors and abominations which they relish, Isa. lxvi. 4. 2 Thes ii. 11.

DEMAND; to ask humbly, Luke iii. 14. Job xlii. 4; or authoritatively, Job xxxviii. 5. and xl. 7.

DEMAS; an early professor of Christianity, perhaps a preacher, that was for a while very serviceable to Paul in his confinement; but about *A. D.* 65, he forsook him to follow some more gainful worldly business. It is said, he fell into the heresy of Ebion and Corinthus, who held Christ to be a mere man, Col. iv. 14. 2 Tim. iv. 10.*

DEMETRIUS; a silversmith of Ephesus, who made (what are called

* It seems, says Beza, that Demas afterward repented and returned to Paul; since he is mentioned as one of his fellow-labourers in the epistle to Philemon which was probably written after the second epistle to Timothy.

in our translation, *silver shrines*, but more agreeably to the import of the Greek word) little models of Diana's temple there, with her image included therein. Vexed at the success of the gospel, and the danger of his loss of business, by the inhabitants turning their backs on idolatry, he convened a mob of his fellow-tradesmen, and represented to them the danger of their craft, and idolatrous worship. They were immediately inflamed with rage; and assisted by the rascally part of the inhabitants, they raised, for some hours, a terrible outcry, *Great is Diana of the Ephesians*. They seized Aristarchus and Gaius, and hurried them into the theatre, no doubt, with a view to have them condemned. Perceiving Alexander, perhaps the coppersmith, they dragged him into the crowd; he begged they would hear what he had to say for himself; but, understanding that he was a Jew, and so an enemy to their religion, they would not hear him; but continued to bawl out, *Great is Diana of the Ephesians*. Meanwhile a notary of considerable influence in the city, got an audience of the mob. He warmly represented to them, That the men whom they had seized could not be proven blasphemers of Diana, nor robbers of her temple; that the honour of Diana was sufficiently established all the world over, and the Ephesians' zeal for her worship abundantly known; that they were in the utmost hazard of being called to account, and punished by their Roman superiors, for the uproar which they had made; that if Demetrius, or any body else, had a plea, they ought to bring it regularly before a lawful meeting of the magistracy, and not fill the city with confusion. With this soft and sensible remonstrance, he quieted and dispersed the mob. Whether this Demetrius afterward became a Christian convert, and [was that Demetrius who, as John declares,] had *a good report of all men*, we know not, Acts xix. 24—40. 3 John 12.

DEN; a hole, or hollow place in the earth, where lions and other wild beasts lodge, Judg. vi. 2. Job xxxvii. 8. Rev. vi. 15. God's temple became *a den of thieves*, when multitudes of wicked men officiated in it; and, to the robbing God of his honour, prostituted it to be a place of dishonest merchandise, Jer. vii. 11. Matth. xxi. 13. Jerusalem, and other cities of Judah, became a *den of dragons*, when, being left desolate, these creatures lodged amidst the rubbish, Jer. ix. 11. and x. 22. Nineveh is called a *lion's den filled with ravin*; the conquering monarchs who ruled there, issuing forth like lions, destroyed the nations, and enriched the city with their spoil, Nah. ii. 12. This present world is a *den of lions*, and *mountain of leopards*; it is a very dangerous dwelling, as outrageous and wicked men abound and rest in it, Song iv. 8.

DENDROPHORIA, in antiquity, the carrying of boughs or branches of trees; a religious ceremony so called, because certain priests called from thence *dendrophori*, tree-bearers, marched in procession, carrying the branches of trees in their hands in honour of some god, as Bacchus, Cybele, Sylvanus, &c. The college of the dendrophori is often mentioned in ancient marbles; and we frequently see in basso relievos the bacchanals represented as men carrying little shrubs or branches of trees. *Ency.*

DENY; (1.) To refuse the truth of a charge or affirmation, Gen. xviii. 15. (2.) To refuse granting a request, 1 Kings ii. 16. Prov. xxx. 7. God *cannot deny himself*; he cannot possibly act or speak unlike his own nature, or unlike the gracious characters which he hath assumed, or the promises he hath made, 2 Tim. ii. 13. Men *deny* God or Christ, or his name, when, in their profession or practice, they disown his being the true God, Saviour, portion, ruler, and last end of their soul, Job xxxi. 28. Acts iii. 13, 14. They *deny the faith*, when they embrace error, indulge

themselves in a slothful and wicked practice, and so manifest their unbelief of, and opposition to, the truths of scripture, Rev. ii. 13. 1 Tim. v. 8. Men *deny themselves*, when they refuse to depend on their own righteousness, as the ground of their hope and confidence before God; or to be led by their own wisdom, or ruled by their own will and affections; or to attempt performance of good works in their own strength; but receive Jesus Christ as the free gift of God, for their *all and in all*, and undervalue their own ease, profit, or pleasure, for the sake of Christ, Matth. xvi. 24.

DENOUNCE; solemnly to declare a threatening, Deut. xxx. 18.

DEPART; (1.) To go from a place or person, John vii. 3. (2.) To die, go out of this world and life, into an eternal state, Luke ii. 29. (3.) To cease, Nah. iii. 1. God *departs* from men, when he ceases to bestow his favours, hides the smiles of his countenance, and pours out his wrath on them, Hos. ix. 12; or when he ceases to afflict, Job vii. 19. Men *depart* from God, when they follow sinful lusts instead of holiness, and seek created enjoyments for their portion, instead of his fulness, Jer. xxxii. 40; and especially when they break their vows to him, and cease from serving him, as once they did, Hos. i. 2.—Men *depart* from evil, or from hell, when they cease from the love and practice of sin, and so from walking in the way to hell, Prov. xv. 24. and xvi. 6.

DEPARTURE. (1.) The ruin of Tyre by the Chaldeans, which made the inhabitants quite leave the city, Ezek. xxvi. 18. (2.) A removal into the other world by death, 2 Tim. iv. 6.

DEPOSE; to put out of office, Dan. v. 20.

DEPRIVE; (1.) To take from one what he hath, or expects to have, Gen. xxvii. 45. Isa. xxxviii. 10. (2.) To make destitute of, Job xxxix. 17.

DEPTH. See DEEP.

DEPUTED; constituted inferior judge, 2 Sam. xv. 3. A DEPUTY, is a ruler appointed by a superior one, Acts xiii. 7. and xviii. 12. 1 Kings xxii. 49.

DERBE. See LYCAONIA.

DERIDE; to mock, Luke xvi. 14. To *deride strong holds*, is to make a jest of taking them; to demolish them, as if in sport, Hab. i. 10.

DERISION; mockery; reproach, Job xxxi. 1.

DESCEND; to go down from a higher place to a lower, whether from heaven, or the clouds, to the earth; or from a place higher in situation, to one lower in the same country, or a different one, Matth. xxviii. 2. Psal. cxxxiii. 3. Acts xxiv. 1. God *descends*, or *comes down*, when some visible token of his presence moves towards the earth, Exod. xix. 18. Luke iii. 22. Christ's *descending into the lower parts of the earth*, denotes his infinite condescension, and his personal union with his manhood on the earth, and with his body in the grave, Eph. iv. 10. Wisdom *descends*; it proceeds from God, who is high, and resides in heaven, to men on earth, James iii. 15. DESCENT, is, (1.) A place bending downward, Luke xix. 37. (2.) A coming from parents and ancestors by natural generation, Heb. vii. 3, 6.

DESCRIBE; to *describe* a country, is to draw a plan of it, Josh. xviii. 4. To *describe* persons, is to declare their names, marks, and places of abode, Judg. viii. 14. To *describe* things, is to explain their nature and properties, Rom. iv. 6.

DESCRY; to view; spy out, Judg. i. 23.

DESERT; WILDERNESS. The Hebrews called the places a wilderness, where the cities or towns were more distant one from another, as well as where there were no towns at all. The most noted *deserts* we read of in scripture, are that of Egypt, on the north-east of that country, Ezek. xx. 36; the *wilderness of Etham*, on

the west of the Red sea; the *wilderness of Shur*, *Sin*, and *Sinai*, on the east side of the western gulf of the Red sea; the *wilderness of Paran*, northward of the former, and *of Zin*, at the east end of it. The *wilderness of Edom*, is perhaps the same with that of Paran or Zin; or rather one at the south end of the Dead sea. The *wilderness of Kadesh*, might be the north part of the wilderness of Paran. The *wilderness of Moab*, Arnon, and Kedemoth, might be the same, near the head of the river Arnon. The *wilderness of Tadmor*, lay to the north-east of Canaan. The *wilderness of Judah*, of *Ziph*, *Jeshamon*, and *Maon*, lay on the west of the Dead sea. The *wilderness* where Jesus was tempted, was probably the mountains of Quarantana, to the east of Jerusalem, which now have an appearance most rugged and unsightly; or that near Pisgah, on the east of Jordan. A great many wildernesses were named from the cities next adjacent; as the wilderness of Diblah, Engedi, Jeruel, Tekoah, Gibeon, Bethaven, &c. The wilderness of Arabia, comprehends the deserts of Shur, Sin, Paran, Zin, and Kedemoth, and was a very terrible and waste howling wilderness, Deut. i. 19. and xxxii. 10. The whole north parts of Arabia are called a *desert*; because so little of it was cultivated, or had cities built in it, Jer. xxv. 24. Chaldea is called the *desert of the sea*: it was exceedingly well watered; much of it a fen-country: there was a desert between it and the Medes and Persians; and by them it began to be turned into a desert: but the words might be rendered, the *plain of the sea*, Isa. xxi. 1. The *wilderness of the people*, is either Chaldea, which, though replenished with inhabitants, was destitute of things spiritually good; or the barbarous countries of Media and Scythia, Ezek. xx. 35. Whatever affords no support and comfort, but distresses and perplexes, is called a *wilderness*; hence God asks the Hebrews, If he had been to them *a wilderness, and land of darkness?* Jer. ii. 31. The Gentile world, before the spread of the gospel, is called a *wilderness*; the poor Heathens lived like wild beasts, devouring one another, without order of divine laws and ordinances, without the comfortable presence of God, and without any fruit of good works to his honour, Isa. xxxv. 1, 6. and xli. 19. and xliii. 19. The *wilderness* into which God brought the Jews, that he might speak to their heart, was their afflicted state of captivity in Babylon, and their present unhappy state of dispersion, Hos. ii. 14. The *wilderness*, in which the church subsists under Antichrist, is her private and distressed condition; and may point to the rugged country about Savoy and Piedmont, in which the Waldenses, for many ages, boldly professed the truth, Rev. xii. 6. The *wilderness*, from which the saints go up, is their barren, comfortless, and dangerous state of ignorance and unbelief; the present evil world, in its errors and corruptions; and a state of persecution and trouble, Song iii. 6. and viii. 5. where the words ought to be translated, *goeth up* from the wilderness.

DESERVE; to be worthy of, Ezra ix. 13. Job xi. 6. Men are judged according to their *deserts*, and have their *deserts* rendered to them, when they receive the just punishment of their deeds, Psalm xxviii. 4.

DESIRE. (1.) A longing; wishing, 1 Sam. xxiii. 20. (2.) The request, or prayer of a soul, for the supply of its wants, spiritual, temporal, or eternal, Psalm cxlv. 19. (3.) Love; affection, Song vii. 10. Dan. xi. 37. (4.) Inclination to, or delight in the pleasures of this life, Eccl. xii. 5. (5.) Hope; expectation, 1 Sam. ix. 20. (6.) The thing desired, Prov. x. 24. Desire is either natural, Deut. xxi. 11; or religious, after things spiritually good, Psalm lxxiii. 25; or mischievous, for hurt to others, Mic. vii. 3; or covetous

and lustful, Deut. vii. 25. and v. 21. Wives are the *desire* of their husbands *eyes;* they are comely and desirable to them: the temple was the *desire of the* Jews' *eyes;* they much valued and prided themselves in it, Ezek. xxiv. 16, 21. Christ is the *desire of all nations;* he is altogether lovely, excellent, useful, and necessary: all that spiritually know him, do desire and long for him: at last, multitudes out of all nations shall believe on him, Hag. ii. 7. The Jews were a *nation not desirous* or *desired:* they had no proper desire after, and love to God and his ways; nor were they a pleasure and delight to him, but the reverse, Zeph. ii. 1. The *desires of the flesh*, are our sinful lusts and inclinations, Ephes. ii. 3. Gen. vi. 5. *Through desire a man separateth himself, and intermeddleth with all wisdom:* through good desire, a man separates himself from the common customs of the world, and earnestly pursues after knowledge; or, through a vain-glorious desire, a man separates himself from others, and meddles with every branch of business; or he objects to, and pours contempt on all true wisdom, Prov. xviii. 1.

DESOLATE; SOLITARY; lonely. A person is *desolate* or *solitary*, when without husband or companions, 2 Sam. xiii. 20. Psalm xxv. 16. A *desolate heart*, is one deserted of God, deprived of comfort, and filled with perplexity, Psalm cxliii. 4. A house, city, or country, is *desolate* or *solitary*, when without inhabitants, Jer. xlix. 20. and vi. 8. and ix. 11. Lam. i. 1. Psalm cvii. 4. The Hebrew word GALMUD, rendered *solitary*, signifies barren as a flinty rock, quite destitute of good, Job iii. 7. and xv. 34. and xxx. 3. Isa. xlix. 21. Altars are *desolate*, when ruinous, and no offerings presented on them, Ezek. vi. 6. Vines, fig-trees, and idols are *desolate*, when destroyed, or quite neglected, Hos. ii. † 12. Mic. i. 7. The Jewish temple was made *desolate*, when God's special presence no more resided in it, when it was turned into ruins, and the Jews were cast off from being God's peculiar people, Matth. xxiii. 38. Job's company was made *desolate*, when his children and servants were slain, and his friends scattered from him, Job xvi. 7. Antichrist will be made *desolate*, when Rome shall be turned into a ruinous heap, and multitudes shall forsake Popery, and turn to the Lord, Revel. xvii. 16. and xviii. 19. The Gentile world, long destitute of the gracious presence of God, or the church deprived of Christ's bodily presence, is likened to a *desolate widow*, Isaiah xlix. 8. and liv. 1. The *desolate places*, which great men build for themselves, are desolate cities, which they rebuild for their honour; or tombs, in which their dead bodies dwell in silence, Job iii. 14.

DESPAIR; to grow hopeless, 1 Sam. xxvii. 1. 2 Cor. iv. 8. DESPERATE; without hope, Job vi. 26. Our heart is *desperately wicked;* so set on evil, that it will forego every hope, and rush on eternal ruin, to have it committed, Jer. xvii. 9.

DESPISE. See CONTEMN.

DESPITE, or SPITE; (1.) Envy; malice, Ezek. xxv. 6. Psalm x. 14. (2.) The object of envy or malice, Neh. iv. † 4. DESPITEFUL; full of envy and malice, Ezek. xxv. 15. To entreat one *spitefully*, is maliciously to expose him to the most cruel and shameful abuse, Luke xviii. 32. Matt. v. 44.

DESTITUTE; wanting; without help, happiness, or comfort, 1 Tim. vi. 5. Gen. xxiv. 27.

DESTROY; (1.) To pull down; cut off; kill, Gen. xix. 14. Exodus xxxiv. 13. Rom. iii. 16. (2.) To cast one into hell, Mark i. 24. (3.) To hurt a weak Christian, by drawing him to act against his conscience, in the use of things indifferent; or by alienating his mind from his Christian profession, Rom. xiv. 15. 1 Cor. viii. 11, 12. God *destroys* meats, and

the belly, when by death he breaks the connexion between the two, 1 Cor. vi. 13. The mouth of hypocrites *destroyeth* their neighbours, seducing them into error and ruin, Prov. xi. 9. Sin and Satan are *destroyed*, when their dominion, power, and influence are taken away, Rom. vi. 6. Heb. ii. 14. Satan, the Chaldeans, robbers, the pestilence, &c. are called *destroyers*, Rev. ix. 11. Jer. iv. 7. Job xv. 21. 1 Cor. x. 10. DESTRUCTION, is, (1.) The taking away of the power and life of any person or thing, 1 Sam. v. 11. 1 Cor. v. 5. (2.) Death, which cuts off men from their place and station, Psalm xc. 3. and lxxxviii. 11. (3.) The pestilence, or some other terrible calamity, Psalm xci. 10. Job xxi. 17. (4.) The punishment of hell, 1 Tim. vi. 9. 2 Thess. i. 9. The poverty of poor men is their *destruction*, or *consternation;* it distresseth and affrights them, Prov. x. 15.

DETERMINE; (1.) To decide or judge a cause, Exodus xxi. 22. (2.) Firmly to resolve, 1 Sam. xx. 7. 1 Cor. ii. 2. (3.) Unchangeably to appoint, Job xiv. 5. Dan. ix. 24. The *determinate counsel of God*, is his fixed and immutable decree, Acts ii. 23.

DETEST; to hate and abhor a person or thing, as abominable, Deut. vii. 26. Idols are represented as *detestable things*, Jer. xvi. 18. Ezek. v. 11. and vii. 20.

DEVIL; a fallen ANGEL, especially the chief of them: so called, because he is a malicious accuser of God and his people, Rev. xii. 9, 10. Devils were and are worshipped in the idols of the Heathens* and Papists, Deut. xxxii. 17. Psalm cvi. 37. Lev. xvii. 7. Revel. ix. 20. and xviii. 2; but themselves tremble at the views of the true God, James ii. 19. Wicked men are called *devils;* they resemble these evil spirits in malice and enmity against God, and his people; and in reproach and slander of them: and they are agents for Satan on earth, John vi. 70. Revel. ii. 10. 1 Tim. iii. † 11.

DEVISE; (1.) To contrive, Exod. xxxi. 4. (2.) To plot something hurtful, 2 Sam. xxi. 5. DEVICE; (1.) Curious work of an artificer, 2 Chron. ii. 14. (2.) Contrivance; purpose, Eccl. ix. 10. (3.) Crafty projects, Psalm x. 2. The *devices of Satan*, are his crafty temptations, whereby he ensnares and ruins mens souls, 2 Cor. ii. 11. Men are *filled with their own devices*, when the execution and fruit of them tend to their ruin, Prov. i. 31.

To DEVOTE; (1.) Solemnly to set apart to the service and honour of God, Lev. xxvii. 21. (2.) To set apart for destruction, Josh. vi. † 17. Deut. xiii. † 13. See ACCURSED.

DEVOTIONS; religious observances, Acts xvii. 23. DEVOUT; much given to religious exercise, whether lawful or not, Luke ii. 25. Acts x. 2. xiii. 50. and xvii. 4, 17.

DEVOUR; (1.) To eat up greedily, Gen. xxxvii. 20. (2.) To spend riotously, Luke xv. 30. (3.) Cunningly to defraud God or men of their due, and seize on it for our own use, Matth. xxiii. 14. Prov. xx. 25. (4.) Cruelly to harrass men, and spoil them of their spiritual and eternal happiness, 1 Peter v. 8. (5.) To kill or destroy, 2 Sam. ii. 26. Satan, the enemies of a people, or destructive

* Some of the American idolaters have a notion of two collateral independent beings, one of whom is *good*, (called by them the "Great Spirit,") and the other *evil;* which last they imagine has the direction and superintendance of this earth, for which reason they chiefly worship him; whence those that give us an account of the religion of these savages, give out, with some impropriety, that they worship the devil. The Chaldeans, in like manner, believed both a good principle and an evil one; which last they imagined to be an enemy to mankind. *Ency.*

judgments, are the *devourer*, whom God will rebuke, or stop, Mal. iii. 11.

DEUTERONOMY; the last of the five books of Moses. Its name signifies, *the repetition of the law*. As the generation, who came out of Egypt, were generally dead, Moses, a few days before his death, in this book repeats the substance of their history in the wilderness, and a variety of the laws that had been given them, and adds some new ones; as of cutting off false prophets, and idolatrous cities; of making battlements around the roofs of their houses; of expiating uncertain murder; of taking down hanged malefactors in the evening; of punishing rebellious children; of distinguishing the sexes by their apparel; of the marriage of captives, and the wives of deceased brethren; of divorce; and trial of virginity; of men-stealing; of run-away servants, &c. chap. i—xxv. He then directs them to surrender themselves to God at Ebal and Gerizzim; solemnly lays before them the blessings that would follow on their obedience to the divine laws; and the miseries that would attend their apostacy and rebellion; and which have, or do take place on that unhappy nation, in their ancient calamities, and present dispersion, chap. xxvi—xxxi. It next contains the song of Moses; his blessing of the twelve tribes; and the account of his death; the last of which, perhaps, was wrote by another hand, chap. xxxii—xxxiv. The manner of this book of Moses is more sublime, and its matter, chiefly the commands, more plain and practical, than any of the rest.

DEW; a thick moist vapour that falls on the earth, chiefly when the sun is below the horizon. In warm countries where it seldom rains, rank dews do exceedingly refresh and moisten the ground: hence the fall of dew was reckoned a great blessing, and the withholding of it a grievous curse, Deut. xxxiii. 13. 2 Sam. i. 21. The dew is first raised from the earth, heated by the sun, and hence the lower bodies are first moistened; and the hardest bodies share least of the dew: when so much is extracted, as the air cannot sufficiently poise, it falls back on the earth: when the air is corrupted with hurtful vapour, the dew is infected by it, and hence is formed the mildew, so injurious to corns. Christ, and God in him, are likened to *dew*: how pleasant, reviving, and fructifying, the influences of his word and Spirit! Hos. xiv. 5. Isa. xxvi. 19. The saints are as *dew*, for multitude, pleasantness, and refreshful influence on others around, Psalm cx. 3. Mic. v. 7. An army is like *falling dew*, for their numbers, and their seizing on every thing near them, 2 Sam. xvii. 12. Affiictions and sufferings are like *dew, and drops of the night*; are many and disagreeable, and yet have a happy and fructifying tendency, Song v. 2. Dan. iv. 25. Amos vi. † 11. The truths of God are as *dew*; falling gradually, and often insensibly, on the souls of men, they refresh, render them soft, pliable, and fruitful in good works, Deut. xxxii. 2. Any thing very delightful and refreshful, is compared to *dew*; the king's favour is as *dew*, mightily delights and actuates men, Prov. xix. 12. Harmony of brethren, is as the rank *dew of Hermon*, very delightful, reviving, and encouraging to good works, Psal. cxxxiii. 3. The *dew lies* on one's branches, when his soul prospers under the influences of God's word and Spirit, and his outward lot under the smiles of his providence, Job xxix. 19.*

* Substances of a very different kind from the usual *dew* are said to have sometimes fallen from the atmosphere: In the Philosophical Transactions we are told, that in the year 1695 there fell in Ireland, in the provinces of Leinster and Munster, for a considerable part of the winter and spring, a fatty substance resembling butter, instead of the common *dew*: It was of a clammy texture, and dark yellow colour; and was from its great resemblance,

DIADEM; a CROWN.

DIAL; an instrument for the measuring of time, by the shadow of the sun. Whether the people on the east of the Euphrates, or the Jews or Phœnicians, first invented this instrument, we know not. The Greeks knew nothing of dials, till the time of Anaximander, the cotemporary of Cyrus. Nor in history do we find a dial more ancient than that of Ahaz. Nor is there any mention of *hours*, till the time of Daniel's captivity in Babylon, chap. iv. 9. Some learned men suppose, that the MAHHALOTH, which our version renders a *dial*, was no more than a flight of stairs, and the degrees were the steps of the stair. Others contend that it was a real dial; but of what form, horizontal, or vertical, or of what other form, they are not agreed. It is certain, a real miracle on this *dial* or *stair*, marked the certainty of Hezekiah's future restoration to health; but whether the sun, or only his shadow, went backward the ten degrees, is still controverted. These who maintain that only the shadow went back, observe, that in 2 Kings xx. mention is only made of the going back of the shadow; and that in Isaiah's account of this matter, chap. xxxviii. the sun may be put for his shadow; that the shadow might go back by an inflection of the rays of the sun; that if the sun had gone back gradually, the day would have been ten or twenty hours longer than ordinary, and so one part of the world scorched, and the other half freezed; or, if it had gone back instantaneously, the frame of nature must have felt an insufferable shock, which the astronomers of these times, could not have failed to observe; and that it was needless for God to put himself to the expence of so great a miracle, when the inflection of the solar rays might as well serve the turn. To me, the whole of this reasoning appears rather showy than solid. In favour of the sun's going back, it is easy to observe, that no miracle is more difficult to God than another; that we are expressly told that the sun went back; that it is hard to conceive, how the shadow could go back without the sun; that if all had been done by mere inflection of the rays of the sun, it would have been a private affair, and not alarmed the Chaldeans, as it seems it did; that the Chinese annals inform us, that the planet Mars went back several degrees, for the sake of one of their kings, about this same time, Isa. xxxviii. 8. 2 Kings xx. 9—11.

DIAMOND.* See ADAMANT.

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generally called *dew-butter* by the country people. It always fell in the night, and chiefly in the moorish low grounds; and was found hanging on the tops of the grass, and on the thatch of the houses of the poor people; it was seldom observed to fall twice in the same place; and usually, wherever it fell, it lay a fortnight upon the ground before it changed colour; but after that it gradually dried up, and became black: It fell in pieces of the bigness of one's finger end, and it had an offensive smell like a church yard. It would not keep very long, but never bred worms.

Ency.

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* In the neighbourhood of the *Diamond mine* of Raolconda, the earth is sandy and full of rocks and copse. In these rocks are found several little veins of half and sometimes an whole inch broad, out of which the miners, with a kind of hooked irons, draw the sand or earth wherein the diamonds are; breaking the rocks when the vein terminates, that the track may be found again and continued. When a sufficient quantity of earth or sand is drawn forth they wash it two or three times, to separate the stones therefrom. The miners work quite naked, except for a thin linen cloth before them; and besides this precaution, have likewise inspectors, to prevent their concealing of stones: which, however, maugre all this care, they frequently find means to do, by watching opportunities when they are not observed, and swallowing them down.

The *Diamond mine* of Soumelpour, or river Goual.—Soumelpour is a large town built all of earth, and covered with branches of cocoa-trees: The river Goual runs by

DIANA; a celebrated goddess of the Heathen. She was especially renowned at Ephesus. She was one of the twelve superior deities, and was called by the several names of Hebe, Trivia, Hecate, Diana, and Lucina. In heaven, she was the *moon*, or *queen of heaven;* and perhaps the same with *Meni*, the numberer, or goddess of months, Jer. vii. 18. Ezek. xvi. 25. Isa. lxv. 11. On earth, she was Diana and Trivia, the goddess of hunting and highways; in hell, she was Hecate; in assisting women in childbirth, she was Lucina. She was said to be the daughter of Jupiter, and sister of Apollo; and was figured as a young huntress, with a crescent or half-moon on her head; or as wholly covered with breasts, and her pedestal ornamented with heads of stags, oxen, and dogs, to mark her bounty, and power over hunting. She was worshipped with great solemnity at Ephesus, Acts xix. 27—35.

DIBON, or Dibon-gad; perhaps the same with DIMON: Sihon took it from the Moabites. Moses, when the Hebrews encamped near it, took it, and gave it to the Reubenites; but it seems the Gadites got it in exchange for some other place. It afterwards fell into the hands of the Moabites, and was ruined by the Assyrians and Chaldeans, Numb. xxxii. 24. and xxxiii. 45. Josh. xiii. 9, 17. Isa. xv. 2, 9. Jer. xlviii. 18.

DIE; not only to be distressed, to lose natural life; but to lose all kind of happiness, and incur every kind of misery, 1 Cor. xv. 31. Gen. vii. 21. Ezek. xxxiii. 11. See DEAD.

DIFFER; (1.) To be unlike, 1 Cor. xv. 41. (2.) To be more excellent. 1 Cor. iv. 7.

DIG; to make a trench, pit, &c. God *digs and dungs* about barren professors, when he deals with them by awakening and alluring providences, ordinances, and influences, Luke xiii. 8. Wicked men *dig up evil;* they reproach neighbours with former faults, and with great pains they do mischief, Prov. xvi. 27. The unjust steward *could not dig*, could not perform servile work, Luke xvi. 3. See PIT.

DIGNITY; (1.) Honour; reputation; honourable employ, Eccl. x. 6. (2.) A ruler, 2 Pet. ii. 10.

DILIGENT; very careful and active, Deut. xix. 18. Saints, especially if active in following the Lord, are often called *diligent*, Prov. xiii. 4. and xii. 27. and x. 4.

DIMINISH; to make less in power, wealth, measure or number, Ezek. v. 11. and xxix. 11.

DIM; (1.) Weak in sight, Gen. xxvii. 1. (2.) Obscure; darkish, Lam. iv. 1. Perplexing and heavy calamities on a nation, are called a *dimness;* they obscure their glory, and make them scarce know what to do, Lam. iv. 10. The *dimness shall not be such, as when he lightly afflicted*

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the foot thereof, in its passing from the high mountains towards the south to the Ganges, where it looses its name. It is from this river that all our fine diamond points, or sparks, called *natural sparks*, are brought. They never begin to seek for diamonds in this river till after the great rains are over, that is, after the month of December; and they usually even wait till the water is grown clear, which is not before January. The season at hand, eight or ten thousand persons, of all ages and sexes, come out of Soumelpour and the neighbouring villages. The most experienced among them search and examine the sand of the river, going up it from Soumelpour to the very mountain whence it springs. When all the sand of the river, which at that time is very low, has been well examined, they proceed to take up that wherein they judge diamonds likely to be found: which is done after the following manner: They dam the place round with stones, earth, and fascines, and lading out the water, dig about two feet deep: the sand thus got is carried into a place walled round on the bank of the river. The rest is performed after the same manner as at Coulour, and the workmen are watched with equal strictness.

It is with a diamond, fixed in an iron ferrule, which glaziers use to cut glass.

Ency.

the land of Zebulun and Naphtali, and *afterward did more grievously afflict her*, &c; the judgments of God upon the Jewish nation, by the hand of the Romans, shall be more distressful, than the ruin of the ten tribes by the Assyrians. The harrassment of Judah by Sennacherib, or even their captivity by Nebuchadnezzar, shall be more hopeful than the captivity of the ten tribes. But the words might be read, *In the former time he debased the land of Zebulun, but afterwards glorified it*, Isa. ix. 1.

DINAH. See JACOB.

DINAITES. See SAMARITANS.

DINNER; the gospel dispensation, in the apostolic age is called a DINNER. It took place in the begun afternoon of time, and was a blessed means of refreshing and strengthening many souls for the service of God. When the Jews refused it, the Gentiles were called, and the Jews severely punished for their contempt of it. Fearful will be the punishment of Antichristians, and others, who put not on the Lord Jesus, as their righteousness and sanctification, Matth. xxii. 1—14.

DIONYSIUS the Areopagite, or judge in the court of *Areopagus*. In his youth, it is said, he was bred in all the famed learning of Athens; and went afterward to Egypt, to perfect himself in astronomy: being at ON [or HELIOPOLIS, Suidas and others relate,] when our Saviour died, and observing the miraculous darkness, he cried out, *Either the God of nature suffers himself, or sympathizes with one that suffers.* He was converted at Athens by Paul; and it is said, became an evangelist, and was burnt as a martyr in his own city, *A. D.* 95. Perhaps Damaris, the lady who was converted about the same time, was his wife, Acts xvii. 34.

DIOTREPHES; a pretended Christian, that was ambitious of being preferred to every body else. He did all he could to oppose the reception of the messengers sent by the apostle John, and said what he could to disparage that great man, 3 John 9.

DIPSAS, a sort of serpent, the bite of which produces such a thirst as proves mortal; whence its name *dipsas*, which signifies thirsty. In Latin it is called *situla*, "a pail." Moses speaks of it in Deut. viii. 15.

Ency.

DIRECT; (1.) To shew the way to one, Gen. xlvi. 28. (2.) To point towards one, Job xxxii. 14. God *directs* mens steps and ways, and their heart into the love of himself, Prov. xvi. 9. 2 Thess. iii. 5. Wisdom is *profitable to direct* how to act; righteousness *directs*: it tends to keep men in a proper course of life, Eccl. x. 10. Prov. xi. 5. Men *direct* prayer to God, when they, with knowledge, confidence, and awe, address their prayers to him, and expect the fulfilment thereof from him, Psal. v. 3. and cxli. † 2.

DISALLOW; to testify dislike of a person or thing, Numb. xxx. 5. Christ is *disallowed of men*: by their unbelief, blasphemy, and hatred of him; and by their persecution of him or his people, the Jews and others marked their dislike of him, 1 Pet. ii. 4.

DISANNUL; to alter; abolish, Job xl. 8. Gal. iii. 17.

DISAPPOINT; to prevent one's obtaining what he hoped for; and executing what he intended, Prov. xv. 22. Psal. xvii. 13.

DISCERN; (1.) To observe carefully, Gen. xxxi. 32. (2.) To distinguish one thing from another, 2 Sam. xiv. 17. To *discern time and judgment*, is to know the season proper for such works, and the works proper on such occasions, Eccl. viii. 5. To *discern the Lord's body*, is, by spiritual knowledge, to apprehend bread and wine in the Lord's supper, as representing the person and righteousness of God in our nature, 1 Cor. xi. 29. Christ is a *discerner* of the thoughts and intents of the heart; he fully knows, and can judge of their

motives, manner, and ends: the scripture is a *discerner* of them; when powerfully applied, it makes men truly to understand them, Heb. iv. 12.—*Discerning of spirits*, was either a miraculous power of discerning men's state or secret conduct; or a spiritual ability to discern true apostles and ministers from false ones, 1 Cor. xii. 10.

DISCHARGE; to unload; give up, 1 Kings v. 9. There is no *discharge* in the warfare of death; no way of escaping it, Eccl. viii. 8.

DISCIPLE; one that learns from a master; a scholar, John ix. 28. In the Gospels, it generally signifies the twelve APOSTLES, who learned under Jesus Christ as their Master: but in the Acts and Epistles, it signifies any follower of Christ, who is careful to learn his truth.

DISCIPLINE; instruction; correction, Job xxxvi. 10.

DISCLOSE; to shew openly; uncover. The earth *discloses* her blood and slain, when these who did wickedness, and shed innocent blood, are publicly punished, Isa. xxvi. 21.

DISCOMFIT; to conquer; rout, Exod. xvii. 13.

DISCONTINUE; to cease, Jer. xvii. 4.

DISCOVER; (1.) To perceive; observe, Acts xxi. 3. (2.) To render manifest; expose to open view, Exod. xx. 26. The Jews *discovered* themselves to another in God's stead, when they loved and worshipped idols, and trusted to alliances in his room, Isa. lvii. 8. To *discover*, or UNCOVER *near kin*, or *nakedness*, is to have carnal dealings with one, Lev. xx. 18, 19. and xviii. 6—19. To uncover the locks, thighs, foreskin, nakedness, or skirts of a people, is to expose them to terrible shame and disgrace, and shew their weakness and wickedness, Isa. xlvii. 2. and iii. 17. Hab. ii. 16. Ezek. xvi. 37. Jer. xiii. 26. God *discovers* the lewdness and sin of a people, when he openly punishes them on account of their idolatry, whoredom, and other wickedness, Lam. iv. 22. Hos. ii. 10. To *discover the foundation* of a city, is to demolish it utterly, Mic. i. 6. To *discover the foundations* of a kingdom *even to the neck*, is to cut off its great men, and so overturn it, Hab. i. 13.—He *discovered the covering* of Judah; Sennacherib dismantled their fortified cities, Isa. xxii. 8.

DISCRETION; prudence; sobriety, Psal. cxii. 5. Prov. i. 4.

DISDAIN; to despise as insignificant and vile, Job xxx. 1.

DISEASE; an ailment of body or soul, 1 Kings xv. 23. Ezek. xxxiv. 4. All diseases are the fruit of sin, and comprehended in the death that is the wages of it. Their various forms are innumerable, and as men change their method of sinning against him, God changes the form of our diseases. The diseases mentioned in scripture, are fevers, agues, inflammation, itch, botches, boils, leprosy, palsy, dropsy, running issues, blindness, deafness, dumbness, lameness, &c. Deut. xxviii. 22, 27. Matth. iv. 25. and xi. 5. The Hebrews being very unskilful in the system of nature, generally ascribed their diseases to evil spirits, and the more terrible ones to the immediate hand of God. Nor can we say, how far these causes may immediately act in the production of our distempers. It is plain, God has often punished peculiar sins with peculiar judgments, as in the case of Abimelech, Er, Onan, Miriam, Gehazi, Jehoram, Uzziah, Herod, and the Philistines who detained the captive ark; Sennacherib's army, the Corinthians, &c. Jesus Christ healed a vast number of diseases, otherwise desperate; and we hope, often healed the maladies of their soul, along with these of the body. The *diseases of Egypt*, were blindness, ulcers in the legs, consumptions, and the [leprosy called the Elephantiasis, which, as Pliny in his natural history observes, was peculiar to this country,] Exod. xv. 26. Co-

vetousness is an *evil disease*, that terribly corrupts and pains the soul, Eccl. vi. 2. An *evil disease*, or *disease of Belial*; some terrible and desperate disease inflicted by the devil, as the fruit of his distinguished crimes, cleaveth to him, Psal. xli 8.*

DISFIGURE; to disform; make ugly, Mark vi. 16.

DISGRACE; to DISHONOUR; shame; render contemptible, Jer. xiv. 21.

DISGUISE; to conceal one's self by a false appearance, 1 Sam. xxviii. 8.

DISHONESTY; deceit; thievishness; shameful behaviour, 2 Cor. iv. 2.

DISINHERIT; to deprive of the inheritance, Numb. xiv. 12.

DISJOINT; painfully to separate, Jer. vi. † 8. Ezek. xxiii. † 17.

DISMAY; terribly to affright and perplex, Obad. 9.

DISMISS; to send off; cause to separate, 2 Chron. xxiii. 8.

DISOBEDIENT; rebellious; averse to obey the laws of God or men, Luke i. 17. Acts xxvi. 19.

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* Of all animals, man is subject to the most diseases.—It has been always observed, that people of particular countries were peculiarly subject to particular diseases, which are owing to their manner of living, or to the air and effluvia of the earth and waters. Hoffman observes, that swellings of the throat have always been common to the inhabitants of mountainous countries: and the old Roman authors say, who wonders at a swelled throat in the Alps? The people of Switsserland, Carynthia, Styria, the Hartz forest, Transylvania, and the inhabitants of Cronstadt, he observes, are all subject to this disease from the same cause.

The French are peculiarly troubled with fevers, worms, hydroceles and sarcoceles: and all of these disorders seem to be owing originally to their eating very large quantities of chesnuts. The people of Britain are peculiarly affected with hoarsenesses, catarrhs, coughs, dysenteries, consumptions, and the scurvy; and the women with the *fluor albus* or whites; and the children with a disease scarce known elsewhere, which we call the *rickets*. In different parts of Italy different diseases reign: At Venice, people are peculiarly subject to the bleeding piles. At Rome, tertian agues and lethargic distempers are most common. In Tuscany the epilepsy or falling sickness. And in Apulia they are most subject to burning fevers, pleurisies, and to that sort of madness which is attributed to the bite of the tarantula, and which, it is said, is only to be cured by music. In Spain apoplexies are common, hypochondriacal complaints, and bleeding piles. The Dutch are peculiarly subject to the scurvy, and to the stone in the kidneys. Denmark, Norway, Sweden, Pomerania, and Livonia, are all terribly afflicted with the scurvy: and it is remarkable, that in Denmark, Sweden and Norway, fevers are very common; but in Iceland, Lapland and Finland, there is scarce ever such a disease met with; though peripneumonies are very common in these places, as also diseases of the eyes and violent pains in the head, which is owing to the inhabitants living in smoke and being blinded by the snow. The Russians and Tartars are afflicted with ulcers, made by the cold, of the nature of what we call chilblains, but greatly worse; and in Poland and Lithuania there reigns a peculiar disease called the *plica polonica*, terribly painful and offensive. In Hungary they are very subject to the gout and rheumatism: they are more infested also with lice and fleas than any other people in the world, and they have a peculiar disease which they call *cremor*. The Germans are subject to different reinging diseases: In Westphalia with peripneumonies and the itch. In Silesia, Franconia, Austria, &c. they are very liable to burning fevers, to bleedings at the nose and other hæmorrhages; and the gout, inflammations and consumptions. In Misnia they have purple fevers, and the children are peculiarly infested with worms. In Greece, Macedonia, and Thrace, there are very few diseases; but what they have are principally burning fevers and phrensies. At Constantinople the plague always rages; and in the West Indian islands, malignant fevers, and the most terrible colics. These diseases are called *epidemic*. *Ency.*

The people of the United States have abundance of reason to be thankful for the fewness of their diseases:

The *yellow-fever* raged much in some of our principal ports some years ago, but it was thought to have been imported from the West India islands and other places subject to these kind of diseases. The

DISORDERLY; not according to the laws of Christ, 2 Thess. iii. 6.

DISPATCH; (1.) To kill, Ezek. xxiii. 47. (2.) To put an end to an affair, Ezra x. † 14.

DISPENSATION. (1.) A stewardly office of administering the ordinances of the gospel, 1 Cor. ix. 17. It is called a *dispensation of grace*, because it is freely given, and given as a mean whereby God communicates his grace to men, Eph. iii. 2; and a *dispensation of God*, as it is given by him, and for his glory, Col. i. 25. (2.) The two different methods of revealing the truths of the gospel, before and after Christ's death, are the Old and New Testament *dispensations* thereof, Eph. i. 10.

DISPERSE; (1.) To spread; scatter, Prov. xv. 7. Ezek. xii. 15. (2.) To give to the poor, Psalm cxii. 9. 2 Cor. ix. 9. (3.) To place here one, and there one, 2 Chron. xi. 23. God's *dispersed*, and *the dispersed among the Gentiles*, may signify these Jews that lived in Egypt, Assyria, Lesser Asia, and other countries than Judea, Zeph. iii. 10. John vii. 35.

DISPLAY; to shew openly; clearly to spread out, Psalm lx. 4.

DISPLEASE. God's *hot* or *sore displeasure*, denotes his being highly provoked; his avenging wrath and most fearful judgments, Zech. i. 2, 15. Deut. ix. 19. Psalm vi. 1.

DISPOSE; (1.) To incline, 1 Cor. x. 27. (2.) To place in right order, Job xxxiv. 13.

The Hebrews received the law by the *disposition of angels*; they attended God at Sinai, when he gave it;

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inhabitants on the shores of New Jersey, Maryland, &c. are more or less subject to the *shaking ague*, attended with burning fevers. In the western parts of Pennsylvania a disease slightly prevails, called the *swelled throat*, or *goitre*: few, however, are infested with it, and these principally females, who seldom receive any other inconvenience from it, except that it injures in some degree the beauty of the neck. I have known one instance, however, where the swelling was so great on the throat of a little English girl 14 years old, who had not been more than 12 months in the country, that it was with much difficulty she could breathe, especially after taking any active exercise:—An easy and safe cure has been lately discovered for this disease, and is now practised in Pittsburgh with considerable success: About one out of every 20 of the inhabitants of this place may be affected more or less with this disease.

Doctor Barton, of the University of Pennsylvania, observes that the goitre is not uncommon in many parts of the state of New York, especially on the German Flats, on the Mohawk river, and on lake Oneida, where he saw an old Indian woman with a considerable goitrous tumour on the anterior part of her neck: And it seems, from the respectable testimony of the Rev. Mr. Heckewelder, missionary at Gnadenhutten on the Muskingum, (O.) that this disease is not uncommon among the Indians of that country. It is also known at Detroit, in Lower Canada, New Hampshire, on the Connecticut river, and many other places mentioned by the doctor. In all these places it is generally confined to females. 'The goitre of the state of New York, says the doctor, is not confined to the human kind. In that part of the Military Tract which is called Manlius, I was assured that both sheep and calves are sometimes affected with large swellings of the neck. A calf, which had been weaned about 3 weeks, and suffered to run loose, after drinking the water of a certain stream, became greatly affected with a swelling of the neck.' From this it must not be inferred that the water, where the goitre prevails, is the cause of the disease. On this subject, all have as yet differed: Some attributing its rise to the particular quality of the water which is drank in common use; some to the state of the atmosphere; some confine it to hilly countries; others give the living in valleys and low situations as a reason; some to the drinking of snow water; and doctor Barton observes, 'It is not a new suspicion, that the goitre is owing to the agency of the same causes which induce intermittent and other fevers; and those very tracts of New York in which the goitre is most common are extremely subject to intermittents, to remittents, and to dysenteries.—The goitre has been known for several centuries in South America, where it is called in the language of the country, *Coto*, and is ascribed to the use of snow water.'

and by them was the audible voice that published it, perhaps, formed, Acts vii. 53. but the word may be rendered, *among the ranks of angels.*

DISPOSSESS; to drive one out of his property, Numb. xxxii. 39.

DISPUTE; to contend by arguments, Acts vi. 9. and xvii. 17. Disputing is sinful, when it is carried on by wrong arguments, for a wrong end, or in an angry and contentious manner, wherein victory, rather than the discovery or honour of truth, is sought for, Phil. ii. 14. 1 Tim. vi. 5. Such as are weak in the faith, are not to be admitted into the church with *doubtful disputations:* they are not to be tried whether they understand intricate controversies; nor to have any thing but what is clearly asserted in scripture, imposed on them as terms of admission, Rom. xiv. 1.

DISQUIET; to distress; render uneasy, Jer. l. 34.

DISSEMBLE; to lie; pretend one thing, and do another, Josh. vii. 11. Jer. xlii. 20. Rom. xii. 9.

DISSENSION; disputing; strife, Acts xv. 2. and xxiii. 7.

DISSIMULATION. Love is *without dissimulation*, when it is altogether sincere, and mens kind carriage truly proceeds from their heart, Rom. xii. 9. The *dissimulation* that Barnabas was carried away with, was Peter's keeping at a distance from eating with Gentile converts, though he knew God gave no warrant for so doing, Gal. ii. 13.

DISSOLVE; (1.) To soften; moisten, Psal. lxv. 10. (2.) To melt down; put quite out of order; destroy, Psal. lxxv. 3. (3.) To answer and explain a dark and doubtful matter, Dan. v. 12, 16.

DISTAFF; an instrument to spin with; probably the same which our old women used, and called a *rock*, Prov. xxxi. 19.

DISTIL; to drop softly, Deut. xxxii. 2.

DISTINCTION; what shews the difference of one thing from another, 1 Cor. xiv. 7.

DISTINCTLY; plainly, so as one point may be distinguished from another; and so every part, and the whole point clearly understood, Neh. viii. 8, 9.

DISTRACTED; tossed in mind; out of one's wits, Psal. lxxxviii. 15. To attend on God *without distraction*, is to wait on his ordinances without vexation and disturbance of mind, or temptations tending thereto, 1 Cor. vii. 33.

DISTRESS; TROUBLE; whatever vexes, pains, or hurts our soul, body, outward enjoyments, as temptation, desertion, disquiet of mind, Psal. cxliii. 11; war, persecution, bodily affliction, &c. 1 Chron. xxii. 14. 2 Tim. ii. 9. Job xiv. 1. Isa. xxv. 4. Lam. i. 20. The sinful manner in which the Jews observed their ceremonies was a *trouble* to God; quite offensive and unacceptable, Isa. i. 14. Egypt was a land of *trouble* and *anguish;* there the Hebrews had been once sore oppressed, and painfully enslaved; and the Jews' expectation of help from them, in the time of Hezekiah, and afterward, did but increase their misery, Isa. xxx. 6. To TROUBLE the water or sea, is to toss it hither and thither, John v. 4. To *trouble* men is to bring anxious care, fear, danger, and pain on them, Luke x. 41. Gen. xlv. 3. Lam. i. 20. The apostles were *troubled, but not distressed;* loaded with outward affliction, but inwardly full of spiritual consolation; *perplexed*, oft brought to their wits end what to do, *but not in despair* of God's delivering them; *persecuted* of men, but *not forsaken* of God; *cast down*, sore distressed in body and mind, but *not destroyed*, 2 Cor. iv. 8, 9. From their return from Babylon, the Jews had *troublous times;* they were terribly harrassed with tributes, wars, persecutions, Dan. ix. 25.

DISTRIBUTE; (1.) To give by parcels or parts, Josh. xiii. 32. (2.) To give freely, 1 Tim. vi. 18. Rom. xii. 13.

DITCH; a place digged around a city, garden, or field, to defend it, or drain off the water, Isa. xxii. 11. Ditches are generally miry at bottom; nor is it easy to get out of them. God *plunges men into the ditch*, when he manifests to them their abominable wickedness, and afflicts them for it, Job ix. 31. Whorish women are a *deep ditch*; such as intermeddle with them can scarce be recovered, but wallow in their uncleanness, and die in misery, Prov. xxiii. 27. The *ditches* and *pits*, which wicked men dig for their neighbours, are snares which they lay to ruin their soul, body, reputation, &c. Psal. vii. 15. and cxl. 10. Error, wickedness, and hell, out of which there is no recovery, and where sinners for ever wallow in wickedness and torment, are the *ditch*, into which blind teachers lead their followers, Matth. xv. 14.

DIVERS. (1.) Several persons 2 Chron. xxx. 11. (2.) Differ Judg. v. 30. Dan. vii. 19. The Hebrews were forbidden to make their cattle engender with *divers* kinds, as by coupling horses and asses; and to sow their fields or gardens with mingled seed; and to wear cloth made of linen and woollen wrought together: by these admonitions, they were excited to beware of mingling themselves with the Heathen; of mingling the truths and ordinances of God with their own inventions; and to avoid thinking to mix nature and grace, the Messiah's righteousness and their own, in the work of their salvation, Lev. xix. 19. Deut. xxii. 9, 11. *Divers* weights and measures, are a larger to receive goods with, and a lesser to give them out. This, importing the most vile and deliberate dishonesty, was an abomination to the Lord, Prov. xx. 10, 23. *Diversity of gifts and operations*, are different forms, kinds, and degrees of them, 1 Cor. xii. 4, 6.

DIVIDE; (1.) To separate or part one thing from another, Gen. i. 6. (2.) To part one thing into two, making a distance between them, Exod. xv. 9. (3.) To break to pieces; raise contending parties; set one against another, Lam. iv. 16. Luke xii. 53. Matth. xii. 25. (4.) To deal; to give any one his due share, or for him to take it, Isa. liii. 12. The *dividing asunder* of the joints and marrow by the word of God, imports deep conviction of conscience, reaching even to the most secret and beloved lusts, Heb. iv. 12. To *divide rightly* the word of truth, is to preach it distinctly, and apply to saints and sinners what is proper for them, 2 Tim. ii. 15. Matth. xxiv. 45.

DIVINE; belonging to God; excellent and God-like, Heb. ix. 1. Prov. xvi. 10. 2 Pet. i. 4.

To DIVINE. The word NAHHASH, properly signifies to search carefully, or to try; and when mentioned in the hist y of Joseph, may import no ore, than that he would carefully search for his cup, or had sufficiently tried his brethren's honesty by it, Gen. xliv. 5, 15; but ordinarily it signifies, to find out and foretell secret or future things, by some sinful and diabolic means. The art of DIVINATION was very much practised among the Chaldeans, and other eastern nations; nay, among all the Heathens in every age, and among multitudes of nominal Christians heathenishly disposed, trying to balance their want of true knowledge with what is shadowy and wicked; and ever ready to mark their subjection to Satan as the god of this world, in their observance of his ordinances. The systems and methods of divination were almost infinite in number, as Cardan shews us. Scarce any thing but was abused, as a means to obtain this unlawful and unsubstantial knowledge; against which Cicero has written two books, to refute the whole of it, as senseless and trifling. (1.) The CHARTUMIN, or *magicians*, were perhaps their natural philosophers, who added to their knowledge of na-

ture, the effecting of things wonderful by diabolic means. Nay, it is certain, that electricity, and a thousand other things in the experimental part of philosophy, are apt to be thought by weak minds, an effect of diabolic power. The HHOBRE SHAMAIM ASHAPHIM, and MEHHHONENIM, *astrologers, observers* of times, *soothsayers*, were such as, by observing the heavens, stars, clouds, and by casting of nativities, pretended to know future events. The MENAHHASHIM, or *enchanters*, were such as pretended intercourse with serpents, and to interpret omens, and to work things wonderful, by supernatural influence. The MECASHEPHIM, *witches* or *sorcerers*, it seems, were such as had unlawful arts of hurting their neighbours, by poison, or diabolic influence. The HHOBERIM, *charmers*, might be such as pretended to prevent hurt, or heal diseases by charms, that is, by means having no natural tendency to accomplish the end. The YIDEHHHONIM, *wizards*, or cunning men, might be such as were consulted concerning things lost, or in case of incurable like diseases; or to find out future fortunes. The KOSEMIM, *diviners*, might be such as set up for a kind of prophets; but how they came by their pretended knowledge, whether by observing the flight of birds, or by looking into the entrails of beasts, or by diabolic impression on their mind, &c. we cannot so much as guess. There were besides, the *consulters with familiar spirits*, who held familiar intercourse with Satan, and consulted him as they had need. Others were necromancers, and pretended to raise and consult with such persons as were dead. How the HHHONENIM and GOZERIM, *soothsayers*, pretended to have their art of foretelling futurities, whether by clouds, or by divination with twigs, &c. we know not. It is probable, that sometimes, one person pretended to all or most of the arts, supposed to be marked by these various characters; hence it becomes hard to know the precise meaning thereof. All these arts, and all pretensions thereto, are prohibited by the word of God, Levit. xx. 27. Deuter. xviii. 9—13. Isa. viii. 19. It is probable, *divination* began in the earliest ages: whether Joseph pretended to it or not is uncertain. But it is certain, about 200 years after, there were magicians in Egypt, who pretended to do wonderful things. It is plain, they, by their enchantments, made their rods appear as serpents, water as blood, and brought up frogs on the land of Egypt, in imitation of Moses. But whether by illusive witchcraft they merely cheated the eyes of spectators, or whether by Satanic impression on the rod, water, &c. there was any real change effected; or whether, while they used their enchantments, God sovereignly effected a real miracle, in order to harden the heart of Pharaoh, is not agreed by interpreters. It is certain, that, in all their appearance of miracles, Moses had by far the superiority; that whatever they did, but added to the plagues of their country; and that they taught no doctrine proper to attend, and be the distinguishing mark of true miracles, Exod. vii. and viii. *Diviners* abounded amongst the Canaanites; nor do the Hebrews seem to have taken due care to extirpate them, till the days of Saul; and he afterwards consulted a witch at Endor, who pretended to bring up Samuel from the dead, to shew him his fate. In the days of Ahaz, it seems to have been common to use divination by rods, Hos. iv. 12; and to consult diviners and soothsayers; and numbers, it is likely, had come to them from Chaldea or Arabia in the east, for the sake of gain, Isa. ii. 6. and viii. 19. Manasseh not only encouraged this infernal tribe, but became one of their number, 2 Kings xxi. 6. 2 Chron. xxxiii. 6. All along to this day, the Egyptians have made high pretences to divination; nor were the Philistines much behind them; Isaiah ii. 6. No people were

more mad upon it than the Chaldeans, Isa. xlvii. 9, 12, 13. and xliv. 25. When Nebuchadnezzar came to the south-east of Syria, he consulted, by the drawing of arrows out of a quiver, and by images, and by inspecting the entrails of beasts, whether he should first besiege Rabbah or Jerusalem, Ezek. xxi. 21. Multitudes of diviners were maintained at Babylon at the public expence, that they might be ready to consult on every difficult occasion. Their inability to tell Nebuchadnezzar one of his dreams, and to interpret another; or to read the handwriting of the angel on the wall of Belshazzar's palace, no doubt, much diminished their credit, Dan. ii. iv. and v; but it is probable, Zoroaster restored it about the time of Darius Hystaspes king of Persia. At Philippi, a young sorceress vexed Paul and Silas, till they dislodged the devil who possessed her, Acts xvi. 16—18. At Ephesus, a vast number of diviners were converted to the Christian faith, and burnt their magical books, to the value of 50,000 pieces of silver, Acts xix. 19. When Christianity overspread the world, divination every where fell under contempt. Under the prevalency of Antichrist, it regained its character, and was reckoned of great use to effectuate the lying wonders necessary to the establishment of his delusions, 2 Thess. ii. 11. Rev. xiii. 14. Even among Protestants, the regard to omens of good or bad luck; the using of charms for healing or preventing of distempers; the readiness to consult fortune-tellers, or pretending to skill in discovering of goods stolen or lost; or to encourage dice-players, and exhibiters of puppet-shows, &c. shew how fond multitudes are of marking their subjection to, and dependance on Satan.

DIVISION; (1.) Separation, difference, Exod. viii. 23. (2.) Contention; breach, 1 Corin. xii. 25. and i. 10. And it is observable, from these and other similar texts, that schism in scripture, chiefly, if not solely, represents alienation of affection, and disagreement among those who continue the same joint attendance on the ordinances of the gospel. (3.) Class; order, Ezra vi. 18.

DIVORCE; the separation of married persons one from another.—According to the original institution of marriage, a man and woman thereby become *one flesh*; and nothing but death, adultery, or wilful desertion of one party, can dissolve the union, Matthew v. 32. and xix. 9. 1 Cor. vii. 15. But the Jews being a malicious and revengeful people, God, to prevent their murder of their wives, permitted them to divorce them, if they found some hateful uncleanness in them. This permission, their Rabbins extended to such a degree, that, in our Saviour's time, it was thought lawful to divorce a wife for the merest trifle. Women too divorced their husbands. Salome the sister of Herod the Great, was the first we find mentioned that did so: but it soon after became a common practice. All the three sisters of Agrippa divorced their husbands; Bernice, Polemon king of Pontus; Mariamne, Archelaus; and Drusilla, Azizus king of Emesa. The Old Testament affords no instance of divorce: for the marriage of the strange wives was unlawful and null from the beginning. The Pharisees thought, perhaps oftener than once, to entrap our Saviour on the head of divorce; but, by referring them to the original institution of marriage, he left it to themselves to think, whether Moses could give a contrary command; after observing, that no more than a mere permission of divorce was mentioned by Moses, he declared the mind of God on this head, Matth. xix. 3—9.

Since their last dispersion, the Jews are more cautious on the head of divorce. Scarce any thing but adultery, or strong suspicions thereof, are reckoned sufficient grounds for it: so many formalities are used about it,

and the examination of the husband with respect to his obstinacy so close, that few seek or obtain it, who can be reconciled to their wives. The bill of divorce runs to this purpose, "On such a day, month, year, and at such a place, I *N.* voluntarily divorce, put away, and restore to your liberty, you *N.* who was formerly my wife; and permit you to marry whom you please." This bill of divorce must be written by a woman, a deaf man, or a Rabbi, on parchment, in twelve lines of square letters: two witnesses must sign their attestation of the man's subscription, and other two must attest the date of it. Ordinarily there are other ten persons present at the giving of it. They generally advise the woman not to marry, till after three months. But the divine law absolutely prohibited her return to her former husband, Deut. xxiv. 4. Jer iii. 1. Such girls, as had been married under ten years of age, were allowed before twelve to leave their husbands without any divorce. God's *divorcement* of the Hebrew nation, and of which he denies himself the cause, is his casting them off from being his peculiar covenant-people and church, Jer. iii. 8. Isa. l. 1.

DOCTOR; teacher; somewhat like our teachers in colleges, Luke ii. 46.

DOCTRINE. (1.) Knowledge; learning, Isa. xxviii. 9. (2.) A tenet or opinion, Matth. xvi. 12. (3.) The truths of the gospel in general, Tit. ii. 10. (4.) Instruction in gospel-truth, 2 Tim. iii. 16. (5.) Act, manner, and matter of teaching, Mark iv. 2. Matth, vii. 28. (6.) Divine ordinances, Matth. xv. 9. The truths of the gospel are the *doctrine of God*, and *according to godliness*, and *sound doctrine*. God in Christ is their author, matter, and end; and they are pure, solid, substantial, and uncorrupted with error, 1 Tim. vi. 1, 3. Heb. vi. 1. 2 Tim. iv. 3. And they are *Christ's doctrine*, as he is the chief preacher, and great substance of them, Tit. ii. 10; and they are *not his*, *i. e.* not his only, nor his as a mere man, which the Jews supposed him to be, but the Father's also, John vii. 16. They are the doctrine of preachers, as they are published by them, 2 Tim. iii. 10.—The Popish tenets concerning the unlawfulness of marriage to the clergy or others, or the restrained use of meats, are *doctrines of devils*, hatched by, and calculated to honour these evil spirits, 1 Tim. iv. 1. Error is *strange doctrine*; it is absurd in itself, and foreign to God's word, the only standard of truth, Heb. xiii. 9. The *doctrine of Balaam*, imported an allowance of whoredom, and eating of things offered to idols; nor was that of the Nicolaitans much different, allowing, it is said, of the common use of women, and of compliance with Heathen superstitions, Rev. ii. 14, 15.

DODANIM, RODANIM; the youngest son of Javan; perhaps the same with Dorus the son of Neptune, and father of the Dorian tribe of Greeks, who possessed part of Greece in Europe, and part of the west of Lesser Asia. Some would have his posterity to have peopled Rhodes: and Bochart drags them as far as the banks of the Rhone, on the south-east of France, Gen. x. 4. 1 Chron. i. 7.

DOEG; the accuser of AHIMELECH the high-priest, and the murderer of him and 84 other priests; probably he came to some unhappy end, 1 Sam. xxi. xxii. Psal. lii. and cxx. and cxl.

DOG. In the Linnæan system of animals, this comprehends the household dogs of all kinds, as mastiffs, hounds, terriers, lapdogs, curs, &c. and the fox and wolf. Animals of the dog-kind have ten paps, four on the breast, and six on the belly; five toes on the fore-feet, and four on the hinder ones. All of this kind were unclean, and reckoned by the Jews most vile and despicable; nor was their price to be devoted to the Lord, Deut. xxiii. 18. A *dog*, *dead dog*, or

dog's head, was expressive of the most insignificant person, 2 Kings viii. 13. 1 Sam. xxiv. 14. and 2 Sam. ix. 8. and iii. 8. Persons immodest and unclean, or who return to filthy doctrines and practices, or who bark and rail at such as they hate, are called *dogs*, Rev. xxii. 15. Deut. xxiii. 18. 2 Pet. ii. 22. Prov. xxvi. 11. Psal. lix. 6. and xxii. 16. False teachers are *dogs*; they are inclined to abominable courses; are *dumb dogs*, do not faithfully warn and instruct men; are lazy *dogs*; do not travail as in birth, till Christ be formed in their hearers' souls; are *greedy dogs*, that never get enough of worldly things; and are given to bark at, and reproach the people of God, Phil. iii. 2. Isa. lvi. 10, 11. The Gentiles were reckoned as *dogs* by the Jews, but they did *eat of the crumbs* that fell from the table of Jesus, partook of some of his miracles; and *licked his sores*, applied his sufferings for the healing and food of their soul, Matth. xv. 27. Luke xvi. 21. Satan is called a *dog*, to mark his vileness, and hurtfulness, in reproaching and harrassing the saints, though God make both him and his agents useful in driving them to himself, Psal. xxii. 20.

DOLEFUL; hideously mournful, Mic. ii. 4. *Doleful creatures* are such as are given to hideous cries of the mournful kind, as dragons, owls, &c. Isa. xiii. 21. and xxxiv. 13, 14.

DOMINICAL, in church history. The council of Auxerne, held in 578, decrees, that women communicate with their dominical. Some authors contend that this dominical was a linen cloth, wherein they received the species; as not being allowed to receive them in the bare hand. Others will have it a kind of veil wherewith they covered the head. The most probable account is, that it was a sort of linen cloth or handkerchief wherein they received and preserved the eucharist in times of persecution, to be taken on occasion at home. This appears to have been the case by the practice of the first Christians, and by Tertullian's book *Ad Uxorem*. *Ency.*

DOMINION; (1.) authority; power to rule and dispose of, Gen. i. 26.—Ministers have not *dominion over the faith* of their hearers, to require them to believe any thing not founded in the word of God, 2 Cor. i. 24. 1 Pet. v. 3. (2.) Kingdom; nation, Psal. ciii. 22. 2 Kings xx. 13. (3.) Governors and their subjects, Dan. vii. 27. (4.) Angels who have great power and authority to execute God's commission, Col. i. 16.

DOOR; an entrance whereby people go out and in to houses, gardens, &c; and it is used for any kind of means of entrance to, or going out. Christ is called the *door*; and was figured out by the *doors* or *gates* of the tabernacle and temple. He, in his person and office of mediation, is the only means of our access to God.—Only such as believe on him, can be true members of his church on earth, or admitted to that in heaven, John x. 9. The gospel-church is a *door* inclosed with boards of cedar; her constitution is glorious and lasting; and by her do multitudes come to the presence and fellowship of God in Christ, Song viii. 9. Slothful persons are as a *door turning upon its hinges*; they seem to be doing somewhat, and yet make no progress in any thing good, Prov. xxvi. 14. The *door* at which Christ knocks, and demands entrance, is the understanding, conscience and affections, whereby he enters into our heart, Rev. iii. 20. Song v. 4. Psal. xxiv. 7, 9. The *door is shut* after Christ's chosen have got into his marriage-feast: all merciful access to God; the dispensation of the gospel, and the striving of his Spirit cease. Nor can heaven be opened to such as are left behind, Matth. xxv. 10. Luke xiii. 25. The *door of faith* is opened to the Gentiles, when they have a clear warrant and invitation to believe, set before them in the gospel, and they are powerfully determined to receive Jesus and all his fulness, as the gift of God, and the means of access to his favour, Acts xiv. 27. An

effectual *door* was opened to the apostles and other ministers, when they had opportunity, with appearance of success, to preach Christ to multitudes, 1 Cor. xvi. 9. 2 Cor. ii. 12. Rev. iii. 8. Ministers have a *door of utterance* given them, when they are helped of God to preach the gospel with great plainness, readiness, and boldness, Col. iv. 3. Ministers *enter in by the door*, when they have a regular call from God to their office, John x. 1, 2. *At the door*, or *before* it, imports nearness, readiness to testify against, come upon, or judge us, Gen. iv. 7. Matth. xxiv. 33. James v. 9. God's making the valley of Achor a *door of hope*, may import, that, amid guilt and trouble, the beginnings of mercy shall encourage to hope for still greater favours; or that the conversion of the Samaritans, near that place, was an earnest of the conversion of the Gentiles, Hos. ii. 15. John iv.

DOR; a city on the shore of the Mediterranean sea, with a very bad harbour. It stood about nine miles northward of Cæsarea of Palestine, and a little to the south of mount Carmel. It was taken by Joshua, and given to the half-tribe of Manasseh; but they suffered the Canaanites to keep possession of it, Judg. i. 27. Long after, it was a strong city; and here Antiochus Sidetes, about *A. M.* 3866, besieged Tryphon the usurper of the Græcosyrian throne, Josh. xii. 23. and xvii. 11.

DOTE; (1.) To grow delirious, senseless, and stupid, Jer. l. 36. 1 Tim. vi. 4. (2.) To be fond of persons or things, even to madness and stupidity, Ezek. xxiii, 5, 12, 16.

DOTHAN; a city and country about 12 miles north from Samaria; and, according to Bunting, 44 north of Jerusalem, and six westward of Tiberias. Here Joseph was sold to the Ishmaelites; and here Elisha smote the Syrians, who came to apprehend him, with blindness, Gen. xxxvii. 17. 2 Kings vi. 13.

DOUBLE. God's people receive of his hand *double* for all their sins.—The Jews, in their Chaldean captivity, received large punishment, sufficient to answer God's designs with them. In Christ, the saints give full satisfaction for their sins; and, in their own persons, they receive proper correction, Isa. xl. 2.* The Jews had *double* for their shame, when their troubles and disgrace were removed, and great happiness and glory succeeded, Isa. lxi. 7. Antichrist's cup shall be *filled double*; the judgments of God upon the Papists shall, at last, be more dreadful than the persecution they inflicted on the witnesses of Christ, Revel. xviii. 6. A *double portion*, is either twice as much as any other, Deut. xxi. 17; or a very large share, 2 Kings ii. 9. A *double* garment, is a lined one, Exod. xxxix. 9. A *double heart*, or mind, is that which pretends inclination to good, and yet habitually works wickedness with pleasure; and is opposite to a single, honest, faithful, and sincere one, Psal. xii. 2. James i. 8.

To DOUBT; to be uncertain what to think or believe, John x. 24. Matt. xxviii. 17.

DOVES, are of these birds which have their beaks of an attenuated and conic figure; their nostrils are oblong, skinny, and partly covered; their

* This expression of the prophet is thus rendered in the Chaldee paraphrase—because she hath received a cup of consolation at the Lord's hand, as if she had been stricken doubly for all her sins. The sense is expressed by Vatablus thus: The Lord will bestow upon her many benefits, in place of the punishment which she deserved, and which seemed to be ready to fall upon her for her sins. The expression denotes the abundance of spiritual blessings and gifts with which God was to enrich his church under the New Testament dispensation. The apostle seems to have respect to this expression of Isaiah, in Rom. v. 20. *Where sin hath abounded, grace doth much more abound.* Spiritual blessings, as being far more excellent than temporal benefits, may well be called double blessings. See Vitringa on this place.

tongue hath no division; their eggs are very clear and beautiful. Doves have no gall, feed on pure food; are mild, harmless, comely, fruitful, defenceless, hated by ravenous birds, chaste to their mates, and much given to mourning if they lose them. Doves are of different kinds; the common pigeon;* the ring-dove, or turtle; the wood pigeon; the American greyish black dove, with a white breast; and the green dove, with yellow legs. All doves were of old legally clean, and pigeons and turtles were the appointed oblations of the poor. And by these was figured out Jesus Christ in his meekness, purity, and constancy of love, Levit. i. and vi. and xii. The Holy Ghost appeared in the likeness of a *dove*, and is called a *turtle*, to mark his purity, loveliness, and love; and that his voice, in the gospel, brings certain evidence that the deluging waters of divine wrath are abated; and that Heathenish darkness and unregeneracy are past; and that he brings forth a race of holy and harmless saints, Matth. iii. 16. Song ii. 12. The church and her true members are likened to a *dove*, to mark their natural weakness and exposure to enemies; their spiritual sagacity and comeliness; their pure feeding on Jesus Christ and his truth; their chaste affection to him, and mourning for his absence; their meekness, innocence, spiritual fruitfulness in good works, and heavenly-mindedness, Psalm lxxiv. 19. and lxviii. 13. Song ii. 14. Matth. x. 16. The ten tribes of Israel were like a *silly dove without heart*, when, by means of the Assyrian oppression, and their own civil broils, they were weakened, perplexed, dispirited, and took no care to avoid their ruinous afflictions, Hos. vii. 11. To *mourn like doves*, is to lament in the most bitter and desperate manner, Isaiah xxxviii. 14. and lix. 11. Nah. ii. 7.

DOWRY. (1.) A portion brought by an husband to his wife, or given to her parent, to obtain her in marriage, Gen. xxxiv. 12. 1 Sam. xviii. 25. (2.) A portion brought by a wife to her husband, Exod. xxii. 17.

DRAG. See NET. To DRAG, is to draw along with difficulty, John xxi. 8.

DRAGON; it generally answers to the Hebrew word TAN, which signifies either a large fish, as the whale, crocodile, dolphin, &c. Gen. i. 21. Job vii. 12; or, secondly, a SERPENT of a large size; some of which have feet, claws, and crests. Some writers speak of dragons in Greece that are not venomous, and may be tamed: but these of which the prophets speak are represented as wild, hurtful, and dangerous. Because dragons, and other venomous creatures, delight to lodge among old rubbish, cities reduced to desolation are figured out as dens and dwellings of *dragons*, Isa. xiii. 22. and xxxiv. 13. Jer. ix. 11. Satan is called a *dragon*, because of his power, malice, and hurtfulness, Rev. xx. 2. Cruel tyrants, and con-

* The *Carrier-Pigeon*, or *courier-pigeon*, is a sort of pigeon used, when properly trained, to be sent with letters from one place to another; they are trained to this service in Turkey and Persia; and every Bashaw has a basket of these pigeons bred in the seraglio, which, upon any emergent occasion, as an insurrection, or the like, he dispatches, with letters braced under their wings, to the seraglio. He sends not more than one pigeon, however, for fear of accidents. Lithgow assures us, that one of these birds will carry a letter from Babylon to Aleppo, which is 30 days journey, in 48 hours. This is also a very ancient practice; Hiritius and Brutus, at the siege of Modena, held a correspondence with one another by means of pigeons. And Ovid tells us, that Taurosthenes, by a pigeon stained with purple, gave notice to his father of his victory at the Olympic games, sending it to him at Ægina.

They are thus trained: While young, they are carried at first a small distance from home, and let loose to find their way back: the distance is increased until they can return from the most distant parts of the country with speed and security; and are thus prepared to return with dispatches of the most important nature. *Ency.*

querors, such as the kings of Assyria and Egypt, are likened to *dragons*, chiefly these of the water kind, as crocodiles, &c. for their terrible appearance and destructive influence, Isa. xxvii. 1. and li. 9. Psalm lxxiv. 13. Ezek. xxix. 3. The Heathen empire of Rome, is likened to a great *red dragon:* actuated by the devil, it, in a most bloody manner, wasted the nations, and persecuted the church of God, Rev. xii. 3. The *dragon and his angels* were cast out unto the earth, when the power of the bloody persecutors was brought low. Heathen idolatry and superstition banished out of the cities to villages, and the power of Satan and his agents trampled under foot, Revel. xii. 9. Antichrist *speaks as a dragon:* by diabolic and Heathen authority he teaches, and under the most terrible penalties imposeth devilish and Pagan errors, superstition, idolatry, Rev. xiii. 2.—Wicked men are like *dragons;* they are the seed of the old serpent, and are full of sinful poison; and destruction and misery are in all their ways, Isa. xxxv. 7. and xliii. 20. To *wail like dragons*, is to mourn very bitterly, and in a hideous and hissing manner: but some think the dolphin fishes are here meant, who mourn in the most pitiful strains, Mic. i. 8. Job xxx. 29.*

DRAM; a weight of 60 grains, or the 8th part of an ounce, and the 4th part of a shekel; but Prideaux thinks it heavier, and that a dram of silver is equal to nine pence, and a dram of gold about twelve times as much; and so a thousand drams of gold will amount to about 2000 dollars, 1 Chron. xxix. 7. Ezra ii. 69.

* There are two species of the *dragon*, 1. The volans, or flying dragon, with the wings entirely distinct from the fore-legs. It is found in Africa and the East Indies. 2. The præpos, with the wings fixed to the fore-legs. It is a native of America. They are both harmless creatures: and feed upon flies, ants, and small insects. It belongs to the order of amphibia reptilia. *Ency.*

DRAUGHT. (1.) The quantity of fishes taken by once drawing a net, Luke v. 4, 9. (2.) That part of the belly which contains the excrements, Matth. xv. 17. A *draught-house* is one for easing nature in; a place of filth and excrements, 2 Kings x. 27.

DRAW; (1.) To pull towards one, Judg. iii. 22. (2.) To go, Job xxi. 33. (3.) To come, Exod. iii. 5. Christ *drew near and approached to God*, in the council of peace, by undertaking for us; he drew near to him in his humiliation, by obeying and suffering in our stead; he now draws near to him in sitting at his right hand, and boldly interceding for us, Jer. xxx. 21. Psalm lxv. 4. God and Christ *draw* men, by kindly and powerfully persuading and enabling them to come to, and enjoy union and fellowship with them, John vi. 37. and xii. 32. Hosea xi. 4. Song i. 4. God *draws nigh* to us, when he bestows on us his quickening, liberating, strengthening, and comforting influence; and we *draw* near to him, when we earnestly seek and embrace him, as our Saviour, portion, master, and last end; and solemnly apply to the ordinances of his worship, and study to have fellowship with him therein, Jam. iv. 8. Psalm lxxiii. 28. We *draw back*, when our knowledge or seeming love to God, and outward service and worship of him, lessen: or, we utterly cast off all the regard to him and his ways that we once seemed to have, Heb. x. 38. To be *drawn away of lust*, is to be powerfully enticed by it into sinful acts, James i. 14.

DREAD; terror; Gen. ix. 2. Job xiii. 11, 21. God is the *dread* of his people, when they, in an holy and affectionate manner reverence and stand in awe of him. DREADFUL, TERRIBLE, Mal. i. 14.

DREAM. Natural dreams proceed much from the business men are intent upon, or from the constitution and habit of their body; and hence diseases, latent or beginning,

are often discernible from them. It is likely, they often begin from some outward sensation of the body, in which spirits, good or bad, have no inconsiderable influence. By supernatural dreams, God of old informed men of his mind. In this manner he informed Abimelech that Sarah was Abraham's wife; informed Eliphaz of his incomparable greatness; shewed Jacob, Joseph, Pharaoh, and his butler and baker, the Midianitish soldier, Nebuchadnezzar, Daniel, and Joseph the husband of Mary, what was to happen; and sometimes added proper instructions, Gen. xx. 6. Job iv. 12—21. Gen. xxviii. 12—16. xl. xli. Judg. vii. 13—15. Dan. ii. iv. and vii. The Heathens, and even the Jews, were superstitiously given to collect futurities from dreams, and to apply to their diviners for the interpretation of them. False prophets often pretended they had received the oracles of God in their dreams, Jer. xxiii. 25. and xxix. 8. Deut. xiii. 1. Wicked men, and the Assyrian host, are likened to a *dream;* they, and their prosperity, were, or are in the end, easily and utterly cut off, Job xx. 8. Psalm lxxiii. 20. Isa. xxix. 7. and xxxvii. 36. The Jews were *like men that dreamed*, when God turned back their captivity; they were without expectation of it, and unconcerned about it, Psalm cxxvi. 1. *Filthy dreamers that defile the flesh*, are either false teachers that vent their abominable tenets, or lascivious persons who, by means of unclean dreams, pollute their bodies, Jude 8.* †

DRESS. To *dress ground*, is to dig, sow, and otherwise cultivate it, Gen. ii. 15. Heb. vi. 7. To *dress meat*, is to make it ready for eating, 2 Sam. xii. 4. and xiii. 5. To *dress the lamps* of the sanctuary, was to light, snuff, and trim them, Exodus

* *In the multitude of dreams there are divers vanities; but fear thou God*, Eccl. v. 7. Many perplex themselves with their fearful or odd dreams, or with other people's dreams, as if they foreboded this or the other disaster; and those that heed dreams shall have a multitude of them to fill their heads with; but in them all there are divers vanities, the more, if we regard them. They are but like the idle impertinent chat of children and fools; and therefore never heed them, forget them, instead of repeating them; lay no stress upon them; draw no disquieting conclusions from them; but *fear thou God.* Have an eye to his sovereign dominion, set him before thee, keep thyself in his love, and be afraid of offending him; and then thou wilt not disturb thyself with foolish dreams. The way not to be dismayed at the signs of heaven, nor afraid of the idols of the heathen, is to fear God as King of nations, Jer. x. 2, 5, 7. *Henry.*

† *Dreaming* is not confined to man: brutes are sometimes known to *dream:* Dogs are often seen much agitated in their *dreams*, and do frequently start in their sleep as if suddenly alarmed; and they sometimes give a quick bark, as if danger was really nigh them.

There is one remarkable fact, which seems to be the most inexplicable phenomena of dreaming: It is that of the *dreamer* getting up, walking about, and entering into little enterprises, in his *dreams.* The sleep-walker feels no terror on the brink of a precipice; and in consequence of being free from fear, he is also without danger in such a situation unless suddenly awaked.

All are not alike subject to *dreams:* Doctor Beattie relates that he knew a gentleman who never dreamed, except when his health was in a disordered state. And Locke mentions that an acquaintance of his was a stranger to dreaming till the 26th year of his age: and then began to dream in consequence of having a fever.

Wolfius, and after him M. Formey, have supposed, that dreams never arise in the mind, except in consequence of some of the organs of sensation having been previously excited. Either the ear or the eye, or the organs of touching, tasting, or smelling, communicate information, somehow, in a tacit, secret manner; and thus partly rouse its faculties from the lethargy in which they are buried in sleep, and engage them in a series of confused and imperfect exertions. —The more inquiring reader, for interesting speculations on this subject, is referred to Doctor Beattie's Essays, Hartly on Man, and the principal writers on physiology.

Ency.

xxx. 7. To *dress one's nails*, is to pare them. To *dress one's feet* or *self*, is to clothe and adorn in a proper manner, Deut. xxi. 12. 2 Sam. xix. 24. The *dresser of the vineyard*, that pleaded for another year's patience to the barren fig-tree, is Jesus Christ and his apostles, who interceded for the sparing of the Jewish nation, till they had about 40 years enjoyment of the gospel-dispensation, Luke xiii. 7.

DREGS; the refuse of wine at the bottom of the vessel. Sore and terrible afflictions are likened thereto, Psalm lxxv. 8. Isa. li. 17.

To DRINK, not only denotes the drinking of liquor to the satisfying of thirst, or to create a sober cheerfulness, Gen. xliii. 34. John ii. 10; but the receiving or enduring of things good or bad. To *drink* waters out of one's cistern and well, is to enjoy the pleasures of marriage with one's wife, Prov. v. 15. To *drink* a cup of gall, fury, astonishment, and trembling, is to undergo fearful miseries that make one tremble and be astonished, Jer. xxiii. 15. and xxv. 15. Psalm lx. 3. Isaiah li. 22. To *drink abundantly* Christ's water, wine, and milk, is to receive his Spirit and new-covenant blessings in a plentiful degree, John vii. 37. Song v. 1. Zech. ix. 15—17. To *drink up iniquity as water*, is, with great pleasure, to abound in the practice of wickedness, Job xv. 16. To *drink blood*, is to be satisfied with slaughter, Ezek. xxxix. 18. Sennacherib *drank strange waters*, and *dried up the rivers* of besieged places, when his army exhausted the wells of the countries which he invaded, and dried up the cisterns and wells of besieged cities; or when he conquered the nations, and seized their wealth at pleasure, Isaiah xxxvii. 25. The Jews *drinking the waters of the Nile and Euphrates*, signifies their entering into alliances with the Egyptians and Assyrians, Jer. ii. 18. To *drink one's piss*, to buy water to drink, or to drink water in measure, imports being reduced to the utmost distress of famine and want, 2 Kings xviii. 27. Lam. v. 4. Ezek. iv. 11.

To be DRUNK, is, (1.) To be intoxicated with liquor, 1 Kings xx. 16. (2.) To be madly carried away with delusion, idolatry, error, and superstition, Isa. xxviii. 7. Rev. xvii. 2. (3.) To be stupified and overwhelmed with sore afflictions and miseries, Jer. xiii. 13. Isa. lxiii. 6. (4.) To be given to luxury, wantonness, and infamous lust, 1 Thess. v. 7. Hab. ii. 15. Antichrist is *drunk* with the blood of the saints; with great pleasure he persecutes and murders multitudes of them, Rev. xvii. 6. To add *drunkenness to thirst*, is to become worse and worse in idolatry and other wickedness, Deut. xxix. 19. See CUP.

DRIVE; to force to go, Exodus vi. 1. The wicked are *driven away in their wickedness*; by death they are violently hurled, under the guilt and power of their sin, into eternal misery, Prov. xiv. 32. God's *driving out* the nations of Canaan by little and little, figured his gradual and powerful expelling of sinful corruptions from the heart of his people, and of hypocrites from his church, Exod. xxiii. 30.

DROMEDARY, See CAMEL.

DROP; to fall gently as rain. *To drop*, in the metaphoric language, imports, a gradual, continued, and delightful course of words, influences, or blessings, Prov. v. 3. Song iv. 11. and v. 5, 13. Joel iii. 18. The contentions of a wife are a *continued dropping*; an unceasing and grievous plague, Prov. xix. 13. Through idleness the house *droppeth*; the family and estate go to ruin, Eccl. x. 18. Before God, all nations are small, insignificant, and contemptible, as the *drop of a bucket*; as the small dust of the balance, that casts not the scale; and as nothing, and less than nothing, and vanity, Isa. xl. 15, 17.

DROSS; the refuse of metal, &c. Prov. xxv. 4. and xxvi. 23. The corruptions of a people, and their pro-

fane, naughty, and wicked persons, are likened to *dross;* they are useless, and tend to defile others, till God, by his grace and providence, separate them; and wicked persons are to be cast out into the dunghill of everlasting wrath, Isa. i. 25. Psal. cxix. 119. Ezek. xxii. 18, 19. Silver becomes *dross*, and wine is mixed with water; God's word is mixed with traditions and errors; and rulers and professors become naughty and profane, Isa. i. 22.

DROPSY; a very dangerous disease, produced by a preternatural abounding of a kind of water in the body, or mingled with the blood. It is of very different kinds, as of the head, breast, lungs, scrotum, or whole body; but the most usual is that of the lower belly. Sometimes this humour has so pestilential a steam, that the health of the physician who extracts it is endangered. In dropsies, the feet and legs ordinarily swell; there is a difficulty of breathing, intense thirst, small quantity of urine, costiveness, &c. In the beginning, much exercise, change of air, strong purgatives, &c. are proper for it; but when it is well advanced, scarce any thing but tapping is of service.—Nor is that often any more than a means of present ease. There is also windy dropsy, called a tympany, Luke xiv. 2.

DROWN; to kill by the stopping of the breath in water, Exod. xv. 4. Pechlin, Derham, and others, relate instances of persons being recovered to life after they had long appeared to have been drowned. At present, the Dutch are very attentive to find out a method to recover such as are newly drowned, and have already had considerable success.*

DROWSINESS; a disposition to sleep; a thoughtless unconcern, attended with empty imagination, and vain desires. Such a disposition reduces one to *poverty* and *rags* in their outward condition; and to a ragged and blemished conversation, Prov. xxiii. 21.

DRUSILLA; the youngest sister of AGRIPPA, Bernice, and Mariamne. Epiphanes, prince of Comagena in Syria, had the promise of her in marriage, if he would become circumcised; but he declining that operation, she was given to Azizus king of Emesa in Syria, who underwent it to obtain her. It was not long when she divorced him, and married FELIX governor of Judea, by whom she had a son called Agrippa. She was reckoned one of the most beautiful women of the age, but far enough from chaste, Acts xxiv. 24.

DRY; without sap. Christ grew as a root out of a *dry ground;* he sprung out of the Jewish nation, when very sinful, and reduced to bondage and slavery; and of a poor virgin of the family of David, when very low and contemptible, Isa. liii. 2. The eunuchs, though childless, and excluded from rule in the congregation of Israel, shall not say I am a *dry tree*, altogether useless, and excluded from fellowship with God, Isa. lvi. 3. The wicked, the Jews and Heathen world, are like *dry trees*, or *dry ground;* void of grace, destitute of gospel-ordinances, and ripe for the vengeance of God, Luke xxiii. 31. Isa. xli. 18. and xliv. 3. A country deprived of inhabitants is called *dry ground*, Zeph. ii. 13. Jer. l. 12. To *dry* a thing, is to bereave it of moisture, power, excellency, courage, comfort, 1 Kings xvii. 7. Hos. xiii. 15. Zech. xi. 17. Ezek. xvii. 24. Numb. xi. 6. Prov. xvii. 22.

DRYSHOD; in the most safe and easy manner, without any thing to stop them, Isa. xi. 15.

DUE. (1.) What is owing, Rom. xiii. 7. (2.) What is proper and fit, Lev. xxvi. 4. Deut. xxxii. 35.

DUKES; a kind of princes that governed among the Horites, Edomites, and Midianites; and these last are called *dukes of Sihon*, because he had rendered them tributary, Gen.

* Some valuable hints have been lately published by the Humane Society in Philadelphia, respecting the recovery of *drowned persons.*

xxxvi. 15, 21. Exod. xv. 15. Josh. xiii. 21.

DULCIMER; a musical instrument; but whether a crooked pipe, or a kind of drum, we know not, Dan. iii. 5.

DULL; one that cannot readily hear or understand, Matth. xiii. 15. Acts xxviii. 27. Heb. v. 11.

DUMAH; a son of Ishmael, who, it seems, gave name to a country of Arabia the Rocky, which belonged to the Edomites, or rather Ishmaelites, and was terribly harassed by the Assyrian and Chaldean conquerors, Gen. xxv. 11. Isa. xxi. 11.

DUMB. (1.) Such as cannot speak for want of natural abilities, Exod. iv. 11. 1 Cor. xii. 2. (2.) Such as cannot teach others for want of grace, knowledge, and courage, Isa. lvi. 10. (3.) Submissive and silent under the dispensations of providence, Psal. xxxix. 9. (4.) Such as do not speak, Psal. xxxix. 2. Ezek. iii. 26. (5.) Such as cannot speak in their own cause, by reason of ignorance, fear, &c. Prov. xxxi. 8. (6.) Rendered speechless by a divine ecstacy of wonder and amazement, Dan. x. 15.—Zachariah's dumbness, during his wife's pregnancy, might figure out the silencing and abolishment of the ceremonial laws, by the appearance of Jesus in our nature; or that, by means of his birth and what followed, their true language and signification should be made known, Luke i. 20. A *dumb and deaf spirit*, is one who, by his possession of persons, renders them dumb and deaf, Mark ix. 17, 25.*

DUNG; DIRT; excrements of animals, or other loathsome matter. Wicked men are likened to *dung*, their corrupt nature is vile and abominable; God rejects them with abhorrence and contempt; often their carcases, like *dung*, fatten the ground; and at last they are cast into hell as abominable, Jer. xvi. 4. Job xx. 7.—To fall *like dung, and handfuls of corn*, is to be slain in multitudes, Psal. lxxxiii. 10. Jer. ix. 22. Idols are called, about 49 times, *dung-gods*, or *gelulim*, to denote how useless and abominable they are, Deut. xxix. † 17. &c. God spreads the *dung* of mens *sacrifices* and *solemn feasts*, on their faces, when he rejects their religious services with the utmost contempt, because of their hypocrisy and wickedness, Mal. ii. 3. The saints count all things but *dung*, or *dogs-meat*, to win Christ; altogether worthless and abominable in comparison of him, and utterly insufficient to recommend them to the favour of God as a judge, Phil. iii. 8. A DUNGHILL, is, (1.) A place for dung, Luke xiv. 35. (2.) A very low and wretched condition of life, 1 Sam. ii. 8. *Dove's dung*, was perhaps not the excrements of doves, but a kind of chick-peas, 2 Kings vi. 25.

DUNGEON. (1.) A dark and incommodious apartment in a prison, Gen. xl. 15. (2.) A most shameful, debased, and unhappy condition, Isa. xxiv. † 22. Lam. iii. 55.

DURE; to last; DURABLE; lasting, Prov. xiii. 21. and viii. 18.

DUST. The *putting of dust and ashes on the head; rolling one's self in the dust; sitting in the dust; putting the mouth in the dust;* imports great mourning and distress, Josh. vii. 6

* In the Ephemerides of the Curious is an account of a *periodical dumbness*, which had continued for more than 15 years.—It happened at Jesing in the dutchy of Wirtemberg in Germany. The loss of the person's speech was at first instantaneous, and continued only a few minutes: but the duration of it began to lengthen every day; so that it soon amounted to half an hour, two hours, three hours, and at last 23 hours, yet without any order. At last the return of speech kept so constant and regular an order, that for 14 years together, he could not speak except from noon, during the space of one entire hour, to the precise moment of one o'clock. Every time he lost his speech he felt something rise from his stomach to his throat. He heard always perfectly well, and answered the questions proposed to him by gestures or writing. *Ency.*

Mic. i. 10. Job xlii. 6. Isa. xlvii. 1. Lam. iii. 29. The Jews *throwing dust in the air* against Paul, imported an outrageous desire to have him reduced to powder, Acts xxii. 23. The apostles *shaking off the dust of their feet*, against those who refused to receive them, imported a detestation of them, and all they had, and giving them up to their stupidity, misery, and wickedness, Matth. x. 14. Luke x. 5. The *shaking one's self from the dust*, imports recovery from distress, contempt and grief, Isa. lii. 2. To *lick the dust of one's feet*, is to pay them the utmost reverence and subjection; as the subjects in some eastern courts fell on the earth, and kissed the very dust at the feet of their sovereign, Psal. lxxii. 9. Isa. xlix. 23. To *pant for the dust* on the head of the poor, is to endeavour their utter ruin, or to be earnestly covetous of their meanest enjoyments, Amos ii. 7. *Dust shall be the serpent's meat.* Satan shall only harass wicked men; and wicked men shall have a poor pittance of outward enjoyments, Gen. iii. 14. Isa. lxv. 25. *Dust* is put for the grave, where mens bodies are encompassed with, and turned into dust, Gen. iii. 19. Job vii. 21. Eccl. xii. 7; and for a low and wretched condition, 1 Sam. ii. 8. Nah. iii. 18. Psal. xxii. 29. Men are called *dust and ashes*; they are mean and contemptible before God; their bodies are formed from, nourished with, and shall return to dust, Gen. xviii. 27. Dead men are called *dust*, Psal. xxx. 9. The Jews are likened to *dust* for their multitude, Gen. xiii. 16. Numb. xxiii. 10; and for their great distress, 2 Kings xiii. 7; and the quails for their vast number, Psal. lxxviii. 27. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground*; it comes not by mere chance or course of nature, but from a sinful cause, and by means of the providence of God. Or the words might be rendered, *Men not able in iniquity, shall not grow prosperously out of the dust; nor* shall these *remarkable in wickedness, flourish out of the ground*; and the following verse thus, *But if man, as one born to it, be obstinate in gross impiety, the flaming thunderbolts* of divine vengeance *fly aloft* to destroy him.

DUTY; what one owes, is obliged to by equity, law, or engagement, Ezek. xviii. 11. The *duty* of marriage, is the same with what Paul calls *due benevolence*, together with a proper authority in the family, Exod. xxi. 10. 1 Cor. vii. 3. The duty of a husband's brother, if unmarried, was to marry the widow of his deceased brother, and raise up children to him, Deut. xxv. 5—7.

DWARFS, or persons far below the ordinary size of men, were not allowed to minister in the ceremonial service of the tabernacle or temple, Lev. xxi. 20.*

DWELL; to have fixed a residence in a place. God *dwells in light*, in respect of his delight in, and independent possession of, his own glorious excellencies, and in respect of his glorious residence amidst rays of inexpressible glory in heaven, 1 Tim. vi. 16. 1 John i. 7. He *dwells* in heaven, in respect of the continued and delightful residence of his presence there, Psal. cxxiii. 1. He *dwelt* in the tabernacle, temple, and city of Jerusalem; there the symbols of his presence were continued, Psal. cxxxii. 14. and lxviii. 16. He *dwells* in his church, and in and with his people, in the continued bestowal of his ordinances, and of his gracious supporting and comforting influences, Psal. ix. 11. 1 John iv. 12. Isa. lvii. 15. The fulness of the Godhead *dwells bodily* in Christ; the divine nature personally, perpetually, and truly, resides in his human nature, by the closest union

* The famous English *dwarf, Jeffery Hudson*, born 1619, was, at 7 or 8 years old, but 18 inches high. From 7 years to 30 he never grew taller; but after 30, he shot up to 3 feet 9 inches and there fixed. He was a captain in the French service.—He died in Gatehouse, Westminster, aged 63 years. *Ency.*

with it, Col. ii. 9. Christ *dwelt* among men in his state of humiliation on earth, John i. 14. He *dwells in our heart by faith;* he is united to us as our head and husband; his righteousness is imputed to us, and applied to our conscience; his Spirit and grace are fixed in our heart; he loves and delights in us, and furnishes our whole soul with his fulness Eph. iii. 17. The holy Spirit *dwells* in us by personal residence, and gracious influence, Rom. viii. and ix. 2 Tim. i. 14. 1Cor. iii. 16. The word of God *dwells in us richly*, when it is carefully studied, firmly believed, closely applied, and diligently practised, Col. iii. 16. Psal. cxix. 11. Satan *dwells* in men, when he reigns over them, and fills them with ignorance, error, malice, blasphemy, &c. Matth. xii. 45. The saints *dwell in God*, and *in Christ;* they are united to, and nourished, supported, and comforted by him, and have sweet intimacy and fellowship with him, 1 John iii. 24. and iv. 16. They *dwell in love*, when they live in the faith of God's redeeming love to them, and in the exercise of love to him and his people, 1 John iv. 16.—Their *dwelling* in the house of God, or in his courts, imports their frequent fellowship with him in his ordinances, Psal. xxvii. 4. and lxxxiv. 4. Wickedness, vengeance, or judgment, *dwell* in or on a person and land, when they long continue there, Job xi. 14. and xviii. 15. Isa. xxxii. 16.

E.

EAG

EAGLE; one of the principal birds of prey. It has a beak strong and hooked. Its feet have three toes before, and one behind. It is a very ravenous fowl. It sees or smells dead carcases at a prodigious distance. It breaks the bones of its prey to come at the marrow. Every year it moults, and becomes almost naked and *bald*, and then renews its youth, by producing a set of new feathers. Eagles are extremely tender of their young; take them on their wings when weak and fearful. They fly high and quick, have their nest in rocks, and are generally long-lived.—There are a great many kinds of eagles; as brown eagles, chesnut-coloured eagles, white-tailed eagles, &c. The common eagle is about the size of a turkey, and of an iron colour; the tongue like a man's; the mouth large; the eyes sunk into the head, but large, bright, and piercing; the wings are large; the legs are feathered: the feet yellowish; and the claws bluish black, long, and fit to take a fast grip of any thing, Job xxxix. 27—30. Psal. ciii. 5. Deut. xxxii. 11.

EAG

The GIER-EAGLE, or vulture-eagle, is perhaps the same with the mountain stork. The storks that feed upon the carrion and nastiness about Grand Cairo in Egypt, are called by the Arabs RACHAMA, which is the very name of this fowl with the Hebrews; and imports it to be full of pity and compassion to its young, as both eagles and vultures are; and, it is said, will sometimes feed them with their own blood, rather than suffer them to perish for want. Were we sure that Targum of Jonathan, the Syriac version, and the Talmudists, rightly call this fowl Serakrak, we should be tempted, with Dr. Shaw, to take it for the Shagarag of the Arabs; which is a kind of jay, whose back is brownish; its head, neck, and belly of a light green; its wings and tail spotted with a deep blue; and its noise squalling. Some take the RACHAM for the wood-pecker, the tenderness of which to its aged parents, is very remarkable.

The HHOZNIYAH is generally reckoned the OSPRAY, or sea-eagle. It has a large and thick neck, crooked wings,

and a broad tail, and haunts sea-shores and islands. When it perceives a fish in the water, it rushes downward, and fetches it out. Before its young are fledged with feathers, it is said to make them gaze on the sun, and to kill, or cast out of the nest, such as wink, or have their eyes watery. Bochart will have it to be the black eagle, which, though of a small size, is the strongest of the eagle kind.

The PHERES, or OSSIFRAGE, is also thought to be of the eagle kind. It is said to dig up dead bodies, and break their bones, that it may feed on the marrow; and to take up the young eagles that are ejected by their own parents. Some will have this fowl to be the bald bussard, one of the hawk kind. All birds of the eagle kind were unclean, and might represent wicked men, full of carnal wisdom, pride, greed, and destructive malice, Lev. xi. 13, 18. Deut. xiv. 12, 13, 17.

God fluttered over, and bare the Hebrews as *on eagle's wings*; he encouraged, supported, protected, and directed them in their march through the wilderness, Exod. xix. 14. Deut. xxxii. 11. Jesus Christ is represented as a *great eagle:* how great his height, power, and knowledge! and with the wings of his perfections and providence, are his people carried and protected from ruin, Rev. xii. 14. Ministers are likened to *eagles*, for their deep insight into the mysteries of truth, and for their heavenliness, activity, and tender care of the saints, Rev. iv. 7. Ezek. i. 10. Saints are like *eagles*; notwithstanding spiritual decays, they recover their vigour and comeliness; and, being divinely directed and drawn, they mount high in the exercise of faith, love, heavenly affections, and meditations, Psal. ciii. 5. Isa. xl. 31. The conquering kings of Assyria, Egypt, and Babylon, are likened to *eagles*, for their power and dominion, and for their ravenous oppression, ravage, and murder of the nations, Hos. viii. 1. Ezek. xvii. 3, 7. The Chaldean armies are said to have had *eagles' wings*, and to be *swift as eagles*; with speed they overran and destroyed the nations, Dan. vii. 4. Hab. i. 8. Jer. iv. 13. and xlviii. 40. Lam. iv. 19. The Roman armies are likened to *eagles*; they had their standards marked with the image of an *eagle*; they ravaged and murdered the nations; and, coming from afar, terribly ruined the corrupt nation of the Jews, Deut. xxviii. 49. Matth. xxiv. 28. Luke xvii. 37. The Edomites *exalted themselves*, and *made their nest high as the eagles'*; they thought to secure themselves by the almost inaccessible rocks of their country, Jer. xlix. 16. Obad. 4. To *enlarge baldness of the eagles*, is to be bereaved of all comfort, protection, and happiness, and oppressed with sorrow and grief on that account, Mic. i. 16. Life and wealth pass away as *flying eagles*; they go off quickly, cannot be stopped in their course: riches *fly towards heaven*, to accuse their late abusers before God, and to receive fresh orders to whom they should go, Job ix. 26. Prov. xxiii. 5.*

EAR; the instrument of hearing, and of knowledge received by that means. The servant who declined to receive his freedom in the 7th year, had his ear bored with an awl,

* The *Ossifragus* or *sea-eagle*, is frequent in North America.—Instances are related of two children having been carried off in Scotland by the *chrysaetos* or *golden-eagle*; but fortunately the theft was discovered in time, and the children were restored unhurt out of the eagles' nests. This eagle weighs about 12 pounds, is 3 feet in length, and when its wings are extended, measures about 7 feet 4 inches. Mr. Keysler relates that an eagle died at Vienna after a confinement of 104 years; and an instance is given of its enduring hunger for 21 days without any sustenance whatever. The independent Tartars train the *fulvus* or *white-tailed eagle* for the chase of hares, foxes, antelopes, and even wolves. The Greenlanders use the skins of the *albiulla* or *cinereous eagle* for clothing next to their bodies; eat the flesh; and keep the bill and feet for amulets. *Ency.*

to the post of his master's door, as a token that he was to continue his servant for ever. This might denote the boring of Christ's ear, his solemn engagement to voluntary obedience in our room, Exod. xxi. 6. Deut. xv. 16, 17. But the phrase, *Oznayim caritha li*, might be rendered, *Thou hast prepared me two ears*; that is an obedient humanity: and hence the phrase is rendered, *A body hast thou prepared me*, Heb. x. 5. God's *ears*, denote his knowledge of his people's condition, his readiness to regard their requests, and deliver them from their afflictions and enemies, Psal. xxxiv. 15. and cxvi. 2. James v. 4. To *hear in the ear*, is to have a thing privately told us, Matth. x. 27. To *bow down the ear, incline the ear, give ear*, is carefully to attend to what is commanded or requested, and readily to do it, Psal. xxxi. 2. and cxvi. 2. and cxxx. 2. and xlix. 1. To *uncover the ear*, is to whisper or tell a secret to one, 1 Sam. xx. † 2. To *stop the ears*, imports the highest disregard and abhorrence, Isa. xxxiii. 15. *Open* and *obedient ears*, import readiness to hear, to receive, and obey instructions, Isa. l. 5. and xlviii. 8. Prov. xxv. 12. *Heavy* and *dull ears*, import an incapacity to perceive, or unwillingness to embrace and obey divine truths, Isa. lix. 1. and vi. 10. *Uncircumcised ears*, and *ears turned away from hearing* the law, or *ears stopt* to good, import stupidity, obstinacy, and impenitency, which render men incapable of receiving good counsel or instruction, Jer. vi. 10. Acts vii. 51. Prov. xxi. 13. and xxviii. 9. *Itching ears*, denote an excessive fondness to hear novelties, quaint speeches, &c. 2 Tim. iv. 3. Such as have *ears, and hear not*, are these that have opportunities of learning God's truth, and have natural faculties to consider it, and yet never apply them for that purpose, Isa. xlii. 20. and xliii. 8. Mark viii. 18. EAR is also a head of corn, Exod. ix. 31. By seven fruitful *ears*, seven years of plenty, and by seven blasted *ears*, seven years of famine were represented to Pharaoh, Gen. xli. 5, 22. To *ear the ground*, is to plough it, Isa. xxx. 24. Exod. xxxiv. 21.

EARLY; (1.) Soon in the morning, Gen. xix. 2. (2.) Speedily; seasonably; earnestly, Psal. xc. 14. Prov. viii. 17. Hos. v. 15. Jer. xliv. 4.

EAR-RINGS; ornaments of gold, silver, &c. hung in the ears. It was common for both men and women, in the eastern countries,* to wear them, Gen. xxxv. 4. Twice over they were given to make idols of, Exod. xxxii. 2. Judg. viii. 24; and twice they were made an offering to the Lord, Exod. xxxv. 22. Numb. xxxi. 50.

EARNEST; diligent; eager; vehement, 2 Cor. vii. 7. and viii. 16. An EARNEST, is somewhat given in hand to give assurance, that what more is promised shall be given in due time. It differs from a pledge, as it is not taken back when full payment is made. The Holy Ghost and his influences, are the *earnest of our inheritance*; are of the same nature, though not degree of application with our eternal happiness; and

* Among the Athenians, it was a mark of nobility to have the *ears* bored or perforated. And among the Hebrews and Romans, this was a mark of servitude. Among the native Americans, the practice of boring the *ears*, and hanging pendants in them, rings, beads, &c. is very prevalent, and almost universal. They also cut the outer rim of their *ears*, that is, slip a knife in and run it around from the bottom to the top of the ear, leaving it, however, fast at both ends, and thus hang trinkets to the loop, which frequently weigh it down one, two, and three inches below the natural *ear*. The wearing of rings in the *ears* is common in our present society, but not as a mark of particular distinction, or classes of people, merely that it is considered an additional beauty to dress: This practice is confined to females in civil society, to males generally among the Indians.

they give us assurance, that in due time it shall be bestowed upon us, 2 Cor. i. 22. and v. 5. Eph. i. 14.

EARN; to gain by labour, Hag. i. 6.

EARTH. (1.) That huge and gross body of dust, stones, &c. which supports our feet, and affords us nourishment, Gen. i. 10. (2.) The whole globe of earth and sea joined together, Gen. i. 1. (3.) The inhabitants of the earth, Gen. vi. 13. and xi. 1. Psal. xcvi. 1; or the wicked part of them, Isa. xi. 4. Rev. xiv. 3. (4.) A part of the earth, such as the land of Judea, the empire of Assyria, Babylon, or Persia; and in some of these cases, it had been more distinct, if the word ERETZ had been translated *land*, Rom. ix. 28. Psal. xlviii. 2. Isa. x. 14. Jer. li. 7, 25, 49. Zech. i. 14. Ezra i. 11. (5.) A low and debased condition, Rev. vi. 13. and xii. 13. (6.) Carnal schemes, projects, tempers, and enjoyments, Rev. xii. 4. and xiii. 11. John iii. 31.

EARTHEN; made of earth or dust. 2 Cor. iv. 7. EARTHY, or EARTHLY; belonging to the earth; carnal, John iii. 12. James iii. 15. Adam and his seed, and the saints' bodies, are called *earthy*, or *earthly*, because formed from the dust, and mortal and corruptible, 1 Cor. xv. 47, 48. 2 Cor. v. 1.

The globe of our EARTH is almost quite round, the equatorial line of longitude, or circumference from east to west, being but about 107 miles longer than the meredian line of latitude, from north to south; nor do the mountains mar its roundish form, a whit more than pin heads would do that of a lemon. Its circumference, allowing almost 69 1-2 miles to each of the 360 degrees, is above 25,000 English miles; its diameter 7957 3-4 miles in length; its surface about 199 1-2 millions of square miles; its contents about 264 thousand millions of solid miles. About three-fourth parts of our globe, if not much more, are, for what is yet known, covered with water; and besides, there is a great depth of water in the bowels of it, to which our earthly surface is instead of a shell; which seems to have been broken to pieces at the flood, that the waters of the *great deep* might gush forth and overflow the earth. Though probably there is a large continent in the South Seas, and of which New Holland is the north part; yet hitherto we have only discovered the OLD continent, which comprehends Asia, Africa, and Europe; and the NEW, containing South and North America. Both continents together, according to some, contain about 50 or 54 millions of square miles. It is said, if the whole be divided into 300 parts, Asia will have 101, America 90, Africa 82, and Europe 27. But on a more accurate inspection, the habitable part of our globe amounts to 39 millions of square miles, and the seas and unknown countries to 160 1-2 millions of square miles. It is observable, that for the better balancing of the earth, if, on the old continent, a line be drawn from the north-east point of Tartary to the Cape of Good Hope, there will be an almost equal quantity of land on either side. And the same thing will happen in America, if, in a contrary direction, a line be drawn from the south-east point at Rio de la Plata, to far beyond the lakes, north-west of Canada. It may also be observed, that if the diurnal rotation of the earth were increased, the sea would rise at the equator, and overflow the dry land there:—or, if it were lessened, the sea would fall at the equator, and overflow the dry land near the poles. Nay, if the whirling motion of the earth were exceedingly increased, the sea might altogether fly off from the earth, as water does from a grindstone when it is fast whirled; but God, by a proper balance of the centripetal and centrifugal forces, hath shut it up *with doors*, even *with doors and bars*, Job xxxviii. 8, 10.

Asia lies on the east side of the old continent, between the 3d and 72d degree of north latitude, and between

the 26th and 180th degree of east longitude, and is about 6000 miles from east to west, and almost 5000 from north to south, and contains about 10, 769,000 of square miles, and 500 millions of inhabitants. Tartary stretches itself along the north side. On the east, southward of Tartary, are the rich and populous empires of Japan and China; and south of the latter, Cochin-china, Tonquin, Pegu, Malacca, and other kingdoms of India beyond the Ganges. On the west of this, is the large empire of the Moguls, the public revenue of which amounts yearly to about 40 millions Sterling. Northward of it, is another large empire of Iran or Persia. To the west of Persia is Arabia. The rest of the western parts, including Canaan, Syria, Mesopotamia, Chaldea, Assyria, Armenia, and Lesser Asia, belong mostly to the Turks.—Asia is not only the largest part of the world, but has been the most honoured. Here man was created; paradise planted; the church of God, was, in a great measure, limited to this part of the world for thousands of years, that is, during the old Testament dispensation; our Saviour tabernacled with men; and his apostles chiefly preached; here Noah and his sons were saved by the ark; and from hence the rest of the world was twice originally peopled. The north part of Asia was peopled by the posterity of Japheth, and the south by these of Shem. Besides the terrible ravage and murder here committed, in the erection of the Assyrian, Chaldean, Persian, Arabian, Tartarian, Turkish, and Chinese empires, the western parts of Asia were reduced, and long held in subjection by the Egyptians, Greeks, and Romans, in their turns. At present Heathenism reigns in the eastern part of it, and Mahometism in the west, and no where has Christianity any establishment; and, except in China and Mogulistan, nay, even there, the inhabitants are generally in a most wretched condition, as to the outward enjoyments of life.

Africa lies to the south-west of Asia, and south of Europe; is almost wholly separated from the former on the east, by the Indian Ocean and Red Sea, and wholly from the latter on the north, by the Mediterranean sea. It lies between the 35th degree of north, and 35th of south latitude, and from the 51st of east, and 18th of west longitude from London: so that it forms a kind of triangle, and is about 4320 miles in length from north to south, and 4200 in breadth from east to west, and contains 9,655,000 square miles, and 150 millions of inhabitants. It was principally peopled by the descendants of Ham. It has generally been a scene of slavery, ignorance, and wretchedness. Nor, except Egypt and Ethiopia on the east, and Carthage on the north, has any state, formed therein, made any remarkable figure in history. To relate the ravage and murder committed in the north parts of it, now distinguished into Egypt, Barbary, and Morocco, by the Assyrians, Chaldeans, Romans, Vandals, Arabs, or Moors; or that committed in the midst of the country by the Imbii, Galles, and Giagas; or the horrid manner of carrying on the slave trade with the Europeans on the west coasts; or the stupid brutality of the inhabitants in the south part, nay, through almost the whole of it, would be shocking to our readers. In Ethiopia or Abyssinia, the Christian religion is established; and in Egypt is tolerated. In northern Africa, Mahometism prevails; among the rest of the inhabitants, Heathenism of the most stupid kind takes place; nay, indeed, most of the inhabitants of Africa have little more religion than the beasts that perish.

Europe lies on the north of Africa, and north-west of Asia. It is separated from the former, and from part of the latter, by the Mediterranean sea; then by the Hellespont and Euxine sea. On the east, it is separated

from Asia by the rivers Don and Oby; or rather by a line drawn between the mouths of the two. It lies between the 35th and 72d degree of north latitude, and between the 61st degree of east, and 15th of west longitude, from London. Its greatest breadth, from north to south, is about 2600; and its greatest length, from east to west, about 2800 miles; and contains about four and an half millions of square miles, and 153 millions of inhabitants. It was originally peopled by the offspring of Japheth; and though by far the least part of the world, has been the most noted for learning, liberty, and religion. Here the Greeks, Romans, Germans, Ottoman Turks, and Russians, had, or have, the seat of their empires. In Turkey, on the south-east, Mahometism is established. The Russians, on the north-east, profess to be Christians of the Greek church. In Italy, France, Spain, and Portugal, on the south; and a great part of Switzerland, Germany, Hungary, and Poland, in the midland, Popery is the established religion. In Sweden, Denmark, Prussia, Holland, and Britain, and part of Germany and Switzerland, the Protestant religion is settled by law.

America lies westward of Europe and Africa, with the Atlantic ocean between them; and eastward of Asia, with the Pacific ocean between most of them; but the north-west parts of America, and the north-east of Asia, are nearly, if not wholly, joined by an isthmus of land. America has a prodigious length, reaching from about the 55th degree of south, to almost the 80th degree of north latitude; and so cannot be much less than 9000 miles. Its breadth is not proportionable; being, in the south part, about 2,300 miles, and in the north, about 3,500; and in the middle, it dwindles to almost nothing at all. It contains about 14 millions and 111 thousand square miles, and 150 millions of inhabitants. It is probable, this large continent was peopled chiefly by the descendants of Japheth from Tartary, and partly by these of Ham from Africa. It is not 300 years since it was discovered by the Europeans; at which time, it had the two large empires of Peru on the south, and of Mexico in the north part. It is said, the Spaniards murdered about 50 millions of the natives in seizing their part of it: how far the Portuguese, English, and French, have imitated them, in murder and ravage we know not. To this moment, the natives are mostly Heathens; nor are many of the Europeans, who have settled there, except those of New-England, Pennsylvania, and some places adjacent, a whit better.

Near 2000 years ago, it began to be suspected that the sun stood still, and the earth had a twofold motion; one round its own axis every day, and another around the sun once every year. Superstition of Heathenism and Popery, long restrained the philosophers from prosecuting this opinion. Since the Reformation it has gradually gained ground, till it is become the general apprehension of every sensible philosopher.*

EARTHQUAKE, is a terrible shake of the earth, occasioned by the

* When it is said, *The world is established, that it cannot be moved*, Psal. xciii 1, the expression may be understood generally of the earth's continuing where it was originally placed in the system; and of the constancy of that order of things established at the first creation. The scripture speaks of the *sun rising, standing still, and going down*. But philosophers themselves still use such language: they can hardly, for example, shew us plainly how the days come to be gradually lengthened in one part of the year and gradually shortened in the other, without speaking of the sun's declining farther from, or approaching nearer to, the Equinoctial Line. However much the Copernican system has prevailed, it has, not yet, rendered the use of the phrases of the sun rising or the sun setting, improper, or substituted any other which would be more proper, in their place.

motion of air or water, or by the kindling of sulphur, in its bowels.—Earthquakes are a kind of thunder under ground. If an equal quantity of filings of iron and of sulphur be mixed together, and moistened with a little water, and hid in the earth, it will occasion a small shock, similar to that of an earthquake. Countries where the bowels of the earth abound with sulphur, nitre, or pyrites; and where there are plenty of hollow cavities of the rocky kind, are most subject to earthquakes. Sometimes the motion of earthquakes is perpendicular, throwing things directly upward; sometimes it is horizontal, pushing them to a side. Earthquakes are one of the most terrible appearances of nature. Often they have swallowed up whole cities, and ruined the country about. Perhaps Sodom and its fellow cities were swallowed up by one, and turned into a standing lake. In the days of Uzziah, a terrible earthquake at Jerusalem is said to have divided a mountain westward of the city, and removed the one part of it about half a mile out of its place, Amos i. 1. Zech. xiv. 5. About *A. D.* 79, a terrible earthquake overturned 12 or 13 cities of Lesser Asia. When our Saviour expired, a terrible earthquake happened, which is said to have been felt over all the world; and to have rent the rocks in a preternatural manner, Matth. xxvii. 54. Just before the destruction of Jerusalem, there happened a prodigious number of earthquakes in Crete, Miletus, Chios, Samos, at Smyrna and Rome, and in Campania, and Judea. Laodicea, Hierapolis, and Colosse in Lesser Asia, were quite overturned, Matth. xxiv. 7. The most terrible earthquakes of late, have been that of Sicily in 1692, in which about 60,000 perished; and in Catanea, not one thousand of nineteen were preserved; these of Jamaica in 1687 and 1692;* that of Lima in 1687, wherein about 5000 perished; that of Portugal in 1755, wherein many thousands were killed; and that of Syria in 1759, wherein about 30,000 perished.

Fearful appearances of providence, and terrible infliction of judgments, are represented as *earthquakes*; as, by them, the fixed-like mountains of states, nations, rulers, and laws, are quite overturned, Psal. xviii. 7. and xivi. 2. and civ. 32. Isa. xxix. 6. Rev. viii. 5. and xi. 13, 19. and vi. 12. and xvi. 18.

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* This *earthquake* was attended with a hollow rumbling noise like that of thunder: the streets rose like the waves of the sea; first lifting up the houses, and then immediately throwing them down into deep pits. All the wells discharged their waters with the most violent agitation. The sea burst over its bounds, and deluged all that stood in its way. The fissures of the earth were in some places so great, that one of the streets appeared twice as broad as formerly. In many places it opened and closed again; and continued this agitation for some time. Of these openings, great numbers might be seen at once. In some of them, the people were swallowed up at once; in others, the earth caught them by the middle, and crushed them to death; while others, more fortunate, were swallowed up in one chasm, and thrown out alive by another. Other chasms were large enough to swallow up whole streets; and others, still more formidable, spouted up immense quantities of water, drowning such as the earthquake had spared. The whole was attended with stenches and offensive smells, the noise of falling mountains at a distance, &c. and the sky, in a minute's time, was turned dull and reddish, like a glowing oven.—Such was the general destruction, that scarce a planting-house, or sugar-house, was left standing in all Jamaica. A great part of them were swallowed up, houses, people, trees, and all, in one gap: in lieu of which, afterwards appeared great pools of water; which, when dried up, left nothing but sand, without any mark that ever tree or plant had grown thereon. The shock was so violent, that it threw people down on their knees or their faces as they were running about for shelter. Several houses were shuffled some yards out of their places, and yet continued standing. One Hopkins had his plantation removed half a mile from the place where it stood, without any considerable alteration. All the wells in the island, as well as those of

EASE; rest, pleasure, comfort, Deut. xxviii. 65. To *be at ease*, is to be without trouble or concern, Isa. xxxii. 9. To *be eased*, is to be freed from pain, or from heavy burden and expence, Job xvi. 6. 2 Cor. viii. 13.

EAST. The Hebrews express the East by *before*, the West by *behind*, the South by the *right hand*, the North by the *left hand*, according to the position of a man who had his face toward the sun-rising. By the East, they not only meant Arabia the Desert, where the Midianites, Moabites, and Ammonites, &c. dwelt, Judg. vi. 3. Job i. 3; but also Mesopotamia, Chaldea, Persia, Assyria, Media, Armenia, and other countries that lay eastward of Canaan. Balaam, Cyrus, and the wise men, are said to come from the East, Numb. xxiii. 7. Isa. xlvi. 11. Matth. ii. 1; and the Assyrians and Chaldeans are called an *east* wind, Hos. xii. 1. Jer. xviii. 17. Interpreters have made a bustle, how Noah and his sons *journeyed from the East*, and came into the land of Shinar. But how natural was it for them to journey in this direction, when mount Masius, on which it is supposed the ark rested, is about 100 miles, or two degrees, eastward of Shinar. Suppose the mount, where the ark rested, had been to the westward, how easy was it for Noah's family to have taken a round-about course, and at last moved westward?

EAT; (1.) To chew provision, and receive it into our stomach, Gen. xxvii. 4. (2.) Happily to enjoy, Isa. i. 19; and hence to eat and drink, is liberally and cheerfully to enjoy the good things of this world, Eccl. v. 18. and ii. 24; or of this world, and that which is to come, Isa. lxv. 13. (3.) Attentively to consider and believe, Jer. xv. 16. (4.) To consume; waste, Eccl. v. 11. To *eat* people, or *eat their flesh*, is cruelly to oppress and destroy them; and to bereave them of all that they enjoy, Psal. xiv. 4. Mic. iii. 3. Rev. xvii. 16. and xix. 18. To *eat the flesh* and *drink the blood* of Christ, is with pleasure, appropriation, and desire to know, believe on, and receive him in his person, incarnation, righteousness, and benefits, for the spiritual nourishment and life of our soul, John vi. 53. To *eat and worship*, is to receive the fulness of God, and be influenced thereby to activity in his worship and service, Psal. xxii. 29. To *eat a roll*, *book*, or *word*, is thoroughly to consider, understand, and be affected with it, Ezek. iii. 1. Rev. x. 9. Jer. xv. 16. To be *eaten up*, or *consumed* with zeal, is to have our thoughts and cares wholly taken up, and our natural spirits exhausted, by a fervent, but prudently conducted passion, for the welfare of the church, and for promoting the honour and service of Göd, Psal. lxix. 9. and cxix. 139. To *eat on the left hand, and eat the flesh of one's own arm*, is to be reduced to terrible straits of famine, and to destroy what might be useful for their own protection and relief, Isa. ix. 20. The Jewish priests *did eat up the sin of God's people*. For the sake of their share of the sin-offerings, they gladly received information of scandals; and with pleasure feasted on, and pampered themselves with, the sacrifices offered for them,

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Port-Royal, from one fathom to six or seven deep, threw their water out at the top with great violence. Most of the rivers were stopped up for 24 hours by the falling of the mountains; till swelling up, they made themselves new tracks and channels; tearing up in their passage, trees, &c. After the great shock, those people who escaped got on board ships in the harbour, where many continued two months: The shocks all that time being so violent, and coming so thick, sometimes two or three in an hour, accompanied with frightful noises like a rushing wind, or a hollow rumbling thunder, with brimstone blasts, that they durst not come ashore. The consequence of the *earthquake* was a general sickness, from the noisome vapours belched forth; which swept away above 3000 persons.—This *earthquake* destroyed Port-Royal, then the capital of the island, in 2 minutes, and sunk the houses in a gulf of 40 fathoms deep. *Ency.*

Hos. iv. 8. To *eat on the mountains*, is to partake of the idolatrous sacrifices offered in high places, Ezek. xviii. 15. To *eat dung* and *drink piss*, is to suffer the utmost extremities of famine and misery, in the siege of a city, &c. Isa. xxxvi. 12. To *eat before the Lord*, was to attend the solemn feasts in his courts, Deut. xii. 7. To *eat with one*, is to be familiar with him, 1 Cor. v. 11. The lion is called the *eater*, because he kills and feeds on a multitude of animals, and is himself preyed on by none, Judg. xiv. 14.—See MEAT.

EBAL and GERIZZIM, are two hills near Shechem, with a valley of about 200 paces between them. Ebal is on the north, and has a top extremely bare and barren; Gerizzim is on the south, and was extremely verdant and fertile. On these mountains the Hebrews were ranked, six tribes on each, who echoed Amen to the blessings and curses pronounced by the priests, in the valley between the two, Deut. xxvii. and xxviii. Josh. viii. 30—35. On Gerizzim the Samaritans afterward built a temple, where they sometimes professed to worship the true God; and sometimes the Jupiter-Olympius of the Greeks. It seems our Saviour talked with the Samaritan woman on this mountain, John iv. 20.

EBED-MELECH; an Ethiopian slave of king Zedekiah. Hearing of Jeremiah's imprisonment in a dungeon, full of infectious filthiness, he so effectually represented the matter to the king; and that the prophet was in danger of being starved, that he was ordered to take 30 men with him, and draw Jeremiah out of the dungeon. Ebed-melech immediately did so; and, lest the ropes might hurt the prophet's arms while they drew him up, he let down so many old rags, to be put under his arm holes. This act of kindness to the prophet was quickly rewarded of God. He ordered Jeremiah to tell him, he should be safely preserved when the Chaldeans should take the city; and it happened accordingly, Jer. xxxviii. 6, 7. &c. and xxxix. 15—18.

EBENEZER; the *stone of help*; the name of a field where the Philistines defeated the Hebrews, and seized on the sacred ark: and where afterward, at Samuel's request, the Lord discomfited the Philistines with thunder and hail; and gave the Hebrews a noted deliverance. On this occasion Samuel set up a stone, and gave it this designation, to mark that the Lord had helped them; and from it the whole field adjacent received its name. It is said to have been about 40 miles south-west of Shiloh, 1 Sam. iv. 1. and vii. 12.

EBER. See HEBER.

EBIONITES, ancient heretics, who rose in the church in the very first age thereof, and formed themselves into a sect in the second century, denying the divinity of Jesus Christ. Origen takes them to have been so called from the Hebrew word *ebion*, which in that language signifies *poor*; because, says he, they were poor in sense, and wanting understanding; he further says, in his book against Celsus, that they called *Ebionites*, such among the Jews as believed that Jesus was truly the expected Messiah.

They received nothing of the Old Testament but the Pentateuch; they agreed with the Nazarenes in using the Hebrew gospel of St. Matthew; but they had corrupted their copy in abundance of places; and particularly, had left out the genealogy of our Saviour which was preserved entire in that of the Nazarenes, and even in those used by the Cerinthians. The Ebionites had adopted other books under the names of St. James, John, and the other apostles, and made use of the Travels of St. Peter, which are supposed to have been written by St. Clement. St. Epiphanius is very diffusive on the ancient heresy of the Ebionites.

Ency.

ECCLESIASTES; an inspired book written by Solomon in his old age, when he repented of his idolatry, luxury, and lust. In the first six chapters, he shews the vanity of knowledge, pleasure, power, honour, and wealth; and how insufficient they are to render men truly happy. In the last six, he recommends the fear of God, which is manifested in wisdom, prudence, equity, universal uprightness, liberality, and early consideration of divine things, death, judgment, and eternity. In vain Grotius and others have ascribed this book to any but Solomon. The high state, the wisdom, the splendor, the search amongst a thousand women, the setting forth of many proverbs, and study to the weariness of the flesh, which the author attributes to himself, chap. i. ii. v. vii. and xii. can agree to none but him. It is true, the stile of it inclines a little toward the Chaldaic or Arabic; but that might be occasioned by his converse with foreigners, his wives or others; and is no more than may be observed in some places of his proverbs.

EDEN; *pleasure;* (1.) A country on the banks of the Euphrates, a little northward of where it runs into the Persian gulph, and near Haran and Gozan, 2 Kings xix. 12, 13. Here is still the richest soil in the Turkish empire, and one of the most pleasant places in nature, were it properly cultivated. Here probably the earthly paradise stood, on the spot where the Euphrates and Hiddekel, or Tigris, are joined into one river; and which a little below is parted into two streams; the Pison, which *compasseth*, or rather *runs along* the east of Havilah, a country on the north-east of Arabia-Felix; and Gihon, which runs along the west of Cush, Ethiopia, or Chuzestan in Persia. Here the Assyrians extended their conquests. The *children of Eden*, which were in Thelassar, may signify the inhabitants of Eden, which were in the province of Elassar; or who had posted themselves in a strong tower, to defend themselves from the Assyrian ravages. The people of Eden traded with Tyre, Gen. ii. 8—15. Isa. xxxvii. 12. Ezek. xxvii. 13. (2.) That fruitful spot in Syria, between Libanus and Antilibanus; and was called Cælo-Syria, or Hollow Syria. The *houses of Eden* might be pleasure-palaces of the Syrian kings, Amos i. 5. Because Eden was so pleasant and fertile, any country pleasant and fruitful is likened to it, or called by its name. Isa. li. 3. Ezek. xxviii. 13. and xxxi. 9, 16, 18. Joel ii. 3.

EDGE; (1.) Outside; border, Exod. xiii. 20. and xxvi. 10. (2.) Sharp side or point of a sword or other cutting instrument, Gen. xxxiv. 26.

EDIFY; to build up one in the saving knowledge and love of Christ, and cause him to make progress in the practice of holiness, 1 Cor. viii. 1. Such *edification* is the end of the gospel ministry and ordinances, and ought to be the aim of every Christian, 2 Cor. x. 8. and xiii. 10. Eph. iv. 14. 1 Thess. v. 11.

EDOM, Esau, the elder son of Isaac. He was called Esau, because he was as hairy as a grown man at his birth; and Edom, perhaps, because his hair and complexion was *red;* and chiefly because he sold his birth-right for a meal of *red* pottage. He was born *A. M.* 2173. When he grew up, he applied himself chiefly to hunting. His supplying of his father so often with venison, made him conceive a peculiar affection for him; while Jacob, being of a more gentle disposition, and staying much at home in the tent, was the darling of Rebekah their mother. One day, when Jacob had prepared for himself a little pottage of red lentiles, Esau returned from his hunting, at the point of death with hunger. He begged that Jacob would give him a little of his pottage. Jacob refused, unless Esau would immediately renounce

his birth-right in favour of him. Esau contemning the privileges annexed to the birth-right, renounced it, did eat his pottage, and went his way unconcerned, Gen. xxv. 24—34.

When Esau was 40 years old, he, to the great grief of his parents, married two wicked women of Canaan: the one was Judith, the daughter of Beeri the Hittite; and the other Adah, or Bashemath, the daughter of Elon the Hittite. About 30 years after, Isaac apprehending himself near death, intended to give Esau his last benediction. To render it the more tender, he ordered Esau to procure him some venison, dressed to his taste. Esau took his weapons, and went a-hunting. Rebekah, knowing from God that the blessing was divinely designed for Jacob, took methods not very justifiable to obtain it for him. When Esau returned, he found that Jacob had artfully counterfeited his appearance, and obtained his father's principal blessing. With tears and bitter outcries, he begged that his father would bless him too. Moved by his pitiful outcries, Isaac told him, that though he had irrevocably bestowed his choicest blessings on Jacob, yet he should inherit a country refreshed with the dew, and in some places fat in its soil; that he should live by his sword, he and his posterity much employed in war, and serve his brother and his posterity; but should sometimes throw off their yoke of subjection. Esau was sensibly touched with the fraudulent manner in which Jacob had bereaved him of his birth-right and blessing, and resolved to be revenged, by murdering him while the friends were mourning for his father, whose death he daily expected. Meanwhile, finding his former marriages were so disagreeable to his parents, he, to please them, and to ascertain his title to what had been promised to Abraham, took to wife Mahalath, or Bashemath, the daughter of Ishmael; and removing from his parents to mount Seir, where the remnant of the Horites then lived, he married Aholibamah, a daughter of ANAH, a chief prince of that tribe, Gen. xxvi. 34, 35. and xxvii. and xxviii. 6—9. and xxxvi.

Jacob had fled to Padan-aram, to avoid the fury of Esau. When he returned home, twenty years afterward, he sent messengers with a present to appease him. Esau, with 400 armed men, set out from Seir to meet Jacob, probably with an intent to destroy him, and all that he had. When they met on the south east of the Gallilean sea, Providence had cooled the temper of Esau, that he was all kindness: with difficulty he accepted the presents which Jacob had prepared for him, as he thought he had a great deal of cattle already. He invited Jacob to mount Seir, and offered him his service to conduct him thither; but Jacob in the most obliging manner, declined to accept it. About *A. M.* 2293, Jacob and Esau assisted together at their father's burial; and, it seems, they then both dwelt in the south of Canaan: but as the country could not support the vast herds of cattle belonging to both, Esau again retired to mount Seir, Gen. xxxii. and xxxiii. and xxxv. 29. and xxxvi. 6, 7. Shuckford, and others, will have Esau to be a good man. They extol his hasty oblivion to the injuries done him by his brother, and his generous affection toward him, as marks of his goodness. They will have God's *hatred* of him, to amount to no more than a postponing him to Jacob, with respect to the inheritance of Canaan; and the Holy Ghost's calling him a *profane person*, to mean nothing more, but that he was too unmindful of the promise made to his father's family, and so unfit to be heir of the mercies peculiar to it. But at this rate of explication, they might turn the scripture upside down at their pleasure.

Esau's posterity were called EDOMITES, and were a people given to ra-

vage and war. Esau had five sons; Eliphaz, the son of Adah; Reuel, the son of Mahalath; and Jeush, Jaalam, and Korah, the sons of Aholibamah. Eliphaz had seven sons; Teman, Omar, Zepho, Kenaz, Korah, Gatham, Amalek. Reuel had four sons; Nahath, Zerah, Shammah, and Mizzah. These eleven, with the three sons of Aholibamah, were dukes in the land of Edom. The Edomites intermarried with the Horites, and at length swallowed up that people. Though the Edomites were divinely cursed to be the bond-slaves of Satan, yet, in that early age, while the Hebrews endured the cruellest bondage, they were a potent nation, and were governed by a race of eight kings: Bela, the son of Beor; Jobab, the son of Zerah of Bozrah; Husham, of the land of Temani; Hadad, who defeated the Midianites in the country of Moab; Samlah of Masrekah; Saul of Rehoboth; Baalhanan, the son of Achbor; Hadar of the city of Pau; but some think these were rather kings of the ancient Horites. About the time in which the Israelites were travelling in the wilderness, the Edomites had eleven dukes; Timnah, Aliah, Jetheth, Aholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, Iran. But, perhaps, the fear of that wandering multitude, made them again unite under one king. It was probably to this sovereign that Moses sent messengers to beg a passage through his country. The passage was denied. When Moses sent a second, importing, that they would pay for every thing they asked, the king of Edom levied an army to stop them: but it seems the Edomites relented, and furnished them with provisions for money, Gen. xxxvi. 1 Chron. i. 35—54. Numb. xx. 14—21. Deut. ii. 28, 29. For about 400 years after, we hear nothing of the Edomites; but it is probable they applied themselves to commerce, both by sea and land. Elath and Ezion-geber were their ports on the Red sea. In the height of their prosperity, they gave some umbrage to David. He turned his victorious arms against them; 18,000 were slain in the valley of Salt, and Joab ravaged the country, till he had scarce left alive any of the males and reduced the whole kingdom under the Hebrew yoke. Numbers of them fled into other countries, particularly Phœnicia and Egypt; and no doubt, carried their arts along with them. Hadad their prince fled to Egypt; and, returning in the days of Solomon, erected a kingdom, near the south-east of the land of Edom; but it seems his dominion was quickly reduced by the Jews, and Hadad himself perhaps obliged to flee into Syria. The Edomites were governed by deputies under the kings of Judah. Their troops assisted Jehoshaphat and Jehoram against the Moabites. It seems the Moabites soon after invaded their country, and burnt the bones of their king into ashes. They joined in the grand alliance against Jehoshaphat; but were murdered by their allies, the Moabites and Ammonites, 2 Sam. viii. 14. 1 Kings xi. 14—25. and xxii. 47. 2 Kings iii. Amos ii. 1. 2 Chron. xx. Psal. cxxxiii.

After they had been 150 years subject to the Hebrews, they threw off the yoke, and set up a king of their own, *A. M.* 3115. Jehoram king of Judah attempted to reduce them, but could not effect it, though he routed their troops with great slaughter. About *A. M.* 3280, Amaziah, to revenge their buying up the Hebrews from the Philistines and Tyrians for slaves, or some like insult, invaded their country, took Selah their capital, killed 10,000 of them, and cruelly cast other 10,000 from the rock whereon their city was built, and carried off their idols. Uzziah his son again attacked them, and took Elath their chief city of sea trade; but Rezin king of Syria retook it, in the days of Ahaz, and either kept it to him-

self, or restored it to the Edomites, 2 Chron. xxi. 8. Amos i. 6—9. 2 Kings xiv. 7. 2 Chron. xxvi. 2. and xxviii. 17. 2 Kings xvi. 6.

The Assyrians under Sennacherib, or his son Esarhaddon, terribly wasted the country of Edom, and ruined Bozrah the capital. When the Chaldeans besieged Jerusalem, the Edomites joined them, and excited them utterly to raze the city and temple; but scarce had five years elapsed, when the Chaldeans ravaged their country; and this, or some other disaster about this time, rendered it a desolate wilderness.—These on the south parts coalesced with the Nebaioth, and these on the north parts seized on the south parts of the lot of Simeon and Judah; since which, their own country has been cursed into perpetual barrenness and drought. Darius Hystaspis ordered them to deliver up to the Jews that part of their country which they had seized; but what effect this edict had we know not. About 3840, Judas Maccabeus terribly harassed them, put about 40,000 of them to the sword, and sacked Hebron their capital. About *A. M.* 3874, John Hircanus entirely conquered them, and obliged them to incorporate with the Jewish nation. Just before the taking of Jerusalem by Titus, a body of Edomites deserted the Jews, and went off laden with booty; since which, their name is perished from among men, Isa. xxi. 11. and xxxiv. Psal. cxxxvii. 7. Jer. ix. 25, 26. and xxv. 9, 21. and xxvii. 3. and xlix. 7—22. Lam. iv. 21, 22. Ezek. xxv. 12—14. and xxxii. 29. and xxxv. and xxxvi. 2, 35. Joel iii. 19. Amos i. 11, 12. and ix. 12. Obad. 1. Mal. i. 3, 4. Isa. xi. 14. *Edom, Moab, and the chief of the children of Ammon, shall escape out of his hand*; the Arabs, descended of Ishmael, and who dwelt in these countries, shall not be subdued by the Turks, Dan. xi. 43. As the Edomites were cruel enemies of the Jews, the enemies of the church, of whatever kind, subdued by Christ, are called *Edom* and *Bozrah*, Isaiah lxiii. 1.

EDOM, or IDUMEA; the country of the Edomites. It lay on the south and south-east of the inheritance of Judah and extended sometimes to the Elanitic gulf of the Red sea. It was very mountainous, including mount Seir and Hor. Its principal cities were Selah, Bozrah, Elath, and Eziongeber; and included the provinces of Uz, Dedan, Teman, &c. When the Edomites seized on the south parts of Canaan, that was called *Idumea*, Mark iii. 8. Anciently Idumea was well moistened with the dew of heaven, and was a land of corn and wine. Now and for many ages past, it has been a frightful desert, so parched with drought, that scarce either flocks can feed, or the hardiest vegetables grow; and so stocked with dragons and vipers, that a passenger is every moment in danger of being bitten by them, Gen. xxvii. 39. Mal. i. 3, 4.

EDREI; (1.) The capital of the kingdom of Bashan, near to which Og was defeated. It was given to the half-tribe of Manasseh, and for some ages after Christ was the seat of a bishop, Numb. xxi. 33—35. Josh. xiii. 31. (2.) A city in the tribe of Naphtali, Josh. xix. 37.

To EFFECT, is to finish; accomplish. An EFFECT is, (1.) The accomplishment; product, Mark vii. 13. (2.) Purpose; end, 2 Chron. xxxiv. 22. Quietness and assurance are the *effect of righteousness*, are purchased by the righteousness of Christ, and to be enjoyed in the way of exercising holiness of life, Isa. xxxii. 17. Christ and his cross, and promise are of *none effect*, of no good use to men, when they do not believe his promise, embrace his person, religion, righteousness, they receive no saving benefits, Gal. v. 4. 1 Cor. i. 17. Rom. iv. 14. EFFECTUAL; powerful enough to answer the end. A door for preaching the gospel is *effectual*, when the opportunity of doing it issues in the conviction and conversion of

of many, 1 Cor. xvi. 9. God works *effectually* in ministers, when he enables them earnestly to preach the gospel, and crowns their labours with success, Gal. ii. 8. He works *effectually* in his chosen people, when he converts them to himself, and causeth them to bring forth fruits of holiness to his glory, Eph. iii. 7. and iv. 16. 1 Thess. ii. 13.

EFFRONTES, in church history, a sect of heretics in 1534, who scraped their forehead with a knife till it bled, and then poured oil into the wound. This ceremony served them instead of baptism. They are likewise said to have denied the divinity of the Holy Spirit. *Ency.*

EGLON. See EHUD.

EGYPT; a country on the north-east of Africa, and south-west of Canaan. It is situate between the 24th and 33d degree of north latitude, and between the 29th and 34th of east longitude from London. Its greatest length, from north to south, is 600 miles; and its greatest breadth, from east to west, 300. It is bounded by the Mediterranean sea on the north; by the deserts of Lybia on the west; by Abyssinia on the south; and by the Red sea on the east. It was anciently called Chemia, or the land of Ham; and the present Copts call it Chemi, perhaps because Ham resided here. The Hebrews called it Mizraim; and the Arabs to this day call it Mesr, from Mizraim the son of Ham, who peopled it. Its present name, Egypt, was given it by the Greeks; and signifies either *the land of the Copts*, a name which the ancient inhabitants gave to themselves; or the *land of blackness*, because the soil and water are of a blackish colour. The river Nile runs through it northward, and yearly waters it, so that rain is scarce requisite; and indeed as seldom happens in Upper Egypt. Egypt was anciently extremely fertile; but as the Nile has sunk his channel lower, or rather, by yearly additions, raised the surface of the earth a great deal higher, and now overflows to a less height and brings worse mud along with it; and as the enslaved inhabitants are disheartened from their ancient care and industry, it is now but moderately fertile, and in time may become barren enough. Egypt was once very populous, and contained about 20,000 cities, among which were Syene, No, Memphis, Zoan, Sin, On, Phibeseth, Pithom, Rameses, Migdol, Taphanes, Pathros, &c. The country was divided into three large provinces; *Upper Egypt*, or Thebais, which, according to most authors, is Pathros, whose capital was No; *Middle Egypt*, whose capital was Noph, Moph, or Memphis; and *Lower Egypt*, whose ancient capital seems to have been Zoan; this included all between the branches of the Nile, now called Delta, as well as the land of Goshen on the east, and the territory of Mareotis on the west; and by means of the mud of the Nile, has gained considerable additions from the sea. Moreover, Egypt was divided into about 36 nomes, or counties, which were generally named after the chief city in each. The Egyptians were a people exceedingly given to divination and idolatry. Their chief idols were Osiris, and Isis, or the sun and moon, Jupiter Ammon, Serapis, Anubis, Harpocrates, Ovus, and Canopus, &c. The *pyed bull*, in the worship of which so much of their religion consisted, was the representative of Osiris. They also worshipped sheep, goats, cats, and even leeks and onions. A great number of their civil regulations, however, were exceeding reasonable; and they were reckoned by the more ancient Greeks, as the most noted for philosophy.—They were no less famous for building; the three pyramids of about 3000 years standing, are to the south-west of Grand Cairo. The largest is 499 feet high, and 693 at the bottom on each side, which makes the whole area of its foundation to be 480,249 square feet, or some more than 11 a-

cres of English measure: this building is gradually carried up to a point. What use these pyramids served for, whether as repositories for their dead monarchs, we know not. It is said, 360,000 or more persons were employed in building the largest. The Labyrinth was a kind of structure with one door, and which contained 12 palaces, and 3000 chambers, half of them under ground. Here it seems, was an assemblage of all their idols; and here the magistrates of the whole nation held their grand conventions. At Alexandria, there still stands Pompey's pillar, erected by Julius Cæsar to commemorate his victory over Pompey. It is of granite marble, and is 70 feet high, and 25 in circumference. A variety of other magnificent ruins we shall pass over without mention. According to Manetho the gods reigned in Egypt 20,000 years, and thirty dynasties of men 5300 years before the time of Alexander the Great: but some other ancient historians make the whole to amount to 36,525 years. This computation is most absurd, invented by pride of antiquity, or affectation of the marvellous. The reign of the gods and demigods, I take to be the 1656 years before the flood. The thirty dynasties ought not to be taken as successive, but as reigning jointly, two or three at a time, in the different provinces of Egypt, which may bring down the whole reckoning to about 2000 years.

Mizraim, or Menes, the son of Ham, with his posterity, the Pathrusim, Casluhim, and Caphtorim, peopled Egypt after the flood; and he was the first king of it, and was succeeded by a vast number of Pharaohs, some say to the number of 60. One of them *A. M.* 2084, took Abraham's wife into his palace, intending to make her his bride; but plagues, that marked the cause, obliged him to restore her.—Two hundred years after, there happened seven crops one after another surprisingly plentiful, which were succeeded by seven years of famine, in which the Egyptians had mostly perished, had they not been saved by the wise management of Joseph. About this time the Hebrews came down into Egypt. After they had been there above an hundred years, the Egyptian king took every method to oppress them, and cut off their males. In *A. M.* 2513, God required the Egyptian king to allow the Hebrews to depart from his land. He refusing, tenfold plagues, of turning the waters into blood, of frogs, of flies, of lice, of murrain of cattle, of fiery biles on man and beast, of thunder and hail, of locusts, of darkness, and of the death of the first-born, obliged him to it at last. They had scarce retired, when he pursued them; and with his whole army was drowned in the Red sea.—About this time the Egyptian historians place an invasion of their country by swarms of Phœnician shepherds; but who these shepherds were, whether Amalekites who fled from Chedorlaomer, or Canaanites who fled from Joshua, or Arabs, we cannot positively determine, Gen. xli—xlvii. Exod. i—xiv. About *A. M.* 2989, Solomon espoused an Egyptian princess; and Pharaoh, her father, having taken Gezer from the Canaanites, gave it for her dowry. Shishak, who might be her brother, or nephew, was a mighty conqueror. After he had united Egypt into one kingdom, and extended his empire to almost the streights of Gibraltar, he marched a huge army into Asia, and conquered the western part of it. In his absence, his brother Danaus rebelled; and after his death the empire fell to pieces; and even Egypt itself fell under the yoke of the Ethiopians. After some ages, they recovered their liberty; but it seems the kingdom was divided into three. Sabaco or So, the Ethiopian, reduced them all, and seized on the whole country. After him reigned Sethon, the priest of Vulcan, perhaps no more than the viceroy of Tirhakah. After his death, Egypt

being terribly ravaged by the Assyrians, had twelve lords set over the whole; but whether by the Assyrian conqueror, we cannot say. After about 15 years of civil war, Psammitichus subdued the other eleven, and seized on the whole kingdom. In his time the Greeks first settled in Egypt; and 200,000 of his soldiers, affronted in a point of honour, retired to Ethiopia. Under him, and his son Pharaoh-Necho, the Egyptians thought to have erected their grandeur on the ruins of Assyria. The taking of Ashdod cost the father 29 years siege; and the son, after reducing the kingdom of Judah, received a terrible defeat near the Euphrates.

About 30 years after, *A. M.* 3430, Egypt was in a miserable condition, by means of the civil wars between Pharaoh-Hophra, and Amasis the rebel, who gained the throne, and by the ravages of the Chaldeans. About 40 years the country was almost a wilderness, and Amasis was tributary to the Chaldeans. Towards the fall of the Chaldean empire, the Egyptians recovered their liberty, but were quickly subdued by Cyrus, and their country terribly ravaged by Cambyses his son, and some thousands of their idols transported to Persia.—This so enraged them, that they again and again revolted from the Persian yoke, but were still reduced to more grievous servitude; and their own civil broils tended much to accelerate their ruin. About *A. M.* 3672, they submitted to Alexander the Great: from thence they were governed by a race of Greek kings, mostly of the name of Ptolemy, for about 320 years. About *A. M.* 3995, the Romans reduced Egypt into the form of a province; and it continued under their yoke till *A. D.* 640. Under the Greeks, a prodigious number of Jews settled in Egypt, and the Old Testament was commonly read. Under the Romans, the Egyptians had the gospel very early planted among them, and the church considerably flourished. Since the Arabs seized the country, in *A. D.* 640, and destroyed every monument of learning, the Mahometan delusion hath been established, and Christianity tolerated; but it hath been in a very low and wretched condition.—About *A. D.* 970, the Fathemite Calif of Cyrene wrested Egypt from the Calif of Bagdad, and he and his posterity governed it about 200 years. About *A. D.* 1171, Saladine the Curd craftily seized it; and his posterity, called Jobites, reigned till 1250. Between that and 1527, it was governed by kings whom the Mamluke slaves chose out of their body, 24 of whom were Turks, and 23 Circassians.—Since which it has been subject to the servitude of the Ottoman Turks. Thus the sceptre of Egypt hath *departed*; it hath for thousands of years been *without a prince* of its own, and hath been the *basest of kingdoms*, long governed even by slaves, and the people most stupid, 1 Kings iii. 1. and ix. 16. and xi. and xiv. 21—26. 2 Kings xvii. 4. and xxiii. and xxiv. Isa. xix. and xx. and xxx. and xxxi. Jer. xxv. 18, 19. and xxxvii. 9. and xliii. 8, 13. Ezek. xxix—xxxii. Dan. xi. Joel iii. 19. Zech. x. 11. Isa. xix. 18—25. Psal. lxviii. 31.

Antichrist is called Egypt, for his idolatry, cruelty, and oppression of the people of God, and because he shall be destroyed by the fearful judgments of God, Rev. xi. 8.

EHUD, the son of Gera, a Benjamite: he was left-handed, or rather lame of his right-hand. Eglon, the king of Moab, together with the Ammonites and Amalekites, had mightily oppressed the Israelites, from *A. M.* 2661 to 2679, and made Jericho his common residence. It being customary for the Hebrews to send their tribute or presents to Eglon, Ehud was appointed to deliver it. Directed of God, he had projected the deliverance of his nation, and for that purpose had concealed a two-edged dagger under his cloke. He had no sooner delivered his present and sent off these

that bare it, than he returned to king Eglon, and told him, that he had a message from God to him. All the Moabites present were ordered to withdraw; and Eglon, however unwieldy, stood upon his feet. Ehud plunged his dagger into his belly; and leaving him bleeding to death, he locked the door of the parlour, and carried off the keys. Eglon's servants imagined their master was easing nature, or taking his afternoon-sleep, and so waited long before they presumed to open the door with another key. Meanwhile, Ehud had escaped to mount Ephraim, and collected a body of such Hebrews as lay nearest: with these he took the fords of Jordan, to prevent the Moabites' return, and killed of them to the number of 10,000 valiant men, and restored Israel to their liberty, Judg. iii. 15—30.

EIGHTH. The deferring of circumcision, and of the sacrificing of animals, till the *8th day* of life, may import, that our regeneration, and the acceptableness of our spiritual service, depend on the virtue of Christ's resurrection from the dead, on the day after the 7th, Gen. xvii. 12. Lev. xxii. 27. The great solemnity on the *8th day* of the feast of tabernacles, may represent our eternal joy in the general assembly of the first-born, after the week of our life, and the seven-fold period of the New-Testament church are ended, Numb. xxix. 35. The New-Testament burnt-offerings are represented as made on the *8th day*, to signify, that the Sabbath should be then fixed to the first day of the week, Ezek. xliii. 27. Antichrist is *the 8th*, and is *of the seven*. The Popish form of government is the 8th in succession, yet it is much the same in substance with the idolatrous forms used before Christian emperors came to the throne, Rev. xvii. 11.

EITHER; (1.) Or, Luke vi. 42. (2.) Each of the two, Rev. xxii. 2.

EKRON; one of the capital cities of the Philistines. It stood about 34 miles west from Jerusalem, about 10 miles south-west, or, as some, north-west from Gath, and 14 north of Ashdod. It was at first given to the tribe of Judah, and afterward to the tribe of Dan, Josh. xv. 45. and xix. 43. The tribes of Judah and Simeon wrested it from the Philistines after Joshua's death, Judg. i. 18; but the Philistines quickly recovered possession of it. Here the idol Baalzebub was worshipped, 2 Kings i. 2. The Ekronites were the first who moved, that the ark of God should be sent back to the Israelites, 1 Sam. v. 10. Ekron was pillaged by the Assyrians, and afterward by the Chaldeans: the inhabitants were exceedingly distressed at the news of Alexander's sacking of Tyre. At last the Maccabee Jews reduced it. The gospel was early preached here, Amos i. 8. Zeph. ii. 4. Zech. ix. 5, 7.

ELAH. (1.) The son of Baasha, and king of Israel. After he had reigned about two months, he and his family were murdered by Zimri his servant, 1 Kings xvi. 8—14. (2.) A valley in the south-west of Canaan, where Goliath was slain, 1 Sam. xvii. 2.

ELAM, the eldest son of Shem, who gave name to, and whose posterity peopled Elam or Elymais in PERSIA; and the Elamites are the same as the PERSIANS. Whether that Elam, of which Chedorlaomer was king, was Elymais in Persia, is not agreed. Raleigh and Gill, &c. think it improbable that a Persian king would have marched so far to subdue, or regain, the five cities of Sodom, Gomorrah, &c; and that this Elam, of which he was king, was somewhere in Arabia or Syria, where there might be a colony of the Elamites: but when we observe that the king of Shinar, which lay on the west of Persia, was one of Chedorlaomer's allies, we see no reason to depart from the common opinion, Gen. x. 22. and xiv. 1. ELAM is also the name of two persons or places in Judea, to which 2508 of the Jewish

captives, who returned from Babylon, did pertain, Ezra ii. 7, 31.

ELATH, or ELOTH; a city on the north point of the eastern gulph of the Red sea. David took it from the Edomites; and he and his son established a considerable sea-trade in it. About 150 years after, the Edomites recovered their kingdom, and Elath along with it. It seems Hazael the Syrian conqueror marched thus far southward, and seized on Elath, in order to engross to his nation the trade of the Red sea: but Uzziah king of Judah took it, and rebuilt it. In the days of Ahaz, Rezin king of Syria recovered it, and expelled the Jews from it. After various changes under the Assyrians, Chaldeans, Persians, and Ptolemies of Egypt, it fell into the hand of the Romans, 2 Kings xiv. 22. and xvi. 6.

ELDAD, and MEDAD, being divinely destined for two of the 70 assistants of Moses, modestly declined the office, and remained in the camp; the spirit of prophecy, which marked the choice of God, seized them there. Joshua observing it, and fearing it might detract from the honour of Moses, begged him to forbid them; but Moses replied, that he should be glad the whole assembly of Israel were made prophets, Numb. xi. 24—30.

ELDER, primarily signifies one more advanced in age, Job xv. 10; but as such were commonly chosen to bear rule, the word ordinarily signifies a subordinate ruler in church or state. Even in Egypt, the Hebrews had *elders*, whom they owned as chief men, that bare rule over them. To these Moses intimated his commission from God, to bring the nation out of Egypt, Exod. iii. 16. and iv. 29. These were either the heads of the chief families, or the persons most noted for prudence and experience; and it seems they were seventy-two in number, six of each tribe. They attended Moses part of his way up to mount Sinai, and held a feast near the symbols of the divine presence, without receiving any hurt, Exod. xxiv. 1, 9, 10. Though, by Jethro's advice, there had been constituted heads of thousands, hundreds, fifties, and tens, yet, to ease Moses further of his burden in the government of Israel, God appointed the tribes to choose 70 or 72 elders; and by the spirit of prophecy, on the day of their election, poured on the candidates, he marked his approbation of the choice. These were perhaps the *elders*, that, after Joshua's death, restrained the Hebrews from their grosser impieties, Numb. xi. Josh. xxiv. 31. By the consultation of the supreme elders, a method was devised to supply the remains of the almost extirpated Benjamites with wives, Judg. xxi. Besides such, there were *elders* that ruled in every city; and who generally held their courts in the gate, or some other public place, Ruth iv. 2. Ezra x. 14.

In allusion to these Jewish *elders*, the ordinary governors of the Christian church are called *elders*, or *presbyters*, and who are the same as bishops, or overseers, Acts xx. 17, 28. Tit i. 5, 7. Such elders judged along with the apostles in the Christian council of Jerusalem, Acts xv. 4, 6. Nay, the apostles Peter and John call themselves *elders*, 1 Pet. v. 1. 2 John 1. 3 John 1. Some *elders*, whose office is only to *rule well* in the church, are expressly distinguished from such as also *labour in word and doctrine*, 1 Tim. v. 17. These are designed governments; and are required to rule with diligence, 1 Cor. xii. 28. Rom. xii. 28.

The *four and twenty elders* that surround God's throne, are all the saints of the Old and New Testament, followers of the prophets and twelve apostles, or ministers, similar to the 24 orders of priests and Levites; they sit on thrones, are advanced to high dignity, together with Christ; they attend the peculiar presence of God, and humbly worship before him,

Rev. iv. and v. and vii. 11, 13. and xiv. 3.

ELEALEH; a city which Moses gave to the Reubenites. It lay about a mile from Heshbón, and along with it, was seized on by the Moabites; and while in their possession, was terribly ravaged by the Assyrians and Chaldeans, Numb. xxxii. 27. Isa. xv. 4. Jer. xlviii. 34.

ELEAZAR. (1.) The third son of Aaron. Long after the death of his two elder brothers, he succeeded Aaron his father in the high priesthood. After assisting Joshua to divide the land of Canaan, and executing the office of high-priest about 23 years at Shiloh, he died, and was buried in a hill that belonged to Phinehas his son and successor. Except the short while of about 120 years or upwards, of the dignity of Eli's family, the high priesthood continued in the family of Eleazar, till after the death of Christ; and in David's time, 16 courses of priests were formed out of it, when but eight were formed of the family of Ithamar, Numb. xx. 26—28. and xxxiv. 17. Josh. xxiv. 33. 1 Chron. xxiv.

(2.) ELEAZAR, the son of Dodo the Ahohite, and the second of David's mighty men. When at Ephesdammim he was deserted by his fellows, he stood his ground, and continued slaying the Philistines, till his hand clave to his sword: and he made such havock of the enemy, that the Hebrews returned towards them, but had nothing to do but to spoil. Along with Shammah, the son of Agee the Hararite, he defended a field full of lentiles so well, that the Philistines fled before them, 2 Sam. xxiii. 9—12. 1 Chron. xi. 12—14.

EL-BETHEL, and EL-ELOHE-ISRAEL, the name of two altars, built by Jacob after his return to Canaan. The first signified, that God was still the *God of Bethel* to him, in performing the promises there made: and the second, that the mighty God was the object of worship to him and his offspring, Gen. xxxv. 2. and xxxiii. 20.

ELECTION. See CHOOSE, DECREE.

ELEMENTS, the principal kinds of matter whereof compound bodies are formed, as air, fire, earth, and water. The earth, in its various kinds of original matter, shall be melted with fervent heat at Christ's second coming, 2 Pet. iii. 10. *Elements* also signify the alphabet of letters, and syllables formed of them, and thence it is transferred, to signify the rudiments, first rules, or first principles of a science, Col. ii. 8, 20. Heb. v. 12. The *rudiments of this world*, which are not to be used in the gospel-church, are ceremonial laws and human customs, which are not proper for such as enjoy the clear instructions of the gospel, Col. ii. 8, 20. The ceremonial laws were *weak and beggarly elements*; they could never purge our conscience from guilt, nor were in themselves at all acceptable to God, nor could in the least effectuate our peace with him. They could enrich none with solid and eternal comforts; they were so impoverished by Christ's fulfilment of them, that nothing was left in them, Gal. iv. 3, 9.

ELEPHANT.* See BEHEMOTH and IVORY.

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* The *elephant* is not only the most tractable, but the most intelligent of animals: sensible of benefits, resentful of injuries, and endowed even with a sense of glory.—In India, they were once employed in the launching of ships: one was directed to force a very large ship into the water; the work proved superior to his strength: his master, with a sarcastic tone, bid the keeper take away this lazy beast and bring another: the poor animal instantly repeated his efforts, fractured his scull, and died on the spot.—An *elephant*, in his madness, killed his *cornac*, or governor: the wife seeing the misfortune, took her two children and flung them before that animal, saying, 'Now you have destroyed their father, you may as well put an end to their lives and mine.' It instantly stopped, relented, took the greatest of the children, placed it on its neck, adopted him for his

ELHANAN. (1.) The son of Dodo a Bethlemite, one of David's mighty men, 1 Chron. xi. 26. (2.) The son of Jair, or Jaare-oregim, who, at Gob, slew Lahmi the brother of Goliath, 1 Chron. xx. 5. 2 Sam. xxi. 19.

ELI, a Jewish high-priest descended from Ithamar, who judged Israel after the death of Abdon. Why the high priesthood was translated to him from the family of Eleazar, whether it was because of the high-priest's offence in the sacrificing of Jephthah's daughter, or for some other reason, we know not; but it is certain the translation was by the appointment of God, 1 Sam. ii. 30. He was a good man himself; but his sons, HOPHNI and PHINEHAS, were extremely wicked: they defiled the women that assembled for devotion in the courts of the tabernacle; they demanded their portion of the peace or sin-offerings, ere the fat was burnt; they exacted more than their due, and raw flesh instead of sodden: if any body refused, their servants took it by force. Their profane conduct provoked a multitude of the Hebrews to withhold their offerings. Eli their father reproved them; but so faintly, that they took no care to amend. By a prophet, the Lord charged Eli and his sons with the most horrid abuse of his worship; and the father with honouring his sons above God. He signified, that though he had conditionally promised the continuance of the high priesthood to his family, yet, since they had behaved so wickedly, their prosperity and power should quickly be at end, and none of them live to old age; that Eli himself should see his country invaded by foreign

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cornac, and never afterwards would permit any body else to mount it.

A tame *elephant* will do more labour than six horses; but then he requires a proportional quantity of food, and one will consume 150 pounds of herbage daily. They are the principal beasts of burden in many parts of Africa and the East Indies. They carry sacks and bundles of all kinds on their neck, back, and tusks. They never lose or damage any thing committed to their care: they will stand on the edge of a river, take bundles off their neck and tusks, lay them carefully in a boat wherever they are desired, and try with their trunks, whether they are properly situated: if they be loaded with casks, they go in quest of stones to prop them and prevent them from rolling.—He delights in shining harness and trappings.

In a state of slavery the *elephant* is known to live 130 years; in a natural state, 200 years, and propagate their species till they are 120: It is 30 years before they come to their full growth.—The time they go with young seems to be disputed, some affirming it to be two years, while others say they bring forth in nine months.

The wild *elephants* of Ceylon live in troops or families distinct and separate from all others, and seem to avoid the strange herds with particular care. When a family removes from place to place, the largest tusked males put themselves at the head; and if they meet with a large river, are the first to pass it. On arriving on the opposite bank, they try whether the landing-place is safe: in case it is, they give a signal of a note from the trunk, as if it were the sound of a trumpet, on which the remaining part of the old *elephants* swim over; the little *elephants* follow, holding one another by locking their trunks together; and the rest of the old ones bring up the rear. The flesh, the gall, the skin, and the bones, are said to be used medicinally by the Chinese.

In Cochin and other parts of Malabar, as also in Tonquin, Siam, and Pegu, where fire-arms are little understood, *elephants* are still used in battle. The guide sits astride upon the neck, and the combatants sit or stand upon other parts of the body. In time of action, they now and then fix an heavy iron chain to the end of their trunks, which they whirl round with such agility, as to make it impossible for an enemy to approach them at that time.—They are also useful in forcing open the gates of an enemy.—Alexander the Great was the first European who ever mounted an *elephant*. He carried a number of them into Greece, which Pyrrhus employed some years after against the Romans at the battle of Tarentum. Now that fire-arms are the principal instrument of war, *elephants*, who are terrified at the noise and flame, instead of being useful, would only tend to embarrass and confuse an army.

Ency.

enemies; the ark taken; his two sons die in one day; that the high priesthood should be given to another family, that would be more faithful; to whom Eli's seed should abjectly crouch for a piece of bread, or the meanest pittance of provision. Some years after, the Lord, by young Samuel, further assured Eli of the approaching ruin of his family, and that it was in vain to attempt atonement for their sin by sacrifice. Eli received these denunciations with great submission to the divine will, 1 Sam. ii. and iii.

These just and terrible threatenings had a speedy accomplishment. The Philistines invaded the country, defeated the Hebrews, and killed 4000 of them. The Hebrews imagined the ark of God would act as a charm for their protection, and sent for it to the camp; but soon after received a most bloody defeat: 30,000, along with Hophni and Phinehas, were slain; and the ark was taken and carried off. Informed of these things, Eli, with grief and astonishment, fell from his seat and broke his neck, in the 98th year of his age, and 40th year of his government. The wife of Phinehas, hearing of this and the former disasters, took her pains; and, amid pressures of grief, brought forth a son, whom she called Ichabod; to signify, that the glory was departed from Israel, since the ark of God was taken. She immediately died. Ahitub, the brother of Ichabod, succeeded his grandfather, and he was succeeded by Ahiah his son, and he by Ahimelech his brother; all whose family, except Abiathar, were cruelly murdered by Saul; and Zadok, of the line of Eleazar, was made high-priest in his room. About 43 years after, Solomon deposed Abiathar. Thereafter the poor remains of the family lived in the most wretched condition. *Let indulgent parents, and connivers at sin, take heed,* 1 Sam. iv. and xiv. 3. and xxii. 1 Kings ii.

ELI, *Eli,* (or *Eloi, Eloi,*) *lama sabachthani,* an Hebrew-Syriac exclamation of Christ on the cross. It is taken from the beginning of Psal. xxii; and signifies, *My God, my God, why hast thou forsaken me?* Perhaps our Saviour repeated much more of the psalm, though it is not marked by the evangelists, Matth. xxvii. 46. Mark xv. 34.

ELIAKIM, the son of Hilkiah. He succeeded Shebna as chief treasurer, and master of the household, to king Hezekiah. He, together with Shebna the scribe, and Joah the son of Asaph, recorder, were sent ambassadors to beg terms of peace from Sennacherib. They could obtain nothing but abusive language from Rabshakeh his general; and so, without giving him a reply, returned weeping, and with their clothes rent. Soon after, the two first, and some of the elders of Judah, were sent to Isaiah, to beg his earnest prayers for the city, 2 Kings xviii. 26—37. and xix. 2. Isaiah xxxiii. 7. and xxxvi. 18. and xxxvii. 22. Was he not a type of Jesus our great Minister of state, and who is over the whole household of God? Doth not HE succeed a treacherous Adam? Is HE not the great messenger of peace, who when he beheld Jerusalem wept over it? Is HE not the faithful manager, support, and glory of all things in the church? Isa. xxii. 20—25.

ELIASHIB, the grandson of Joshua the high-priest. He rebuilt part of the wall of Jerusalem. He was allied to Tobiah the Ammonite, perhaps by the marriage of his daughter; and, being high-priest, wickedly prepared for that Heathen a chamber in the temple, Neh. iii. 1. and xiii. 4, 7.

ELIEZER. His father was probably a Syrian of Damascus, but himself was born in Abraham's family; and, it seems, was once designed for his heir, Gen. xv. 2. When Abraham intended to have a wife to his son Isaac, he took Eliezer bound by a solemn oath, that he should bring

him none of the Canaanites, but one of his relations in Mesopotamia; and warned him against doing any thing tending to make Isaac return to Mesopotamia; and sent him off to Nahor, a city there, which might be about 460 miles north-east of Hebron. When he came nigh to the city, he lighted on a well, to which the young women of the place used to come morning and evening; there he waited to refresh himself and his ten camels. Solicitous of divine direction, he lifted up his heart to God in prayer, and begged the Lord would discover the virgin proper for Isaac, by her offering to draw water for his camels, when he but desired her to do it for himself. Rebekah came to the well. Eliezer had scarce desired her to draw a little water for him, when she offered to draw for the watering of his camels also. Pleased with her features, and finding that she was his master's grand-niece, he presented her with a pair of golden ear-rings, to the weight of about an ounce, and a pair of bracelets for her hands, which were five times as valuable; and enquired if he and his camels could be lodged at her father's house. She replied, they might. While she posted to inform her father's family, Eliezer returned his thankful acknowledgments to God for giving him his desired token. Laban, the brother of Rebekah, came with haste, and kindly conducted him to the house. He had scarce sat down when he informed them who he was; what wealth his master had, and intended to bestow on Isaac; and how he had charged him to procure a proper wife for Isaac; and what token he had received from God that Rebekah was the person; with respect to whom, he requested a positive answer, before he should eat or drink. Bethuel her father, and Laban her brother, replied, that they saw the matter determined of God, and durst not oppose it. After anew lifting up his heart to God in thanksgiving, Eliezer presented Rebekah with the fine jewels and rich apparel that he had brought with him; and gave to her mother and brother a variety of valuable presents. Next morning, he insisted that Rebekah should be sent along with him. Her friends were averse to her going off so soon; but herself was for an immediate departure. They therefore got all things in readiness, and set off; and, in a few days after, safely arrived near Beersheba, where Isaac then dwelt, Gen. xxiv.

Eliezer, the son of Dodavah, was the prophet who foretold Jehoshaphat, that the trade fleet which he had built, in conjunction with the impious Ahaziah, should be broken with a tempest and disabled from sailing to Tarshish, 2 Chron. xx. 37.

ELIHU. (1.) The son of Barachel the Buzite, or descendant of Nahor the brother of Abraham, by Buz his second son. When Job was in his distress, Elihu paid him a visit.—He attended to the conference betwixt him and his three friends, Eliphaz, Bildad, and Zophar, and was highly offended at both. With the friends he was offended, for their strong insinuations that Job was a wicked hypocrite, when they had so little to say for supporting their charge. With Job he was displeased, for throwing out in his defences a variety of indecent expressions, savouring of self-justification, and of arraignment of the providence of God, as if rigorous and unjust. As he was younger than they, he patiently waited till the friends had no more to say. He then hinted, that his fulness of matter urged him to speak on God's behalf. He left Job's state undetermined; but sharply reproved him for his faulty behaviour, and rash speeches under his trouble; and in the most grand and affecting manner, represented the sovereign greatness, absolute purity, infinite justice, and wisdom of God; and how often he rendered affliction the means of mens reformation; and earnestly

called on Job to wait on him for deliverance, Job xxxii—xxxvii.

(2.) The great grandfather of Samuel, and the elder brother of David, whom Samuel took for the divinely intended king of Israel, and who reproved David for talking of encountering Goliath, and was afterward ruler of Judah, are called ELIHU, and ELIAB, and the first also ELIEL, 1 Sam. i. 1. and xvi. 6. and xvii. 28. 1 Chron. vi. 27, 34. and xxvii. 18.

ELIJAH, ELIAS the Tishbite; a native of Gilead, and noted prophet. About *A. M.* 3092, he assured king Ahab, that for several years there should be neither dew nor rain, but as he pleased to pray for it. The drought began. Directed of God, Elijah concealed himself by the brook Cherith, near the east or west bank of Jordan. There he drank of the brook, and was miraculously fed with bread and flesh, which ravens brought him every morning and evening; and which, no doubt, they fetched from some person's table. When this brook dried up, he went, at the direction of God, and dwelt with a Heathen widow of Zarephath. As he entered the city, he met this poor widow gathering a few sticks, to dress a handful of meal, and a little oil, for her and her son, as their last entertainment; she neither having, nor knowing where to get, any more food. Elijah desired her to bring him a drink of water. As she went to bring it, he called after her, and bade her bring him a little bread also. She told him the wretched case of herself and her son. Elijah bade her first make a small cake for him, and then dress for herself and child; for her handful of meal, and small quantity of oil, should never waste, till plenty should be returned to the country. The Zidonian widow believed the prophet, obeyed his orders, and received him into her house. After he had staid with her about two years, her only son died. Oppressed with grief, she complained, that Elijah had come to call her sin to remembrance, and to slay her son. He took the child, laid him upon his own bed, stretched himself upon him, and earnestly begged the Lord would restore him to life. His request was readily granted, 1 Kings xvii.

When the drought and famine had continued three years and a half, Elijah was divinely appointed to present himself before Ahab, and inform him of the return of the rain. While Ahab's servants were dispersed through the country, in quest of grass for the cattle that remained, Elijah met with Obadiah, one of the chief ones, and bade him go inform his master that he wanted to see him. Obadiah replied, that Ahab had, with murderous designs, searched the whole kingdom, and kingdoms adjacent, for him; and that while he went to inform Ahab, the spirit of the Lord would carry him off; and Ahab, enraged, would murder him in his stead; which he begged might not be the case, as he had been an useful protector of the Lord's prophets, having fed an hundred of them in two caves, with bread and water. Elijah peremptorily assured him, that he needed be under no apprehensions, as he firmly intended to shew himself to Ahab. Obadiah believed him and informed Ahab, who hasted to the place where Elijah was, and asked him, If he was the troubler of Israel? Elijah replied, that not he, but the king himself, and his family, by their idolatry and wickedness, had brought these plagues on the nation. He further required, that the people of Israel, with the 450 prophets of Baal, and 400 of the groves, should immediately be convened on mount Carmel, that they might have a fair trial, whether JEHOVAH or Baal was the true God. When they were assembled, Elijah rebuked the Israelites for halting between the two, and begged they would follow whichsoever of the two was truly possessed of Godhead. The people being silent, he represented, that though he was the only prophet of JEHOVAH present, he

was willing to make a public trial of the power of his God, in opposition to all the 450 prophets of Baal. He proposed, that each of the two parties should offer a bullock in sacrifice; and that whichsoever of the Gods, JEHOVAH or Baal, should, with fire from heaven, burn up their sacrifice, should be worshipped as the true God. The people acquiesced in this reasonable proposal.

The prophets of Baal erected their altar, sacrificed their bullock, and laid it on the altar, crying to their god for celestial fire to consume it. Baal continuing deaf to their prayers, they leaped on the altar, slashed and stabbed their bodies, to procure his pity; and in the most earnest manner, begged that he would grant their request. Elijah too insulted them, and bade them cry aloud, for their god was certainly either at a great distance, or was on some journey, or had fallen into some deep sleep. When the prophets of Baal had spent above half a day in this mad manner, Elijah bade the people attend to him. With twelve stones, one for each tribe of Israel, he repaired a ruinous altar of JEHOVAH. Having slain his bullock, he laid the flesh thereon, but put no fire under. He then ordered the people to bring water, and pour on his sacrifice. They did so, till the flesh, the wood under it, and the altar, were drenched with moisture, and even the trench around filled to the brim. He next applied himself to request the Lord for a display of his power, in consuming his sacrifice. He had scarce begun, when a flash of fire from heaven consumed the flesh, the wood, the stones, the water and earth around. Surprised with the miracle, the people cried out, *The Lord is God.* Elijah then ordered them to apprehend and slay the prophets of Baal.—While Ahab looked on, they laid hold on them, and, dragging them to the foot of the hill, they slew them by the river Kishon. These principal causes of the famishing drought being removed, Elijah informed Ahab, that now he might look for a plentiful rain. He then returned, and on the mount prostrated himself in prayer for it; and directed his servant, perhaps Gehazi, to observe what he saw rise out of the adjacent sea. At the seventh time, the servant told him, that he saw a little cloud, like a man's hand, rising out of it. Elijah bade him desire Ahab to prepare his chariot, and ride post to Jezreel, lest the rain should stop him. Elijah girded up his own loins, and ran before the king to the entrance of the city. Meanwhile, there was a plentiful rain, attended, if we may believe Menander's annals of Tyre, with a terrible thunder, 1 Kings xviii.

Jezebel, the queen, had no sooner heard of the slaughter of her idolatrous priests, than she sent Elijah a threatening message, importing, that to-morrow he should pay for his conduct with the loss of his life. In a cowardly manner he fled off, without halting, to Beersheba, a place, 84 miles, if not rather 110, south of Jezreel. Here he dismissed his servant, and pursued his course into the Arabian desert. On the first night after, he, being extremely fatigued, lay down under a juniper-tree, and begged, that since he was the only opposer of idolatry in Israel that had not been already murdered, God would take away his life that now was in danger. An angel touched him, and bade him eat the bread and drink the water which he had brought him. He did so; and after he had slept some hours, the angel next morning bade him eat a similar meal, as he had a long journey before him. He obeyed, and without any more refreshment, travelled hither and thither forty days, till at last he came to mount Horeb.—Here he lodged in a cave. The Lord called to him, and asked him, what was his business there? Elijah replied, that he had been very zealous for the honour of the true God, whose covenant the Israelites had forsaken,

whose altars they had thrown down, and whose prophets they had murdered, all except himself, and now sought to murder him. At the direction of God, he went forth, and stood in the mouth of his cave. A strong wind, an earthquake, and a flaming fire having succeeded one another, the Lord again, in a still small voice asked him, what business he had there? He repeated his former answer. The Lord assured him, that there were yet 7000 in Israel who had not bowed the knee to Baal: he directed him to return home, by the very round-about and solitary way of the wilderness of Damascus, and anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha prophet in his own room; by which three, God assured him terrible havock should be made of the Israelitish idolaters. He called Elisha to be his attendant, to whom he referred the unction of the two kings, 1 Kings xix.

About *A. M.* 3105, Elijah, directed of God, went to king Ahab, and denounced terrible judgments against him and his family, for the murder of Naboth, and the unjust seizure of his vineyard, 1 Kings xxi. In *A. M.* 3108, both to AHAZIAH's messengers, and to himself, he denounced his approaching death; and consumed with fire from heaven, two troops, of 50 men each, who came to apprehend him; but upon the humble request of the third, spared him and his troop, and went along with them. Knowing that his translation to heaven was at hand, Elijah took various methods to get out of Elisha's company, that it might be entirely a secret. But the matter being divinely suggested to Elisha, and other prophets about Bethel and Jericho, he would never leave him; and 50 young prophets followed them at a distance. When they came to the west bank of the Jordan, Elijah, with a stroke of his mantle, divided that deep river and they went through on dry ground. Elijah then bade Elisha ask, what should be done for him? He begged for a double, or large portion of his spirit. Elijah assured him, that however great this request was, it should be granted him, if he witnessed his translation. They had walked together but a little way, when a company of angels, in the form of a chariot and horses of fire, appeared; and Elijah entering the chariot, was carried up by a whirlwind into heaven. Elisha cried after him, *My father, my father, the chariot* and *horsemen of Israel*; that is, the strength and protection thereof. He took up his mantle, that fell from him as he entered the chariot, and therewith smiting the waters of Jordan, divided them, and returned to Jericho. Fifty strong men of the young prophets, contrary to Elisha's inclination, were by him permitted to go in quest of Elijah, as they imagined he might be only carried into some desert place. After they had spent three days in this vain labour, they returned, 2 Kings i. and ii.

About eight years after, letters from Elijah the prophet were brought to Jehoram king of Judah, bearing that on account of his forsaking the good example of his fathers, and since he had walked in the way of the house of Ahab, and made his people do the same, and had murdered his brethren that were better than himself, therefore the Lord would smite his family and subjects with sore judgments; that his own bowels should burst and fall out, by means of his terrible distemper. But whether this missive was dropped from heaven, or rather was written before Elijah's translation, and lodged with Elisha, or some other prophet, to be given Jehoram at a proper season, or even given him before that translation, is not clearly determined, 2 Chron. xxi. 12—15. About 930 years after his translation, Elias descended from heaven, and conversed with our Saviour on the mount, Matth. xvii. 1—5.

John Baptist is called ELIJAH, or ELIAS. In his temper, in his coarse

and hairy apparel, and his austere method of living, and holy deportment; in his candid and bold reproving of vices; in his flaming zeal, and useful gift of prophecy, for the revival of religion, he resembled that ancient prophet, Mal. iv. 5, 6. Matth. xvii. 10—13.——And is not our Saviour the antitype of the ancient Elijah? He is the famed Prophet that denounced the wrath, and restored the knowledge and worship of God upon earth. Solemn was his call, and remarkably confirmed by miracles of mercy and judgment. His condition in life was low, afflicted, and persecuted. Forty days he fasted in the desert. Ardent was his zeal, and pungent his rebukes.—With unquenchable love from within, and fierceness of wrath from above, was his great sacrifice inflamed. Powerfully his intercession regulates the motions of providence, procures mercy to friends, and consuming vengeance to foes. By him kings are appointed to death or dominion, and prophets, apostles, and ministers to their office. How sovereign the bestowal of his presence! He removed his ordinances from the Jews, that he might dwell with raven-like publicans and sinners, with widowed Gentiles, and restore to life their dead in trespasses and sins. Baptized in the river of Jordan, and travelling through the Jordan of trouble and death, he ascended to heaven, without seeing corruption. How vain, ever since, hath been the laborious search of the Jews for a promised Messiah! how dreadful the vengeance that overtook these persecutors! and how lasting the misery of such as hate and oppose him!

ELIM; a place on the east side of the western gulf of the Red sea, a little eastward of Tor, and north-west of Sinai; but Pocock will have it 30 miles further to the north-west, at Corondel.—At Elim the Hebrews encamped and found 12 wells, and 70 palm-trees; which might be typical emblems of the 12 apostles, and 70 disciples, sent forth by our Saviour. Dr. Shaw says, the wells are now decreased to nine, but the palm-trees are increased to about 2000.

ELIPHAZ, the son of Esau by Adah. Not this, but rather his grandson by Teman, appears to have been the visitant of Job. As he spoke first in the conference, it is likely he was the person much older than Job's father, Job xv. 10. After acknowledging Job's former bright appearances in religion, he insinuates his suspicion of his hypocrisy. From a vision that he had, and from experimental observation, he attempts to demonstrate, that it is only grievous sinners that are punished in an extraordinary manner; and he urges Job to repent of his hypocrisy and wickedness, and God would deliver him, Job ii. 11. and iv. v. xv. xxii. and xiii.

ELISABETH; a descendant of Aaron, wife of Zecharias, and mother of John Baptist. She was long barren; but, by supernatural influence, at last she conceived. Hereon she concealed herself five months. When she met with the blessed Virgin, just after the conception of the Messiah, Elisabeth's babe leaped in her womb, and she herself broke out into a rapturous commendation of the Virgin, her cousin, Luke i.

ELISHA, Eliseus; a native of Abel-meholah, son of Shaphat, and disciple and successor of Elijah; who, directed of God, when he found him ploughing with twelve yoke of oxen, cast his mantle over him, thereby intimating his call to follow and succeed him. After going home and taking farewell of his parents, Elisha returned; and having slain a yoke of oxen, and feasted the servants, he went after Elijah, 1 Kings xix. 16—21.—Having witnessed the translation of that great man, he received a far larger share of like spiritual influence than the other prophets of that time. When he returned back to Jericho, after the translation of his master, he smote the waters of Jordan with the mantle that had dropped from him;

but to convince him, that the mantle of the greatest prophet had no miraculous powers attending it, the river divided not. He smote the water a second time with the mantle, crying, *Where is the God of Elijah?* The current was divided, and he passed over on dry ground. On sight of this miracle, the young prophets at Jericho were assured of Elijah's spirit resting on him, and they came and bowed to him as their superior. It was these same men, who, by their importunity, had his permission to search for Elijah; though he assured them it would be to no purpose. When he came to Jericho, the inhabitants complained, that however agreeable the situation of their city was, their water was naught, and the ground barren; both which, I suppose, flowed from Joshua's curse. Elisha called for a new cruse, and filling it with salt, cast it into the springs, and told them, that henceforth they should never have barren land, or bad water. And it is said, that this very well is, to this day, not only excellent water, but fertilizes the ground about. When he went up to Bethel the profane children of the place ridiculed him, and bade him go up to heaven, as he pretended his master had done: *Go up, thou bald head; go up, thou bald head.* To punish these children, and the parents who had so badly educated them, he turned, and cursed them in the name of the Lord: whereupon two she-bears, coming out of the adjacent forest, tore to pieces 42 of them, 2 Kings ii.

He attended the allied army of Israel, Judah, and Edom, that marched to reduce the revolted Moabites.—When these troops were almost killed with thirst, king Jehoram and Jehoshaphat applied to him for relief. He angrily bade Jehoram apply to the prophets of his idolatrous father and mother, and assured him, that were it not for the sake of Jehoshaphat, he would shew him no regard. After his passion was allayed by the music of a minstrel, and the Holy Ghost fell on his calmed spirit, he assured them, that without either wind or rain, the ditches which he had ordered them to dig, should be filled with water for their refreshment. That very night the ditches were filled, and the people drank their fill. Soon after, a prophet's widow complained to him, that her husband's creditor intended to sell her two sons to pay himself. Elisha, informed of a small pot of oil in her house, so miraculously multiplied the oil, that it filled all the vessels she could borrow. This the prophet directed her to sell, and pay her debt, and live on the overplus. Being often at Shunem, a lady there kindly entertained him, and prepared a chamber for him. By prayer he obtained a child for his barren hostess, and afterwards restored him to life. When, during the famine, a young prophet at Gilgal had made pottage of wild gourds, an herb bitter in the highest degree, his fellow prophets no sooner tasted it, than they cried it was poison; but, by a little meal cast into the pot, Elisha removed the bitter taste, and noxious quality of the pottage. Much about the same time, he miraculously increased the virtue of 20 small barley loaves, that above an hundred persons ate to satisfaction, and left thereof, 2 Kings iii. and iv.

About *A. M.* 3110, Naaman, the Syrian general, came to him, to be healed of his leprosy. To humble the proud captain, Elisha would not so much as speak to him, or see him; but sent him out orders to wash himself seven times in Jordan. Finding this prescription, however ill taken at first, to be effectual, Naaman returned, and offered him large presents; but Elisha would have nothing. When Gehazi, his covetous servant, ran after the Syrian, and took from him two talents of silver, or about $ 3041 66, and two changes of raiment, God discovered the fraud to Elisha: he sharply rebuked Gehazi for it; and assured him, that the leprosy should

cleave to him and his family. Soon after, the young prophets went to cut wood on the banks of Jordan. One of them let his axe-head, which was borrowed, fall off into the deep current. Elisha, by putting a stick into the water near where it was, caused the axe-head to swim, and so it was recovered. As our prophet informed Jehoram of the snares which the Syrians, who then ravaged the country, laid for him, that he might escape them, Benhadad, informed hereof, sent a party to apprehend him; but a company of angels surrounded and protected him and his terrified servant. At his request, the Lord smote the Syrian troops with a partial blindness. Elisha then went up to them, and told them this was not the place where they could see the man they wanted, and offered to conduct them. He led them into the midst of Samaria, where, at his request, God opened their eyes. When they saw where they were, they expected nothing but death; but Elisha represented to king Jehoram, that it would be more inhuman to kill them than if they had surrendered themselves prisoners; and at the prophet's direction he gave them a refreshment, and sent them back to their master. This event deterred the Syrians from ravaging the land of Israel in small parties, 1 Kings v. and vi.

About *A. M.* 3114, when Benhadad had besieged Samaria, till the unclean head of an ass was sold for about $ 44 44, and a very small measure of *chick-pease*, if not *doves dung*, for about $ 2 66 cents, Jehoram, offended with Elisha, as if he had brought on this calamity, or, at least, that he did not relieve from it, sent a messenger to murder him; but the prophet, warned of God, ordered the door to be shut, till the king himself should come up. When he came, and desperately complained of the distress of the city, Elisha assured him, that ere 24 hours were ended, the plenty in Samaria should be such, that a SEAH, which is more than an *English peck, of fine flour, and two of barley, should be sold for less than half a crown. A certain lord present ridiculed the prophet, and averred it was impossible, unless God were to rain down corn from heaven. The prophet told him he should see that plenty, but never taste of it. It so happened; for that lord was trode to death in the gate, by the people who brought the spoil of the Syrian camp into the city, 2 Kings vi. and vii.

About *A. M.* 3119, Elisha went to Damascus, to declare Hazael king over Syria, as it seems Elijah had directed him. Hazael, then captain of the army, was sent to him with rich presents, to ask if Benhadad, who was sick, should recover. According to our reading, Elisha told Hazael, that Benhadad might recover, in respect of his disease, as it was not mortal, but nevertheless should die by another means: but the textual reading of the Hebrew is, *Thou shalt not certainly recover, for the Lord hath shewed me that he shall surely die.* He then broke out into tears, as he looked on Hazael, and told him, it was at the foresight of the miseries he would bring on the Israelites, when he should become king of Syria. About the same time, he sent a young prophet to anoint JEHU to be king over Israel, that he might cut off the idolatrous family of Ahab. About *A. M.* 3165, Elisha fell sick. Jehoash, the king of Israel, came to visit him, and wept to see the prophetic protector and support of the kingdom in a dying condition. He directed the king to take bow and arrows, and to shoot eastward, adding, that this was a presage of deliverance from the Syrian yoke, and of a glorious victory over them at Aphek. He then desired the king to smite *against* the ground with the other arrows. He did so three times, and stopped. The prophet chid the king with some fervour of passion, that he

did not smite the ground five or six times, that he might as often have defeated the Syrian troops, whereas now he should defeat them but thrice. Some time after Elisha died, and was buried; a dead body, being hastily thrown into his sepulchre, revived as soon as it touched his bones, 2 Kings viii. ix. and xiii.

Is Jesus the great antitype of this ancient prophet? How solemn was his call to his work! how large his furniture! and by what numerous miracles was his mission confirmed! Coming after the New Testament Elias, he was solemnly initiated on Jordan's bank. By death he divided the floods of wrath, and the Jordans of trouble. By his covenant of *salt*, he rectifies the bitter water, and barren soil of law-precepts and curses, and of multiplied afflictions. He makes streams of gospel-grace to break forth in the wilderness to perishing sinners. This barren world he makes a joyful mother of Christians, and these fruitful in good works. He muitiplies their oil of grace, till there be no more room to receive it. By his word he often revived the naturally dead, and to many such his death gave their discharge from their graves. By his prayers and death, what numbers he quickens of such as were dead in trespasses and sins! what multitudes of Gentiles he cures of the leprosy of sin, by a sevenfold washing in his blood! How he sweetens their bitter lot of temptations; raises their sinking spirits; and plentifully supplies them when famished! Is not he the strength, the *chariots and horsemen* of his church, who gives them their victories, and overturns the nations around, as tends to their good? How burning his zeal for God; and tender his compassion towards destitute, sorrowful, fainting, captive, and endangered men! How severe the resentment of Heaven against his injurers! his mockers are torn in pieces, while there is no deliverer; ministers, who, imitating Gehazi, preach for filthy lucre, infamously perish in their sin: such as attend his ordinances with malignant designs, are smitten with spiritual blindness: such as contemn his promised fulness, shall see it with their eyes, but never eat thereof. What vengeance to the uttermost came on Judas, who betrayed; on the Jews, who reviled, discredited, and persecuted him!

ELISHAH, the son of JAVAN. Probably his posterity peopled Eolia in Lesser Asia, and afterward the region of Elis, and Alisium in Peloponesus, now Morea in Greece. They traded with the Tyrians in purple, a great many of the purple fish being caught at the mouth of the river Eurotas, Gen. x. 4. 1 Chron. i. 7. Ezek. xxvii. 7.

ELIZAPHAN, ELZAPHAN, the son of Uzziel, and cousin of Moses. He was the chief director of the Kohathites in the wilderness, Numb. iii. 30. He, and his brother Mishael, at the direction of Moses, carried the dead bodies of Nadab and Abihu to their graves, Lev. x. 4. About 200 of his posterity attended, when David brought the ark of God to Jerusalem, 1 Chron. xv. 8.

ELKANAH. Sundry descendants of Korah, as well as others, were of this name; but the most noted is the son of Jehoram, the husband of HANNAH and Peninnah, and the father of Samuel, 1 Chron. vi. 26, 27, 34, 35, 36. 1 Sam. i.

ELLASAR; the name of the city or kingdom of Arioch, the confederate of CHEDORLAOMER; but whether it be the same with Thelassar in Mesopotamia, or, which is perhaps all one, with the canton of Elassar, which Ptolemy places in Arabia, or with Ellas in Hollow-Syria, we know not; but we believe few people in their wits will be of their mind, who make it Pontus, on the Euxine sea, Gen. xiv. 1.

ELM-TREE. The flower is of the form of a bell, consisting of one single leaf, with a great number of sta-

mina; the pistil rises from the bottom of it, and becomes a heart-shaped fruit, in whose centre is the seed.—This tree is very useful. Its timber is good; its bark, leaves, and juice, are medicinal, and cure burnings, &c. It may be propagated, either by layers or by seed. It has a surprisingly productive influence. One elm, in 100 years, will, at a moderate reckoning, produce 33,000,000 grains of seed: and an elm-stock of 20 feet, will be found to contain 15,840 millions of seed. Tournefort mentions four kinds of elm. The shadow of elms is good, and therefore the Israelites burnt incense to their idols under them, Hos. iv. 13.

ELNATHAN, the son of Achbor, and father of Nehushta, the wife of Jehoiakim. He was sent to bring back the prophet Urijah from Egypt, that he might be murdered; and he, without succeeding, supplicated Jehoiakim not to burn Jeremiah's roll, 2 Kings xxiv. 8. Jer. xxvi. 22. and xxxvi. 12.

ELON. (1.) A son of Zebulun, father of the Elonites, Numb. xxvi. 26. (2.) A judge of Israel descended of Zebulun; he governed his nation ten years, from about *A. M.* 2830 to 2840, and was buried at Aijalon, Judg. xii. 11, 12. (3.) Elon, or Elon-beth-hanan, a city of the Danites, Josh. xix. 43. 1 Kings iv. 9.

ELOQUENT; able to speak well, Exod. iv. 10.

ELUL; the sixth month of the Jewish sacred, and the 12th of their civil year; it answers to part of our August and September, and has 29 days. On the 17th day, the Jews fast for the disasters which happened at the return of the spies, Numb. xiv; on the 21st, or 22d, they feast in commemoration of their carriage of wood to the temple, to burn the sacrifices; on the 25th, they commemorate Nehemiah's dedication of the walls of Jerusalem, Neh. xii. 28.

To EMBALM dead bodies, is to take out their inwards, and fill the room thereof with odoriferous and drying spices and drugs. The *embalming* of dead bodies, appears to have had its original, as well as its highest perfection, among the Egyptians; but whether their want of access to bury their dead during the overflow of the Nile, or a regard to civil honour, or a fancy that the freshness of the body tended to detain the soul in it, chiefly prompted them hereto, we know not. The manner of embalming was this; when a person died, the corpse was carried to the coffin-maker, that he might prepare a fit coffin, with its upper side representing the body inclosed; and great men had their coffins painted, or embellished, according to their quality. The corpse was next carried to the embalmer, and the price of embalming settled with him: the highest was about £ 1333 33, the second about £ 444 44, and the lowest but a mere trifle. The corpse being extended on a table, on the ground, the designer marked the place to be cut, the dissector opened it with a sharp Ethiopian stone: through this incision they drew out all the inwards, save the kidneys and heart, and washed them with palm-wine, and other binding drugs: they then filled the belly with myrrh, cassia, and other spices, frankincense excepted. The brain was drawn out by the nose, with an iron-hook, and the skull filled with astringent drugs. The whole body was then anointed with oil of cedar, and with myrrh, and cinnamon, &c. for the space of thirty days. It was next put into salt, about forty days, Gen. l. 3. Afterward, it was wrapt in linen dipt in oil of myrrh, and rubbed with a certain gum, and delivered to the relations, who put it into the coffin, and either kept it in their own house, or in a tomb. By this embalming, they could preserve dead bodies for some thousands of years, as the mummies, or embalmed bodies of their ancients, do to this day attest.

The poor had oil of cedar infused by the fundament, and the body wrapt in salt of nitre: the oil preyed on the intestines, and when the oil was extracted, they came along with it dried, but not putrified. Some of the poorest did but cleanse the inside, by injecting a certain liquor, and then laid the body 70 days in nitre to dry it.—Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country, Gen. l. 2, 3, 26. The Jews embalmed their dead bodies, but perhaps their manner was very different from that of the Egyptians. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in linen, with an hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus; but Mary, and other holy women, had prepared ointment and spices for further embalming it, Matth. xxvii. 59. Luke xxiii. 56. John xix. 39, 40.

EMBOLDEN; to make bold and daring, 1 Cor. viii. 10. *What emboldeneth thee?* What substantial and solid reasons hast thou to render thee bold? Job xvi. 3.

EMBRACE; kindly to take into one's bosom, Gen. xxix. 13. To *embrace a son*, is to have a son of one's own to lie in the bosom, 2 Kings iv. 16. To *embrace rocks*, is gladly to betake one's self to them for shelter and residence, Job xxiv. 8. To *embrace dunghills*, is to be reduced to the deepest poverty, and basest servitude, or to have one's dead body thrown to the dogs, Lam. iv. 5.—Christ's *embracing* of his people with his right hand, imports his kind and gracious support and comforting of them, Song ii. 6. To *embrace promises*, is to trust in them with delight and pleasure, Heb. xi. 13. To *embrace* wisdom, is to receive Jesus and his truth into our heart, and take pleasure to follow him, Prov. iv. 8.

EMBROIDER; to work cloth with various colours, of needle-work, Exod. xxviii. 39. and xxxv. 35.

EMERALD; a precious stone of a deep green, and next in hardness to the RUBY. Emeralds are of different sizes, from the 16th part of an inch diameter, to the bigness of a walnut. Emeralds, roundish as pebble-stones, are the hardest and brightest, but seldom exceed the bigness of a pea: these of the pillar-like form, are most frequent and large. The emeralds of the East Indies are the finest, and only genuine ones, second in lustre to the diamond, and are the most beautiful of all the gems. The American emeralds are of the hardness of the garnet, and the European are still softer. Emeralds lose their colour in the fire, and become undistinguishable from the white sapphire. That their green colour refreshes and strengthens the eyes is credible; but that the hanging of them about people's necks prevents the falling-sickness or restores the memory, seems but an idle fancy. The emerald was the fourth foundation in the new Jerusalem, and perhaps the fourth in the high priest's breastplate, Rev. xxi. 19. Exod. xxviii. 18. The king of Tyre had his robes hung thick with them; and his subjects traded in them with the Syrians, who probably had them from India or the south of Persia, Ezek. xxviii. 13. and xxvii. 16. But perhaps the NOPHECH signifies rather the ruby or carbuncle. The rainbow of the new covenant is *like unto an emerald*; is ever precious, beautiful, and refreshful to the saints, Rev. iv. 3.*

EMERODS; a flux of blood from the vessels about the fundament.—

* Mr. Bruce informs us that he made an excursion to the island of *emeralds* in the Red sea, and endeavours to shew that there never were any *emeralds* but what come from America, and that those said to have been found in the East Indies were imported from that continent. The best *emeralds* of the western continent come from *Peru*, and are called *oriental* by the jewellers: some are found in Europe, principally in the dutchy of Silesia in Germany.

When these vessels swell, but discharge no blood, it is called the blind piles. According to our version, the inhabitants of Ashdod, Gath, and Ekron, were afflicted with emerods, because they detained the ark of God among them: and when they sent it back, they sent five golden emerods as part of their atonement, 1 Sam. v. and vi. But though it is certain, God smote these Philistines in their *hinder parts*, Psal. lxxviii. 66; yet some think this distemper was not the emerods, but a bloody flux; others, a procidentia anus; others, a cancer, or something venereal.

EMIMS; the ancient inhabitants of the land of Canaan, towards the east and north-east of the Dead sea.—They were probably descended of Ham, and were very numerous, gigantic, and warlike. Chedorlaomer gave them a terrible defeat at Shave Kirjathaim, Gen. xiv. 5. Josh. xiii. 19—21. It seems, ANAH the Horite also attacked a body of them, and cut them off, Gen. xxxvi. 24. The Moabites cut off the most of them, and incorporated with the rest; but seized on their whole country, Deut. ii. 10, 11.

EMINENT; noted; standing out above others, Job xxii. † 8. The Jews' *eminent place*, or *brothel-house*, signifies the high-places where they worshipped their idols, Ezek. xvi. 39.

EMMANUEL, or IMMANUEL, a name given to our Saviour, signifying, that he is *God with us*, in our nature, and on our side, Isa. vii. 14. and viii. 8. Matth. i. 23.

EMMAUS; a village about eight miles westward of Jerusalem. To this Cleophas and another disciple were going when Christ met them; here he supped with them, and made himself known to them, Luke xxiv. 13—32. Here were hot baths, the medicinal virtue of which was pretended to have been given them by Christ's washing his feet in them: but Julian the apostate, from hatred to our Saviour, caused them to be stopped.—There was a city, called Emmaus, near Lydda, and about 22 miles north-west from Jerusalem. It was afterwards called Nicapolis. Another near Tiberias. All the three seem to have received their name from their *hot baths*.

EMMOR. See SHECHEM.

EMPIRE; a large dominion, including various kingdoms and principalities. Such were the Assyrian, Chaldean, Persian, Grecian, Roman, Parthian, Arabian, Mexican, and Peruvian states in ancient times; and such are the German, Russian, Turkish, Persian, Mogul, Chinese, and Japanese, and Moorish, and Ethiopian, at present; if we may not add, the French, Spanish, and British, Esth. i. 20.

EMPTY. A vessel, brook, or pit, is *empty*, when there is nothing in it, Judg. vii. 16. A city, land, or earth, is *empty*, when without inhabitants, Nah. ii. 10. Isa. xxiv. 3. Persons are *empty*, when they are poor, without wealth, Ruth i. 21; without reward, Gen. xxxi. 42; without an offering, Exod. xxiii. 15. 1 Sam. vi. 3; and in fine, without any thing good, Luke i. 53. Ruth iii. 17. To *empty*, is to pour out, Zech. iv. 12; or to take forth, Gen. xliii. 35. Moab had not been *emptied from vessel to vessel*; they had not been tossed from place to place, nor had their condition been changed, as that of the Jews had been, Jer. xlviii. 11. The Medes and Chaldeans are called *emptiers*, because they drained Nineveh of its inhabitants, power, wealth, and glory, Nah. ii. 2.

EMULATION. (1.) A striving to do more than others, in what is holy, just, and good, Rom. xi. 14. (2.) A striving to exceed others in carnal favour, honour, or power, Gal. v. 20.

ENCAMP; to fix, or lodge in a CAMP, Exod. xiv. 2. Psal. xxxiv. 7. and liii. 5.

ENCOUNTER; to provoke to a dispute; or sustain it with one, Acts xvii. 18.

ENCOURAGE; to render one hearty, hopeful, cheerful, and ready for acting. Moses *encouraged* Joshua, by laying before him the goodness of his work, his supernatural assistance, and undoubted success, Deut. i. 28. David *encouraged* himself in the Lord, when his warriors threatened to stone him; he considered his former kind and wonderful interposals for him, his continued power, wisdom, and mercy, and his faithful promise, and gracious relations to him, 1 Sam. xxx. 6.

ENCRATITES, in church history, heretics who appeared towards the end of the second century: they were called *Encratites*, or *Continentes*, because they gloried in abstaining from marriage and the use of wine and animal food. *Ency.*

END. (1.) The utmost bound, or part of a thing, Jer. xli. 12. (2.) The last part of a period of time, Matth. xxviii. 1. (3.) The last part of what is designed in an action; or the last tendency and use of it, Luke xxii. 37. 2 Cor. ii. 9. Rom. vi. 21. The *end thereof shall be with a flood*, the final destruction of the Jewish nation shall be brought about with terrible and overwhelming judgments, Dan. ix. 26. *He setteth an end to darkness, and searcheth out all perfection, the stones of darkness, and the shadow of death.* The miner, by penetrating into the bowels of the earth, brings his candle, or the light of day, where nothing but darkness was before; and he diligently searcheth for metal among stones long hid in thick darkness, Job xxviii. 3. The *end* of all flesh is come before me; that is, their final period hasteneth over; I will utterly destroy them, Gen. vi. 13. An *end is come upon the four corners of the land*; final ruin and desolation just come on the whole country, Ezek. vii. 2. Jesus Christ is the *ending*, he continues for ever, and is the perfector and scope of all things, Rev. xxi. 6. He is *the end* of the law for righteousness; the law was given, to cause men to seek righteousness in him: he perfected the ceremonial law, as he was the scope and substance of all its types, and therefore abolished it; through his obedience and death, he fulfilled the moral law, in its precepts and penalty; and in him, as their righteousness, believers enjoy whatever the law, as a covenant, can demand from them, Rom. x. 4. He is the *end* of the conversation of gospel-ministers; he is the scope and substance of all their ministrations; and in all they do, they ought to aim at the advancement of his glory, Heb. xiii. 7. The *end* of the saints' faith, is what is exhibited in the promise, and they trust to obtain even the eternal salvation of their souls, 1 Pet. i. 9. An oath is the *end of strife*, as no further enquiry is to be made in a cause, but all parties concerned are to rest satisfied with the determination made by an oath, Heb. vi. 16.

ENDOR; a city of the western half-tribe of Manesseh, about 4 miles south-east of mount Tabor. Near to it, Jabin's host were routed by Barak, Psal. lxxxiii. 11. And here dwelt the witch whom Saul consulted just before his fatal defeat at Gilboa, 1 Sam. xxviii. 7. It was a considerable place about 300 years after Christ.

ENDOW; to give a dowry, Exod. xxii. 16. To be *endued* with the Holy Ghost, is to have the possession of him, in his person and influences, particularly such as are miraculous, Luke xxiv. 49.

ENDURE; to continue; to bear with. To *endure*, referred to God; denotes his constancy, perpetual continuance in being, life, and greatness, Psal. ix. 7; or his bearing with persons, in his long-suffering patience, Rom. ix. 22. Referred to men; it signifies, (1.) To bear up under the exercise of the duties of an office, Exod. xviii. 23; or under any thing that fatigues and presses one, Gen. xxxiii. 14. Job xxxi. 23. (2.) To bear affliction, especially for Christ, with a sensible, calm, and affectionate

complacency in the will of God, Heb. xii. 7. 2 Tim. iii. 11. The saints *endure* to the end, they persevere in their holy profession and practice, notwithstanding manifold opposition and trouble, Matth. xxiv. 13. Antichristians, and other wicked persons, will not endure sound doctrine; they dislike it, they reproach it, persecute it, and endeavour to banish it from them, 2 Tim. iv. 3.

ENEGLAIM. The word HHEN, or EN, so often prefixed to the names of places, signifies a well; and it seems these places were so called, because of some noted well there.—Perhaps Eneglaim is the same as Eglaim, or Agallim; which was on the east side of the Dead sea, about eight miles north from Ar, and opposite to Engedi. *Fishers on the Dead sea from Engedi, even to Eneglaim*, may signify, ministers labouring in the work of the gospel, from one end of the world to another, Ezek. xlvii. 10.

ENEMY, or FOE; one who hates us, and seeks our hurt, Exod. xxiii. 4. God becomes mens *enemy*, when he pursues them with his wrathful judgments, 1 Sam. xxviii. 16. Job supposed him an *enemy*, when he grievously afflicted him, Job xxxiii. 10. Wicked men count faithful teachers their *enemies*, imagining they act from hatred, in reproving and opposing their wicked ways, 1 Kings xxi. 20. Gal. iv. 16. Satan is an *enemy* to God and his creatures; he hates them, and seeks their dishonour and ruin, Matth. xiii. 25, 28. Wicked men are *enemies* to God; they hate him with their whole heart, do what in them lies to dishonour his name, and ruin his interest, Rom. v. 10.—The Philistines, Syrians, Moabites, &c. were the *enemies* of Israel, as they rose in arms to oppose, hurt, and destroy them, 1 Sam. ii. 32. 2 Sam. xxii. 38. Death is called an *enemy*; it really ruins the wicked, it terrifies the saints, and for a while detains their body from the heavenly glory, 1 Cor. xv. 26.

ENGAGE; to bind by promise. How delightful a wonder, that God's Son *engaged* his heart, or pledged his soul, that he would approach to an offended God, in the room of us sinful men, in order to obey the broken law, and satisfy justice for us! Jer. xxx. 21.

ENGEDI, or ENGADDI; otherwise called, Hazazon-tamar, because of the multitude of palm-trees around. It lay about 37 1-2 miles south-east of Jerusalem; south of Jericho, between which and it, was a delightful valley; and near the north-west shore of the Dead sea; though others place it near the south-west. It abounded with excellent vineyards, where grew gopher, and palm-trees, Song i. 14. This was perhaps the *city of palm-trees*, taken by the Moabites and Amalekites, Judg. iii. 13. It was very early built, and possessed by the Amorites, and pillaged by Chedorlaomer, Gen. xiv. 7. It was given to the tribe of Judah, Josh. xv. 62.—Here David, in his exile under Saul, dwelt for a time in strong-holds, 1 Sam. xxiv. 1. Here the allied army of Ammonites, Moabites, &c. who came against Jehoshaphat, encamped, 2 Chron. xx. 2.

ENGINES; warlike instruments for throwing stones, battering down walls, &c. 2 Chron. xxvi. 15. Ezek. xxvi. 9.

ENGRAVE, GRAVE; (1.) To cut letters or figures in stone, 2 Cor. iii. 7. The *engraving* of the names of the twelve tribes, in the stones of the high-priest's shoulder and breastplate, imported, Christ's perpetual remembrance, esteem, and support of his people, and the impossibility of their separation from him, Exod. xxviii. 11. and xxxix. 14. God's *engraving* the *graving* of the choice stone, may denote, his conferring on Christ every saving office, his preparing for him an human nature, adorned with all gracious excellencies, and his inflicting on him the deep penetrating strokes of his wrath, Zech. iii. 9.—

So the saints are *graven* on the palms of God's hands; he perpetually thinks of, cares for, and does them good, Isa. xlix. 16. (2.) To grave, Exod. xx. 4.*

ENHAKKORE, *the well of him that cried;* the name of the well which was miraculously opened, to allay the excessive thirst which Samson had contracted, in slaying a thousand of the Philistines with the jaw-bone of an ass. Our English version insinuates, that this well was opened in the jaw-bone; but how it could then have continued in after ages, we know not. As the word LEHI signifies the place where he was, as well as a *jaw-bone*, is it not more natural to suppose, that the well was opened in a hollow spot in it, rather than in a hollow place of the jaw-bone? Judg. xv. 9—19.

ENJOY; (1.) To possess with pleasure, Josh. i. 15. (2.) To have in abundance, Heb. xi. 25. The land of Canaan *enjoyed* her Sabbaths, when it lay untilled for want of inhabitants, Lev. xxvi. 34. God's elect *long enjoy* the work of their hands, when they receive a long continued happiness on earth, and everlasting blessedness in heaven, as the gracious reward of their good works, Isa. lxv. 22.

ENLARGE; to render more wide and extensive. *Enlarging of borders*, or *coasts*, imports conquest of more territory to dwell in, Deut. xii. 20. and xix. 8. To *enlarge nations*, is to grant them deliverance, liberty, happiness, and increase of numbers, territory, or wealth, Esth. iv. 14. Job xii. 23. Deut. xxxiii. 20. *Enlargement of heart*, imports loosing of spiritual bands, fulness of inward joy, Psalm cxix. 32; or extensive love, care, and joy, 2 Cor. vi. 11. *Enlargement of mouth*, imports readiness to answer reproaches, and pour forth praise to God for his kindness, 1 Sam. ii. 1. God *enlargeth one* in trouble, or *enlargeth their steps*, when he

* Engraving is an art, for the greatest part, of modern invention, having its rise no earlier than the middle of the 15th century. The ancients, it is true, practised engraving on precious stones and crystals with very good success; and there are still many of their works remaining equal to any of the productions of the later ages. But the art of engraving on plates and blocks of wood, to afford prints or impressions, was not known till after the invention of painting in oil. The first impressions on paper were taken from carved wooden blocks; and for this invention it appears that we are indebted to the briefmalers, or makers of playing-cards, who practised the art in Germany about the beginning of the 15th century. From the same source may perhaps be traced the first idea of moveable types, which appeared not many years after; for these briefmalers did not entirely confine themselves to the printing and painting of cards, but produced also subjects of a more devout nature; many of which, taken from holy writ, are still preserved in different libraries in Germany, with the explanatory text facing the figures; the whole engraved in wood. In this manner they even formed a species of books; such as *Historia Sancti Johannis, ejusque Visiones Apocalypticæ; Historia Veteris & Novi Testamenti*, known by the name of the *Poor Man's Bible*. These short mementos were printed on one side; and two of them being pasted together, had the appearance of a single leaf. The earliest date on any of these wooden cuts is 1423. The subject is *St. Christopher carrying the Infant Jesus over the Red Sea*, preserved in a convent at Buxheim near Memmengen. It is of a folio size, illuminated in the same manner as the playing-cards; and at the bottom is this inscription, *Christaferi faciem die quicunque tueris. Illa nempe die morte mala non morieris. Millessimo CCCC° XX° tertio.*

In Germany, about the year 1450, prints from engraved *copper* first made their appearance. The only prints that are known to be Stoltzhirs', and Martin Schoen's his scholar, are a set of the seven planets, and an Almanack by way of frontispiece; on which are directions for finding Easter from the year 1465 to 1517 inclusive; and they are thought to have been engraved but four years later than the Italians lay any claim to the invention of this art; so that it is probable that engraving was known in Germany 10 years at least before it was practised in Italy.—The three first Italian *engravers* are, Finiguerra, Boticelli and Baldini. *Ency.*

grants them remarkable deliverance and liberty, to go where they please, Psal. iv. 1. and xviii. 36. He *enlargeth* Japheth, in giving him a numerous posterity, and a very extensive territory, *viz.* the north half of Asia, all Europe, and almost all America, to dwell in; or the word may be rendered, God shall *persuade* Japheth: by the preaching of the gospel, a multitude of his posterity have been, or shall be turned to Christ, Gen. ix. 26. Hell's *enlarging itself*, imports, that the grave, the state of the dead, and even the regions of the damned, should quickly receive multitudes of the sinful Jews, Isa. v. 14.

ENLIGHTEN; to give light to. God *enlightens* his people's darkness, when he frees them from trouble, grants them prosperity, and gives them knowledge and joy, Psal. xviii. 28. He *enlightens* their eyes, when, by his word and Spirit, he savingly teaches them his truth, and shews them his glory, Psal. xiii. and xix. 8. Eph. i. 18. Hypocrites are *enlightened*, with the speculative knowledge of divine truth, and the noted, though not saving influences of the Holy Ghost; and have sometimes his peculiar gifts of prophecy, &c. Heb. vi. 4.

ENMITY; very bitter, deep rooted, irreconcileable hatred and variance. Such a constant enmity there is between Christ and his followers, and Satan and his: nay, there is some such enmity between mankind and some serpents, Gen. iii. 15. Friendship with this world, in its wicked members and lusts, is *enmity with God;* is opposite to the love of him, and amounts to a fixed exertion of ourselves to dishonour and abuse him, James iv. 4. 1 John ii. 15, 16. The carnal mind, or minding of fleshly and sinful things, is *enmity against God;* is opposite to his nature and will in the highest degree; and though it may be removed, cannot be reconciled to him, nor he to it, Rom. viii. 7, 8. The ceremonial law is called *enmity;* it marked God's enmity at sin, by demanding atonement for it; it occasioned mens enmity against God, by its burdensome services; and was an accidental source of standing variance between Jews and Gentiles: or perhaps the *enmity* here meant, is the state of variance between God and men, whereby he justly loathed and hated them as sinful, and condemned them to punishment; and they wickedly hated him for his excellency and goodness: both are slain and abolished by the death of Christ, Eph. ii. 15, 16.

ENOCH. (1.) A son of Cain, after whose name his father called the city which he built, in the land of Nod, eastward of Eden, where we find the city Anuchtha, and where Pliny and Ptolemy place the Henochii: but perhaps these names sprung from the following, (2.) Enoch, the son of Jared, and the father of Methuselah. While he reared his family, begetting and educating a vast number of children, he maintained a most holy life, living by faith, walking with God in sweet fellowship with him, and eminent conformity to him. To honour and reward such a conversation, God not only testified his delight in him while he lived, but after he was 365 years of age, translated him to heaven, soul and body, without tasting of death. That he wrote any thing, does not appear; but he prophesied of the last judgment, that the Lord would come with ten thousands of his saints or angels, to convince the wicked of their hard speeches, and ungodly deeds, and punish them on account thereof. This prophecy Jude might have conveyed to him by tradition, and the Holy Ghost assured him it was genuine, Gen. v. 18—24. Heb. xi. 5. Jude 14, 15. The eastern writers, Arabic and Persian, make a great ado about the prophet Enoch, or Edris, as they call him. They tell us, he received 30 volumes from heaven, filled with mysterious science. There is a book ascribed to him, but it is

certain it was none of his; but was written either by a fanciful Jew before the coming of Christ; or by a foolish Christian soon after. For about 1000 years it was buried in oblivion, till Joseph Scaliger, about 200 years ago, recovered part of it. It stupidly maintains, that before the flood, the angels seeing the beautiful daughters of men, took them in marriage, begat on them the ancient giants, and introduced idolatry, astrology, and other unlawful arts, into the world.

Was our Saviour prefigured by Enoch the son of Jared? He is *dedicated*, in a peculiar manner, to the service of God. He did always the things that pleased his Father, and twice was attested of God, as his beloved Son, in whom he was well pleased. First in order of dignity and influence, he entered the heavenly mansions, without tasting of corruption. As our great Prophet, he foretold the last judgment, and the ruin of the wicked generation of Judah. Scarce were his Jewish seed, according to the Spirit, removed by death, or fled from their country, when wrath came upon that nation to the uttermost: nor shall his whole chosen seed be sooner ripe for the mansions of eternal bliss, than the floods of unmixed and endless misery shall overwhelm the world of the ungodly.

ENON; a place where John baptized, because there were many springs or rivulets of water there. It was between Salim and Jordan, about eight miles south from Bethshan, and 53 north-east of Jerusalem, John iii. 23.

ENOSH, the son of Seth, and father of Cainan, was born *A. M.* 235. His name imports the sense his father had of the *misery* of mankind by reason of sin. In his days men *began to call on the name of the Lord, i. e.* such as detested the wicked progeny of Cain, formed themselves into public worshipping societies. Perhaps too, before his death, *A. M.* 1140, the descendants of Seth began to *profane the name of the Lord*, intermarrying with the offspring of Cain, Gen. iv. 26. and v. 9—11. and vi. 1, 2.

ENQUIRE; to SEARCH, ask, Psal. xxvii. 4. Acts ix. 11. Gen. xxiv. 57. God's *enquiry* after mens iniquity, imports his bringing it to light, and punishing for it, Job x. 6. Mens *enquiring of God*, imports their asking his mind by his priests or prophets, or immediately from himself, what they should do, or that he would grant what they need, 1 Kings xxii. 5. Gen. xxv. 22. Ezek. xxxvi. 37. To *enquire after God*, is to pray to him, Psal. lxxviii. 34. To *make enquiry after vows*, is to consider how the vow may be eluded and broken, Prov. xx. 25.

ENROGEL; the *fuller's fountain*. It seems to have been either the Dragon-well, or the King's-well; or rather the fountain of Shiloah, a little to the south-west of the city of David, and without the fountain-gate. Possibly it was in, or beside, the fuller's field, in which was the conduit of the upper pool, Josh. xv. 7. Isa. vii. 3. Here Ahimaaz and Jonathan hid themselves, to get information of Absalom's counsels against his father, 2 Sam. xvii. 17; and near to it Adonijah feasted Abiathar, Joab, and the rest of his assistants in the usurpation, 1 Kings i. 9. Some place Enrogel on the east of Jerusalem, near the foot of mount Zion, and then it is probably the same with the pool of Siloam.

ENSIGN. See BANNER.

ENSNARE; to bring into a snare, into sin, imprisonment, bondage, distress, Job xxxiv. 30.

ENSUE; to follow after with great earnestness, 1 Pet. iii. 11.

ENTER; to go within, Matt. vi. 6. God *enters into judgment* with men, when in wrath he calls them to account, and sentences them to bear the due punishment of their sins, Psalm cxliii. 2. Our cries *enter into his ears*, when he graciously accepts our

suits, and grants what we request, or regards what we cry about, 2 Sam. xxii. 7. James v. 4. To *enter into covenant*, is to come under the solemn obligations thereof; to make it by binding ourselves, Deut. xxix. 12. To *enter at the strait gate*, and into the kingdom of God, is, by receiving Jesus Christ as our Saviour, door and way to happiness, to become members of God's spiritual family and kingdom in heaven and earth, Matt. vii. 13. John iii. 5. To *enter into joy, peace*, or *rest*, is to begin the noted, or the full possession thereof, Matth. xxv. 21. Isa. lvii. 2. Heb. iv. 3. To *enter into other mens labours*, is to enjoy the fruit of them, John iv. 38. A fool's *lips enter into contention*, his words stir up strife; in his talk he meddles with strife not pertaining to him, Prov. xviii. 6. Reproof *enters* into a wise man; it penetrates to his heart, and hath a mighty effect upon him, Prov. xvii. 10. No man was able to *enter* into the temple, till the seven plagues were fulfilled. During Antichrist's ruin, none shall be able to hurt the church, none shall dare to pray for Antichrist; nor even fully understand the manner of his destruction till it be finished, Rev. xv. 18.

ENTRANCE, ENTERING, is, (1.) The act of coming in, or to, 1 Thess. ii. 1. (2.) The passage whereby one enters into a city, &c. Judg. i. 24, 25. The *entrance* of God's word gives light; the first effectual application of it to the heart makes wise unto salvation, Psal. cxix. 130.

ENTICE; cunningly to persuade and move one to what is sinful or hazardous. Satan *enticed* Ahab to go up and fall at Ramoth-Gilead, by making the false prophets promise him victory, 2 Chron. xviii. 20. Whoremongers *entice* virgins, with promises of reward, and hopes of secrecy, in uncleanness, Exod. xxii. 16. Our lusts *entice* to sin, from hopes of profit, pleasure, or honour, by means of it, Jam. i. 14. Outward objects *entice* to sin, as they are occasions of tempting our evil hearts to it, Job xxxi. 26, 27. False teachers, pretended friends, and wicked companions, *entice*; by their fair speeches and guileful example, they persuade us to embrace error, commit sin, or rush on snares, Col. ii. 4. *Enticing words* of man's wisdom, are such as please the ear and fancy of hearers, but lead away the heart from a regard to the true matter and scope of divine truth, 1 Cor. ii. 4. Col. ii. 4.

ENTIRE. (1.) Whole, complete, Amos i. 6. (2.) Faultless; upright and exact in every point and quality, Jam. i. 4.

ENVY, is an affection of the heart, whereby we fret and grudge at the grace, honour, or prosperity of our neighbour. So Rachel *envied* her sister Leah, because of her fruitfulness, Gen. xxxi. 1. Joseph's brethren *envied* him, because his father loved him, Gen. xxxvii. 11. The Jews *envied* Paul and Barnabas, because they preached the gospel of Christ, Acts xiii. 4, 5. Some preached Christ *out of envy* and strife, from discontent at the high honours of the apostle Paul, and in order to vex his spirit, and diminish his reputation, Phil. i. 15.—*Envy* is more dangerous than open outrageous anger and fury, as it is more abiding, and will make a man turn himself into every shape, to undo his neighbour, Prov. xxvii. 4. It is often pointed against the most excellent and useful works, Eccl. iv. 4. It is its own punishment, is *rottenness* to the bones, and slays the silly one; it stops the blessings of Heaven, and torments the soul where it dwells, even unto death, Prov. xiv. 30. Job v. 2. The spirit that is in us *lusteth to* or *against envy*; our natural corruption powerfully inclines us to envy; and the indwelling Spirit of God carries out the saints to oppose and strive against it, Jam. iv. 5.

EPAPHRAS; a native of Colosse, and a faithful and laborious preacher among the inhabitants thereof, and by

whose means many of them were converted to Christ. When Paul was at Rome, Epaphras went from Phrygia to see him, and was some time his fellow-prisoner. Understanding, that, in his absence, false teachers had much corrupted and troubled his Colossian hearers, he represented the case to Paul, who, directed of God, wrote a letter to rectify these disorders. It is said, he suffered martyrdom at Colosse, Col. i. 7. and iv. 12.

EPAPHRODITUS; a noted preacher of the Christian faith at Philippi. He was sent by the believers there, with a supply of money to Paul, when a prisoner at Rome, and otherwise to assist him to the utmost of his power. He executed his commission with such care and zeal, that he brought on himself an indisposition, which threatened his life; but being mercifully recovered, he went quickly home, as he had heard the Philippians were extremely concerned for him, and he carried along with him Paul's epistle to that church, Phil. ii. 25. and vi. 18.

EPHAH. (1.) The eldest son of Midian: he gave his name to a city or country on the south-east of the Dead sea where Ptolemy mentions a city called Ippos; this place abounded with camels and dromedaries, Gen. xxv. 4. Isa. lx. 6. (2.) A measure of capacity among the Jews. It seems to have been the same as the BATH.

EPHER; the second son of Midian, 1 Chron. i. 33. Whether any of his posterity peopled the isle of Urphe in the Red sea, or Orpha in Diarbek is uncertain. Polyhistor and Cleodemus say that he conquered Lybia, and called it *Africa*; and it is said, Hercules accompanied him in that expedition.

EPHESUS; anciently one of the most famous cities of Lesser Asia. It is said to have been built by Ephesus an Amazon lady, or by Androclus the son of Codrus king of Athens, as early as the days of David, or according to others much earlier. It was situated on the river Cayster, about 23 miles north of Miletus, and 63 west of Laodicea: and among the Heathens was chiefly famed for a magnificent temple of Diana. It is said to have been 425 feet long, 220 broad; its roof supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. The plan of this temple was contrived by one Ctesiphon; and though it was built at the common expence of proconsular Asia, it was 220 years, if not more, in finishing. It was seven times set on fire. About 360 before the birth of our Saviour, one Erostratus, despairing of rendering himself famous by any thing good, burnt it, that he might render himself famous for evil. It was however rebuilt. Soon after, Lysimachus rebuilt the whole city in a more convenient place, and nearer to the temple. Before the time of Alexander, Ephesus had kings of her own. It was taken by Antiochus the Great, of Syria. After it fell into the hands of the Romans, the inhabitants revolted to Mithridates king of Pontus; and, on that account, were pillaged and terribly taxed by Sylla, the Roman general. It was destroyed by an earthquake, *A. M.* 19, but quickly rebuilt. It suffered exceedingly in its various seiges, and captures, by the Saracens, Tartars and Turks, and is now dwindled into a ruinous village, of about 40 or 50 houses, and an old castle.

The Ephesians were anciently noted for sorcery, magic, astrology, and the rest of the black arts, as well as for luxury, and its attendant evils: they were mad on idolatry, especially the worship of Diana. When Paul came here at the first, he staid only a few days, but Apollos preached here about the same time. Some months after, Paul returned, and preached three years with remarkable success. Some Jewish vagabonds, the sons of Sheva, took upon them to exorcise evil spirits, from the possessed, in the

name of Jesus; but the possessed person, instigated by the dæmon, attacked them, and drove them out of the house naked. Both Jews and Greeks were affrighted by this accident; and vast numbers of Ephesians, who had dealt in sorcery, brought their magical books, and others of that kind, together, and publicly burnt them to the value of 50,000 pieces of silver; which, if understood of Attic drachms, amounted to $ 6,944 44; but if understood of Jewish shekels, amounted nearly to $ 27,777 77. Not long after this, DEMETRIUS raised the mob against Paul and his fellow preachers. Paul then departed, and left Timothy to settle the affairs of this church. Some years after, in his last journey to Jerusalem, Paul called the elders of this church to Miletus, and after giving them several weighty charges and directions, he took a solemn farewell of them. About five or six years after, Paul, then prisoner at Rome, wrote the Christians here a most sublime and useful epistle. After congratulating their stedfastness in the faith, wishing them a variety of spiritual blessings, and exhibiting to them the astonishing grace of God, that shone forth in their election, justification, adoption, illumination, regeneration, bold access to God, inhabitation of his Spirit, freedom from Heathenish idolatry, and Jewish ceremonies, knowledge of Christ's love, and assured title to be filled with all the fulness of God, he exhorts them to the study of Christian unity, mortification of sin, universal holiness, honesty, meekness, love, relative duties, and spiritual warfare with Satan and his agents, Acts xviii. and xix. Eph. i—vi.

About thirty years after, Christ directed a missive to them by John the apostle, commending the diligence, patience, and fidelity of their pastors, but reproving their decay of Christian love, and threatening to take the gospel from them, except they repented. A Christian church, however, continued here six hundred years more; since which, the wickedness and ravage of the Mahometans have so exceedingly defaced it, that it often scarce deserved the name of a church. A few of its present inhabitants still pretend to be Christians of the Greek church.

EPHES-DAMMIM, or PAS-DAMMIM; a place between Shochoh and Azekah, it seems, on the west of the valley of Elah. Here the Philistines encamped when Goliath insulted the Hebrew host, 1 Sam. xvii. 1, 2, 19; here they again assembled after David's coronation, when Eleazar and Shammah made such terrible slaughter of their troops, 1 Chron. xi. 13, 14.

EPHOD; a short upper garment worn by the Hebrew priests, somewhat in the form of our women's short gowns, if without sleeves. That for the common priests was of plain linen, 1 Sam. xxii. 18. That for the high-priest, was a rich robe of fine twined linen, or cotton, embroidered with gold, blue, purple, and scarlet. On its two shoulder-pieces, whereby it was fixed above, were two precious stones, in each of which were engraven six names of the tribes of Israel. On that part of it, which crossed his breast, was fastened the breastplate of Judgment by means of the Urim and Thummim, in which the Lord revealed his mind to his people; below which, the ephod was fastened on the priest's body with a curious girdle, Exod. xxviii. [The name Ephod is sometimes to be understood as comprehending the breastplate, 1 Sam. xxx. 1.] Did this ephod signify the humanity, mediatorial office, and righteousness of our Redeemer? Sometimes persons not in the office of priests, when ministering about holy things, wore ephods: Samuel, when a child, and David, when attending the ark to Jerusalem, had on a *linen ephod*, 1 Sam. ii. 18. 2 Sam. vi. 14. What Gideon intended by his costly *ephod*, whether he inadvertently fram-

ed it, as a memorial of his victories; or whether, having been once appointed to offer sacrifice, he imagined himself a kind of priest, and made it for consulting the mind of God we know not; but it is certain the Hebrews idolatrously adored it, Judg. viii. 27. A little before the destruction of Jerusalem, king Agrippa permitted the Levites to wear a linen ephod, but, for about 1700 years past, this nation hath been without ephod, and every other badge of the peculiar people of God, Hos. iii. 5.

EPHRAIM, the younger son of Joseph, born about *A. M.* 2293. Joseph presented him and his brother Manasseh to Jacob his father when dying that he might give them his blessing. To mark, that Ephraim's tribe should be most numerous and powerful, Jacob crossed his hands, laying the right hand on the head of Ephraim, and the left on the head of Manasseh: nor would the patriarch change his hands; and gave for his reason, his certain knowledge, that though Manasseh's tribe should be great and numerous, yet that of Ephraim should be much more so, Gen. xlviii. 8—22. His sons Shuthelah, Becher, and Tahan or Tahath, were heads of numerous families, Numb. xxvi. 35, 36. He had other sons, *viz.* Zabad, Ezer, and Elead, Bered and Eladah; the first three of whom, together with Shuthelah were murdered by the Philistines of Gath, as they attempted to defend their herds of cattle from these robbers. He was extremely grieved for the loss of his children; and happening to have a son born to him about that time, he called the child *Beriah*, to mark, that it went *evil* with his house. He had also a daughter, whose posterity built the two Bethhorons and Uzzensherah, 1 Chron. vii. 20—27.

When the Ephraimites came out of Egypt, they amounted to 40,500; but they decreased 8000 in the wilderness. Elishama the son of Ammihud was their chief prince and captain, Joshua the son of Nun their spy, Kemuel the son of Shiphtan their agent for the division of the land, Numb. ii. 18, 19. and xxvi. 37. and xiii. 8. and xxxiv. 24. They, together with the Manassites and Benjamites, encamped behind the tabernacle, marched behind the ark; and so God is said to lead Joseph like a flock, and to shew himself in the view of these tribes, Numb. ii. 18—24. and x. 21—24. Psal. lxxx. 1, 2. When Joshua became head of the Israelites, and conquered Canaan, he, according to the direction of God by the lot, assigned his own tribe their inheritance in the very heart of the promised land, where that portion of ground lay which Jacob first bought from Hamor, and afterwards forcibly wrested from the Amorites, Gen. xlviii. 21.. They and their brethren of Manasseh remonstrated, that their territory was too narrow; but he refused to add any thing to it, and encouraged them to expel the Canaanites from their hill-country. They took his advice; and obliging a citizen to be their dictator, took Bethel, slew its inhabitants, and possessed it themselves; but they expelled not the inhabitants of Gezer, and the villages around, Judg. i. 22—29. When Deborah, a prophetess of this tribe, judged Israel, and levied war against Jabin, a body of the Ephraimites were detached to attack the Amalekites, who it seems were marching to ravage the south country of Israel, or to join Sisera. When Gideon defeated the armies of Midian, the Ephraimites proudly chid him, because he had not more early called them to his assistance: but he pacified them with soft words, representing that their apprehending of Oreb and Zeeb, chief princes, and killing so vast a number of fugitives, was more important and honourable than his whole victory. When Jephthah levied an army against the Ammonites, he invited the Ephraimites to join him, but they declined it. When, without their aid, he had routed the

enemy, vast numbers of them crossed the Jordan, and rudely abused his troops as a parcel of vagabonds, and threatened to burn his house on him. Provoked with such ungenerous abuse, he and his troops fell upon them, and put them to flight; and taking the passages of Jordan before them, they killed all they could discern to be Ephraimites, by their pronouncing *Sibboleth*, instead of *Shibboleth*. There fell of them at this time 42,000. Soon after this, Abdon an Ephraimite judged Israel eight years, Judg. v. 12. and vii. 24, 25. and viii. 1—3. and xii.

For about 320 years, the tabernacle of God was lodged at Shiloh, in the tribe of Ephraim. In the war in which it was carried off by the Philistines, it seems the Ephraimites, though well armed, behaved with the utmost cowardice, Josh. xviii. 1. 1 Sam. iv. Psal. lxxviii. 6. Twenty thousand eight hundred valiant men of this tribe attended David's coronation; in his reign, Hoshea the son of Azaziah was their deputy-governor, and Helez the Pelonite their chief captain, 1 Chron. xii. 30. and xxvii. 10, 20. Nothing remarkable happened in the tribe of Ephraim after this, till Jeroboam, one of their number, decoyed it, and nine other tribes, to erect a separate kingdom for him, which continued 254 years, from *A. M.* 3029 to 3283.—Most, if not all the kings were of this tribe, and the royal cities of Shechem and Samaria pertained to it. One of the golden calves was placed in Bethel another city of it. As this tribe of Ephraim made so noted an appearance among the ten, they all frequently received its name, especially in the time of Hosea, 2 Chron. xxv. 7. Isa. xxviii. Hos. iv. v. vi. &c.

EPHRAIM, is also the name of, (1.) A city near Bethel, and about eight miles from Jerusalem. Abijah took it from Jeroboam, 2 Chron. xiii. 19. Hither, it is probable, our Saviour withdrew when the Jews sought his life, John xi. 54; and near to this was Baalhazor, where Absalom had his flocks, 2 Sam. xiii. 23. (2.) A hill in the territory of this tribe, near the south border. Here Micah the idol-maker dwelt, and the Levite who cut his wife in pieces, and Elkanah the father of Samuel, 1 Sam. i. 1. Judg. xvii. 1. and xix. 1. It was not long after the Chaldean army marched by Dan, at the springs of Jordan, when they had got south to mount Ephraim, and were within a few miles of Jerusalem, Jer. iv. 15. (3.) A wood beyond Jordan, near Mahanaim, where Absalom's army was defeated; and which seems to have been so called, from the slaughter of the Ephraimites by Jephthah, in or near to that place, 2 Sam. xviii. 6. (4.) It seems to be put for the whole country of the ten tribes, Jer. xxxi. 6. and l. 19.

EPHRATAH, or EPHRATH. Bethlehem is so called, Gen. xxxv. 16, 19; but whether Ephratah, where David heard of the ark, Psal. cxxxii. 6. be mount Ephraim, where he heard it had once been placed in Shiloh; or Bethlehem, where he had often heard of it, we know not. It is certain, the Ephraimites, are called Ephrathites, Judg. xii. 5. Elkanah the father of Samuel, and Jeroboam, were Ephrathites, as they dwelt in mount Ephraim, 1 Sam. i. 1. 1 Kings xi. 26. And Jesse is so called, because he dwelt in Bethlehem-Ephratah, 1 Sam. xvii. 12.

EPHRON. (1.) A Hittite, who generously offered Abraham the compliment of the field of Machpelah for a burying-place, and could scarce be prevailed on to take money for it, Gen. xxiii. (2.) A mount on which several cities stood; but whether it be mount Ephraim or not, we cannot tell, Josh. xv. 9.

EPICUREANS; a sect of Heathen philosophers, followers of the doctrine of Epicurus the Athenian, who flourished about *A. M.* 3700. They maintained, that the world was formed, not by God, nor with any design, but by the fortuitous concourse of atoms. They denied that God go-

verns the world, or in the least condescends to interfere with creatures below. They denied the immortality of the soul, and the existence of angels. They maintained, that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus: others understood him in the gross sense, and placed all their happiness in corporeal pleasure, of eating, drinking, whoredom, &c.

EPIPHANY, a Christian festival, otherwise called the *Manifestation of Christ to the Gentiles*, observed on the 6th of January, in honour of the appearance of our Saviour to the three magi or wise men, who came to adore him and bring him presents. The feast of epiphany was not originally a distinct festival; but made a part of that of the nativity of Christ, which being celebrated 12 days, the first and last of which were high or chief days of solemnity, either of these might properly be called *epiphany*, as that word signifies the appearance of Christ in the world. In this sense St. Paul uses the word *epiphania*, in his second epistle to Timothy, i. 10.

Ency.

EPISCOPALIANS, in church history, an appellation given to those who prefer the episcopal government and discipline to all others. In the episcopal church diocesan bishops are established as distinct from and superior to priests or presbyters. Among the protestant churches *abroad*, those which were reformed by *Luther* and his associates are in general *episcopal*; whilst such as follow the doctrine of *Calvin* have for the most part thrown off the order of bishops as one of the corruptions of popery. In *England* it has been strenuously maintained by one party, that the *episcopal order* is essential to the constitution of the church; and by others, that it is a pernicious encroachment on the rights of men, for which there is no authority in scripture. *Ency.*

EPISTLE, or LETTER, wherein one communicates his mind to his friend at a distance. The whole word of God is his inspired epistle to us. Jesus Christ dictated to John, in the isle Patmos, seven *epistles*, to be sent to the seven Asian churches, framed exactly according as their cases required, Rev. ii. and iii. One and twenty of the books of the New Testament are called *epistles*; the first fourteen were written by Paul; the other seven were written, one by James, other two by Peter, three by John, and one by Jude. Why these last seven are called *general*, is not easily determined; whether because the first four of them and the last, were written to no particular church, or because they easily met with a general reception among Christians; but as the character does not seem to be of inspired authority, we need give ourselves the less trouble to know the reason of it. The Corinthians were Paul's *epistle, written in his heart, known and read of all men, manifestly declared to be the epistle of Christ, written with the Spirit, in fleshly tables of the heart:* their conversion was a divine recommendation of his ministry, very delightful to himself, and obvious enough to every observer; and in which appeared evident the powerful influence of Jesus Christ and his Spirit, writing his law in their heart, 2 Cor. ii. 2, 3.

EQUAL. (1.) Just; righteous, Psal. xvii. 2. Ezek. xviii. 2. (2.) Of the same excellency and dignity, John v. 18. Phil. ii. 7. (3.) An intimate companion; one of the same age, station, and opportunities, Psal. lv. 13. Gal. i. 14.

EQUITY; RIGHTEOUSNESS, Isa. xi. 4.

EQUULEUS, or ECCULAS, in antiquity, a kind of rack used for extorting a confession, at first chiefly practised on slaves, but afterwards made use of against the Christians.

The equuleus was made of wood,

having holes at certain distances, with a screw, by which the criminal was stretched to the third, sometimes to the fourth, or fifth holes, his arms and legs being fastened on the equuleus with cords; and thus was hoisted aloft, and extended in such a manner, that all his bones were dislocated. In this state red-hot plates were applied to his body, and he was goaded in the sides with an instrument called *ungula*. *Ency.*

ERASTIANS, a religious sect or faction which arose in England during the time of the civil wars in 1647, thus called from their leader Thomas Erastus, whose distinguishing doctrine it was, that the church had no right to discipline, that is, no regular power to excommunicate, exclude, censure, absolve, decree, or the like. *Ency.*

ERASTUS; the chamberlain or city-treasurer of Corinth. Having resigned his office, he attended Paul to Ephesus, and was sent along with Timothy to Macedonia, probably to prepare the contribution for the poor Christians of Judea. When Paul wrote his epistle to the Romans, and some years after, Erastus was at Corinth, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 10. Some make him a bishop of Macedonia, and a martyr at Philippi; and others, on just as slender grounds, make him bishop of Paneas, at the springs of Jordan.

ERECH; a city of Chaldea, built by Nimrod, and probably the same with Ptolemy's Araka in Susiana, on the east bank of the Tigris, Gen. x. 10.

ERECT; to rear; build, Gen. xxxiii. 20.

ERR; to wander, mistake. ERROR, is, (1.) A mistake, or oversight, Eccl. v. 6. (2.) False doctrine, whereby one wanders from the rule of God's word, 1 John iv. 6. (3.) Sin of any kind, which is a wandering from the path of duty, and missing the end of God's glory and our good, Psal. xix. 12. (4.) Unnatural lust, Rom. i. 27. The *error* of Balaam was his love of gain; and in order to obtain it, tempting the Israelites to whoredom and idolatry, Jude 11. *Be it indeed that I have erred, mine error remaineth with myself, i. e.* If I have mistaken views, I am like to retain them for aught you have said; or, if I have offended, I now suffer for it, and do not need that you should add to my affliction with your reproachful speeches, Job xix. 4.

ESARHADDON, the son and successor of Sennacherib. Finding the kingdom upon the point of ruin at his accession, *A. M.* 3296, he continued at home, establishing his power the best way he could. About the 29th year of his reign, he, either by force, or by heirship, obtained the kingdom of Babylon, and took up his residence there. Grown powerful by this accession of dominion, he marched his army to the westward, took Jerusalem, and carried Manasseh prisoner to Babylon. He too reduced the Egyptians and Ethiopians, and ravaged the country of Edom; and, perhaps, Tartan, his general, took Ashdod.—The remains of the ten tribes and Syrians, he transplanted to the eastern parts of his dominions; and brought men from Cuth, Avah, Sepharvaim, and other eastern provinces, which he had subdued, to people the country in their room. See SAMARITANS.

After a glorious reign of 42 years he died; and his son Saosduchin succeeded him. Probably Esarhaddon is the Sardanapalus of Clearchus, who died of old age, Isa. xxxvii. 38. and xix. 23. and xviii. xix. and xx. 1. Nah. iii. 8, 10. 2 Chron. xxxiii. 11. 2 Kings xvii. 24—28. Ezra iv. 2, 10.

ESCAPE; to get off from danger or punishment, Gen. xix. 17. Heb. ii. 3. These who do escape are called an *escaping*, 2 Kings xix. 30. Ezek. vi. 8, 9.

ESCHEW; to shun; keep free of, Job i. 1.

ESHBAAL. See ISHBOSHETH.

ESHCOL; one of Abraham's allies, who assisted him against Chedorlaomer. Perhaps the valley of Eshcol, in the south territories of Judah, was denominated from him; though it is more probable it was so called, from the large *cluster of grapes* which Caleb and Joshua carried thence, when they spied the land, Gen. xiv. 24. Numb. xiii. 24.

ESHTAOL; a city on the west border of the tribe of Judah. It was first given to that tribe, and afterward to the Danites; nevertheless its inhabitants are represented of the tribe of Judah, Josh. xv. 33. and xix. 41. 1 Chron. ii. 53. Samson was born and buried near to this place, Judg. xiii. 2, 25. and xvi. 31.

ESHTEMOA; a city given by the tribe of Judah to the priests, and to elders, of which David sent part of the spoil he took from the Amalekites, Josh. xxi. 14. 1 Sam. xxx. 28; but whether it be the ESHTEMOH in the hill country of Judea we know not, Josh. xv. 50.

ESPECIALLY, SPECIALLY. This word always distinguishes persons or things, and introduces the mention of what is more eminent, 1 Tim. v. 17. Deut. iv. 10. Acts xxvi. 3.

ESPOUSE. See BETROTH; MARRIAGE.

ESPY. See SPY.

ESROM. See HEZERON.

ESTABLISH; (1.) To fix; settle, 1 Kings ix. 5. (2.) To confirm, Numb. xxx. 13. Rom. i. 11. (3.) To appoint, Hab. i. 12. (4.) To perform; fulfil, Psalm cxix. 38. God *establisheth* his faithfulness in the very heavens, when, by fulfilling his word in the most visible and noted manner, he manifests its being as sure, firm, and unchangeable, as the third heaven, Psalm lxxxix. 2. He *establisheth* his word, when he fulfils what he had promised or threatened, 1 Sam. i. 23. 2 Sam. vii. 25. He *established the Hebrews to be his people*, by taking them into solemn covenant with him, and openly owning them; and by his doing wonders in their behalf, settling them in his promised land, and requiring them to behave as his chosen subjects, Deut. xxviii. 9. He *establisheth* the work of his people's hands, when he gives them direction, assistance, and success in their undertakings, Psal. xc. 17. We *establish* our own righteousness, when we perform it, in order to found our acceptance with God, and persuade ourselves, that it is a proper foundation for our hopes of eternal happiness, Rom. x. 3. We by faith *establish the law*, presenting to it, as a covenant, the law magnifying righteousness of Jesus Christ, as fulfilled in our stead; and by faith, deriving virtue from Christ, we are enabled to fulfil it as a rule of duty, Rom. iii. 31.

ESTATE. (1.) Order; condition, Gen. xliii. 7. (2.) Stead or place, Dan. xi. 7, 20. The chief *estates* of Galilee, are the great men, who possessed the highest stations of power and wealth, Mark vi. 22.

ESTEEM; (1.) To value; prize, Job xxxvi. 19. (2.) To judge; think, Rom. xiv. 14. We did *esteem him stricken, smitten of God*; we thought him divinely punished for his own crimes, Isa. liii. 4.

ESTHER, or HADASSAH, of the tribe of Benjamin, the daughter of Abihail, the uncle of Mordecai. As her parents died when she was but a child, Mordecai her cousin brought her up. When Ahasuerus convened the beautiful young women of his empire, that he might select a queen from among them instead of Vashti, Esther was brought among the rest. An eunuch had the charge of her, and provided for her every thing necessary. Seven maids also attended and assisted her. After she had undergone a year's purification with sweet oils and perfumes, she was in her turn conducted to the king's bed. Superlatively delighted with her comeliness, and agreeable deportment, he put the royal crown on her head, and declared

her his queen. A splendid feast was made to honour the nuptials; and the king bestowed a multitude of valuable presents on the queen and the guests. He likewise released a vast number of prisoners, and forgave his subjects a considerable part of his revenue.—Esther, according to Mordecai's advice, entirely concealed her Jewish original; but, informed by him of a plot against the king by two of his chamberlains, notified it to him, Esth. ii.

Upon Haman's obtaining the royal edict for the general destruction of the Jews, Mordecai, by Hatach, one of her attendants informed Esther, and begged that she would interpose with her husband the king. She returned him answer, that she had not been called into the king's presence for thirty days past; and that to approach it uncalled, was to run the hazard of her life. Mordecai returned her answer, begging that she would interpose, be the hazard what it would: he suggested, that probably God had raised her to her high station for such an end; and that, if she continued inactive, deliverance would come to the Jews from some other airth, [quarter] and she and her friends be destroyed. This message determined her to interpose, cost what it would. After she and her maidens, and the rest of the Jews in Shushan, had spent three days in solemn fasting and prayer, for a blessing on her attempt, she, on the third, in a most splendid dress, approached the king's presence without any call. He had no sooner observed her enter the inner court, than, all in raptures of affection, he stretched out the golden sceptre, as a sign of his favour, and asked her request, for it should be granted to the half of his kingdom. That she might the more effectually insinuate herself into his favour, before she mentioned her business, she only begged the king and Haman would honour her with their presence at a banquet which she had prepared. She had her desire; and while the entertainment lasted, Ahasuerus again asked her request. She only begged, that he and Haman would vouchsafe her their presence at a second treat. Her desire was readily granted. While they sat at this second banquet, the king, merry with wine, asked her once more, what was her request, and it should be granted to the half of his kingdom. She begged, that he would protect her life, and the lives of her people, which, to the hurt of the public revenues, were devoted to ruin. He immediately asked the author, and was informed that it was Haman, there present.—This discovery issued in the sudden ruin of Haman and his whole family; and his estate was given to Esther, who made Mordecai steward thereof. The edict against the Jews could not, according to the maxims of the Medes and Persians, who held royal edicts immutable, be revoked; but Esther, and Mordecai, now prime minister instead of Haman, wrote to the Jews, in all the provinces of the empire to defend themselves on the day appointed for their ruin. Those letters discouraged the Heathens from rising; and of such as attempted to put the massacre in execution, the Jews killed about 75,800, but seized no part of their spoil. To commemorate this wonderful deliverance, Esther and Mordecai appointed the Jews to keep every year the FEAST of Purim, on the day that had been marked out for their destruction.

These events are recorded in the book denominated from Esther, a principal subject thereof. Who was the author, whether Ezra, Mordecai, or some other, is absolutely uncertain. Never a Jew doubted of its divine authority, notwithstanding the name of God is not mentioned therein; nor perhaps ever a Christian: for though the canons of Melito and Athanasius mention it not, it is probable they include it under Ezra. See APOCRYPHA.

ESTIMATE; to put a value or

price on a thing, Lev. xxvii. 14.—ESTIMATION, (1.) The valuing of a thing, Lev. v. 15. (2.) The price set upon a thing, Numb. xviii. 16.

ESTRANGED; filled with dislike; rendered like strangers. The wicked are *estranged* from God; destitute of the knowledge of him, or intimacy with him, and filled with dislike of him, Psal. lviii. 3; but not *estranged* from their lust; not filled with dislike of it, or turned from the practice of it, Psal. lxxviii. 30. The Jews *estranged* Jerusalem, by turning out the worship of the true God, and bringing in the worship of idols, and the practice of the basest wickedness, Jer. xix. 4.

ETAM; a city of Judah, between Bethlehem and Tekoa, and which Rehoboam fortified, 2 Chron. xi. 6. Near to it was a rock, to the top of which Samson retired, after he had burnt the standing corn of the Philistines, Judg. xv. 8. From a noted fountain near this place, perhaps the *fountain of gardens*, Pilate, and perhaps Solomon, long before him, brought water by an aqueduct into the city of Jerusalem.

ETERNAL, EVERLASTING, FOR EVER, EVERMORE,* sometimes denote that which continues a long time; so the ceremonial laws, are said to be *for ever*, Exod. xxvii. 21. and xxviii. 43. Canaan is called an *everlasting* possession, Gen. xvii. 8. and the rather, as they typified things strictly *eternal*. The hills are called *everlasting*, to signify their antiquity, stability, and long duration, Gen. xlix. 26. Deut. xxxiii. 15. In this limited sense, the government promised to David and his seed, is called *everlasting*; unless we consider it as for ever continued in the spiritual dominion of the Messiah, 1 Chron. xvii. 14. 2 Sam. vii. 16. Sometimes they denote that which is without beginning and end, or at least without end. When *eternal* or *everlasting* are ascribed to God, they denote his being without beginning, succession, or end of duration. This unlimited continuance is implied in his self-existence; for that which is self-existent can admit of no supposable period in which it is not the same: but the manner of the divine duration, and of its co-existence with time, is to us no more comprehensible than the co-existence of his infinity with particular places. This eternity of God is expressed in his being from *everlasting to everlasting*, Deut. xxxiii. 27. Isa. ix. 6. Heb. ix. 14. Psal. xc. 2. In this sense, God's love is *everlasting*, Jer. xxxi. 3. The covenant of grace, in the execution of it, Heb. xiii. 20; and angels, human souls, and the execution of Christ's mediatory office, and so redemption, salvation, and glory, are *everlasting* without end, Psal. cx. 4. Heb. vii. 25. Isa. ix. 7. Heb. ix. 12. and v. 9. 2 Cor. iv. 17. Nor is the punishment of the damned of less duration; the same word is used to express both, Matth. xix. 16. and xxv. 41. The gospel is *everlasting*: it is preached from the fall till the end of time, and its blessings shall never have an end, Rev. xiv. 6. The last judgment is *eternal*; it irrevocably determines and fixeth the endless state of angels and men, Heb. vi. 2.

ETHAM; the third station of the Hebrews in their departure from Egypt. It was situated near the north-west point of the Red sea; and the wilderness, both on the east and west of the Red sea, was called by its name. Perhaps it is the same as BUTHUM, or BUTHUS, Exod. xiii. 20.

ETHAN. (1.) A son of Zerah, the son of Judah, 1 Chron. ii. 6. (2.) The son of Kishi, and descendant of MERARI. He was one of the wisest men of his age, except Solomon, and a chief musician of the temple; and living to a good age, he penned the 89th psalm on the occasion of the revolt of the ten tribes, 1 Kings iv. 31. 1 Chron.

* These words must be understood according to the nature of the subject concerning which they are used, and according to connection of the places in which they occur.

vi. 44. and xv. 17. If he be the same with Jeduthun, he had six sons, Gedaliah, Zeri, Jeshaiah, Hashabiah, Mattithiah, and Shimei; who were heads of so many classes of the temple-singers, 1 Chron. xxv. 3, 17.—Sundry of the psalms were given into his, and his descendants' hands, to be sung by them, 1 Chron. xvi. 41, 42. Psal. xxxix. and lxii. &c.

ETHANIM; the 7th month of the Jews' sacred year, and the first of their civil. After the captivity, it was called Tisri. On the first day of it, was observed the feast of trumpets: on the third, a fast for the death of Gedaliah, Zech. viii. 19; on the 5th, a fast for the death of some doctors, and the sentence against the makers of the golden calf; on the 10th, the fast of atonement; on the 15th, and seven days following, the feast of tabernacles; and on the 23d, a festival of joy for the redelivery of the law to Moses, on which they read Moses's blessings of the tribes, and the history of his death. This month had 30 days, and answered partly to September, and partly to October. In this month was Solomon's temple dedicated, 1 Kings viii. 2.

ETHIOPIA. See CUSH.

ETHNOPHRONES, in antiquity, a sect of heretics in the seventh century, who made a profession of Christianity, but joined thereto all the ceremonies and follies of paganism, as judicial astrology, sortileges, auguries, and other divinations. *Ency.*

EVANGELIST; a preacher of the gospel. These denominated evangelists were next in order to the apostles, and were sent by them, not to settle any where, but to travel through the infant-churches of the Christian name, and ordain ordinary officers, and finish what the apostles had begun. Of this kind was Philip the deacon, Timothy, Titus, Mark, Silas, &c. Acts xxi. 8. It seems there were some of this extraordinary office as late as the times of Trajan, about *A. D.* 116. The title is given to the four inspired writers of our Saviour's life and death, which are indeed the most delightful tidings to sinful and ruined men.

EVE; the first woman, and common mother of mankind. God having created the man, and presented before him the various animals of earth and air, none of them were a help meet for him. He therefore cast him into a deep sleep, and out of his side formed a most beautiful woman, and gave her to Adam as his wife.—To mark their original from dust, and the oneness of affection between them, God called them both Adam; but Adam called her ISCHAH, or woman, because taken out of man, and so lively a resemblance of him. They had lived together in happiness but a few days, or perhaps not so much as one, when Satan, envying their felicity, assumed the form of a serpent, or rather took possession of one, and in this form addressed the woman in the absence of her husband; and in an equivocating manner insinuated, that God had dealt churlishly with them, in not allowing them to eat of every tree of the garden. She replied, that they were only forbidden to eat or touch, the tree of knowledge of good and evil, and that under pain of death. Satan replied, that there was no absolute certainty of their death, though they should eat of it: for God knew, that on their eating it their eyes should be opened, and they should become as gods, knowing good and evil. Perceiving the delightful appearance of the fruit, and ardently desirous of higher degrees of wisdom, she took of the fruit, and did eat; and, being much taken therewith, gave unto her husband and he did eat. Their conscience quickly discovered their guilt: and irregular passions awakening in their soul, they were ashamed of their nakedness. When God called them to account, Adam threw the blame entirely on his wife. To mark his detestation of sin, God condemned her, and her female descendants, to

a multitude of sorrows, and painful trouble, in the bringing forth of children, and to further degrees of subjection to their husbands. After revelation of man's recovery through Christ, Adam called her name HAVAH, or Eve, because she was to be the mother of all *living*. She quickly after their expulsion from paradise, conceived and bare a son. Imagining that she had got the promised seed, the Man, the Lord Redeemer, she called his name CAIN, which signifies *possession*. Soon after, she bare a second son, and called his name ABEL, or *vanity*. And long after, just when Abel was newly murdered, she bare SETH; whom she accounted a seed given her instead of Abel. See ADAM. Gen. ii. iii. and iv. 2 Cor. xi. 3. 1 Tim. ii. 13—15.

EVEN; when it denotes a quality, signifies the same as equal, Job xxxi. 6; or straight and plain, Psal. xxvi. 12. When it is a particle, it either introduces an explication, and is the same as, *that is*, 2 Cor. i. 3; or it lessens the signification, importing the same as, *mere*, *simply*, 1 Cor. xi. 14; or it increases the signification, and signifies *altogether; wholly*, 2 Cor. x. 13; or it connects things, and signifies, ALSO, YEA, Rom. viii. 23. 1 Kings i. 48.

EVEN; EVENING; EVEN-TIDE; the ending of the day, when it begins to grow dark; or, at least, when the sun is considerably declined, Neh. xiii. 19. The passover-lamb was killed *between the two evenings*, that is, about three o'clock afternoon, when the sun was half way declined; and about this time the evening-sacrifice was offered: by both which was prefigured, Christ's being crucified for us in the last part of the age of the world, and his dying at that time of the day, Exod. xii. †6. Ezra ix. 4. A time of trouble and distress, is likened to an *evening*: it comes after a pleasant day of opportunity and prosperity; it has a dismal and gloomy appearance; mercies decrease, and fearful judgments abound, Jer. vi. 4. Zech. xiv. 7.

EVER. (1.) Alway, Lev. vi. 13. (2.) At any time, Eph. v. 29. (3.) To eternity, 1 Thess. iv. 17. *Or ever*, before, Song vi. 12. EVERMORE. (1.) Daily; alway, Psal. cv. 4. (2.) To eternity, Rev. i. 18. See ETERNAL.

EVIDENT; plain; clear; fully proven, Gal. iii. 11. EVIDENCE; (1.) A deed or writing, to ascertain one's claim to his property, Jer. xxxii. 10, 11. (2.) A demonstrative and convincing proof. Faith is the *evidence* of things not seen; thereby, in the most certain manner, we perceive, realize, and are persuaded of the truth of things invisible and eternal, Heb. xi. 1.

EVIL. (1.) What is sinful, wicked, Eccl. ix. 3. The face of the Lord is set against them that do *evil*, and *evil* shall not dwell with him, Psal. xxxiv. 16. and v. 4. (2.) What is troublesome, and hurtful, Job ii. 10. Psal. xxxiv. 21. In this sense, *evil* comes from God, Amos iii. 6. Eccl. xii. 1. And days are *evil*, distressful, and full of trouble, Prov. xv. 15. Eccl. xii. 1. Amos vi. 3. In this sense, injuries from men are called *evil*, Prov. xvii. 13. Matth. v. 39. Satan is called the *evil one*, or *evil spirit*; he is the author of all sin; he perpetually works wickedness, and causeth trouble, John xvii. 15. Acts xix. 12. An *evil time*, is a season of much sinning, danger, and trouble, Amos v. 13. Mic. ii. 3. Psal. xxxvii. 19. Sin is the worst of *evils*; it is a direct enmity against God, and obscures the glory of all his perfections; and it is the source and cause of all the miseries that come on the creatures, Jer. ii. 13. The *evil* we pray against, is both what is sinful and what is hurtful, Matth. vi. 13. 1 Chron. iv. 10. See DISEASE; AGE.

EVIL-MERODACH, or *Merodach the fool*, the son and successor of Nebuchadnezzar. It is said, he governed the empire during his fa-

ther's madness, and was afterwards imprisoned for his mismanagement, where he contracted a familiarity with JEHOIACHIN; and, on that account liberated and dignified him as soon as he came to the throne, Jer. lii. 31.—He married Nitocris, the daughter of Astyages king of Media, one of the most active and prudent of her sex; and who advised Belshazzar her son to call Daniel to read the hand-writing on the wall. By a wanton ravage of part of the Median territories, he occasioned the war between the two kingdoms, that ended in the ruin of the Chaldean. After he had for about two years reigned, or rather wallowed in sloth and wickedness, he was murdered by Neriglissar, his sister's husband, who succeeded him on the throne.

EUCHARIST, the sacrament of the Lord's supper, properly signifies *giving thanks*. The word in its original Greek literally imports *thanksgiving*, being formed of *bene*, 'well,' and *gratia*, 'thanks.' This sacrament was instituted by Christ himself, and the participation of it is called *communion*. The ancient Christians having concluded their sacrament with prayer and thanksgiving, the people saluted each other with a kiss of peace, and so the assembly broke up.

Ency.

EUCHITES, or EUCHITÆ, a sect of ancient heretics of the fourth century, thus called because they prayed without ceasing, imagining that prayer alone was sufficient to save them. Their great foundation were these words of St. Paul, 1 Thess. v. 17. *Pray without ceasing*. They imagined according to the oriental notion, that two souls resided in man, the one good and the other evil; and were zealous in expelling the evil soul or dæmon, and hastening the return of the good spirit of God, by contemplation, prayer, and signing of hymns.

Ency.

EUDOXIANS, a party or sect of heretics in the fourth century, so denominated from their leader Eudoxius, patriarch of Antioch and Constantinople, a great defender of the Arian doctrine. The Eudoxians adherred to the errors of the Arians and Eunomians, maintaining, that the Son was created out of nothing; that he had a will distinct and different from that of the Father, &c.

Ency.

EUNUCH; one that is by nature, or by manuel operation, deprived of his generative powers. Such have, for many ages, been much used in the eastern parts of the world, especially to guard the beds of princes and princesses: hence the name came to be given to such officers as served in the inner courts and chambers of kings, even suppose they had not been castrated; as to Potiphar, who had a wife, Gen. xxxvii. † 36. As the custom of rendering men eunuchs was contrary to the original law of nature, God prohibited it to his ancient people, and excluded all such from civil offices among them, Deut. xxiii. 1; and they were reckoned as useless *dry trees*, as they could have no children, Isa. lvi. 3. We find, however, that their kings had often eunuchs in their service, 1 Sam. viii. 13. 1 Chron. xxviii. † 1. 1 Kings xxii. 9. and 2 Kings ix. 32. and xxiv. 12, 15. Some of the royal family of Judah served as eunuchs in the court of Babylon, Isa. xxxix. 7. Ebedmelech, an Ethiopian eunuch, drew Jeremiah from his prison, Jer. xxxviii. 7—13. Another Ethiopian eunuch, servant of queen Candace, having come to worship at Jerusalem, as a proselyte to the Jewish religion, was, in his return, converted to the Christian faith by Philip; and, it is probable, introduced it into his own country, Acts viii. 27—39. Some are *born eunuchs*, have never any inclination after the marriage-bed. Some *make themselves eunuchs* for the kingdom of heaven's sake; they abstain from marriage, and the pleasures and cares thereof, that they may more eminently

attend to the exercises of religion, Matth. xv. 12.*

EUODIAS and SYNTYCHE, two noted women of the Philippian church, who had mightily, in their station, helped the apostle Paul to propagate the Christian faith. Some variance having happened between them, he warmly conjures them to be reconciled, and live in perfect harmony, Phil. iv. 2.

EUPHRATES; the most famous river in western Asia. It has its source in the north-east mountains of Armenia. For a long way it directs its course to the westward; after which, at the foot of mount Taurus, it bends its course southward, and having received the Melas, which flows into it from almost the north-west corner of Lesser Asia, it runs along the east side of Syria and Arabia the Desert. It seems, that anciently a branch of the Euphrates, turning eastward, fell into the Hiddekel, or Tigris, at Selucia. Between these branches, Nebuchadnezzar digged a large canal, called Nahar-malcah, or the *royal river*. At present, after having watered the provinces of Irak, or ancient Chaldea, and the province of Auxa, it runs with a gentle flow towards the city of Ario, where the violent reflux of the Persian gulf obstructs its waters. About 30 miles farther south it joins the Tigris, just above where the ancient paradise is supposed to have stood: about 60 miles farther south, they discharge themselves into the Persian gulf; but whether now by one or more streams, I do not certainly know. This river is generally slow in its course, and yet it is not so navigable, even for small craft, as one might expect; but this is owing to the sloth of the people, who live near it, in not clearing the canal of stones, and suffering it in the flat country to part into so many streams, that sailors are often at a loss which to take. Its course is for the most part very pleasant, running through delightful plains, where its banks are decked with the constant verdure of willows, palm-trees, and rich pastures. The water is generally foul and muddy; but when settled or strained, is very wholesome; and by the Arabs, reckoned an universal medicine. In passing through some deserts, it contracts a yellowish colour, and disagreeable taste; the first of which distinguisheth it, after it hath run some miles into the Persian gulf. This river is neither deep nor wide, except when swelled by the annual melting of the Armenian snows.

The Arabs divide this river into the greater and lesser: the greater, they say, falls into the Tigris, near the cities of Ambar and Felujah; and the lesser, which is often the largest stream, after forming the Nabathean fens, on the east of Arabia Deserta, discharges itself into the Tigris at Karnah. To prevent the yearly overflow of the adjacent country by the Tigris and Euphrates, it has been often attempted to divide their streams into a variety of lesser ones; but these attempts have not hitherto much answered the end. The Euphrates was the north-east border of the extensive dominion promised to the Israelites, and to which it scarce ever reached,

* In Italy they make great numbers of children, from one to three years of age, *eunuchs* every year, to supply the operas and theatres of all Europe with singers. M. de la Lande, in his *Voyage d'Italie*, asserts that there are public shops at Naples where this cruel operation is performed, and that over the doors of these shops is inscribed *Qui si castrano ragazzi*. This however, is contradicted by Doctor Burney, who says the laws against such a practice were so numerous and severe, that it was never performed but with the utmost secrecy.

Lucian informs us in his Dialogue entitled *Eunuchus*, that Aristotle paid such high respect to Hermias, who was a *eunuch* and governor of Atarnea, which is in Mysia, that he even offered sacrifices in honour of him: This regard of Aristotle for Hermias has been often celebrated, and is mentioned by Suidas, Harpocratio, and others. *Ency.*

but in the days of David, Solomon, and Jeroboam the 2d, Gen. xv. 18. Exod. xxiii. 31.

The Mahometan powers are likened to the river *Euphrates;* that river has been a kind of centre to their dominion; they are a noted bar in the way of the spread of the gospel in the east; but at the beginning of the Millennium, they shall be brought down, Rev. xvi. 12. The Assyrian army that invaded Judea, under Sennacherib and Esarhaddon, are likened to the *Euphrates*, when overflowing its banks, they overspread and wasted the countries around, Isa. viii. 6, 7.

EUROCLYDON; a kind of whirlwind from the north-east, very dangerous to ships, as it suddenly falls upon them, causes them tack about, and sometimes to founder, Acts xxvii. 14.

EUSTATHIANS, a name given to the catholics of Antioch in the 4th century, on account of their refusal to acknowledge any other bishop besides St. Eustathius, deposed by the Arians.

Eustathians were also a sect of heretics in the 4th century, denominated from their founder Eustathius, a monk so foolishly fond of his own profession, that he condemned all other conditions of life. Whether this Eustathius was the same with the bishop of Sebastia and chief of the Semiarians, is not easy to determine.

He excluded married people from salvation; prohibited his followers from praying in their houses; and obliged them to quit all they had, as incompatible with the hopes of heaven.—Several women, seduced by his reasons, forsook their husbands, and abundance of slaves deserted their masters' houses.—He was condemned at the council of Gangra in Paphlagonia, held between the years 326 and 341. *Ency.*

EUTYCHIANS, ancient heretics, who denied the duplicity of natures in Christ; thus denominated from Eutyches, the archimandrite, or abbot of a monastery at Constantinople, who began to propagate his opinions *A. D.* 448. The heresy of the Eutychians which made a very great progress throughout the east, at length became divided into several branches: Nicephorus makes mention of no fewer than twelve. *Ency.*

Eutychians was also the name of another sect, half Arian half Eunomian, which arose at Constantinople in the 4th century.

It being then a matter of mighty controversy among the Eunomians at Constantinople, whether or no the Son of God knew the last day and hour of the world, particularly with regard to that passage in Matth. xiv. 36. or rather that in Mark xiii. 32. where it is expressed that the Son did not know it, but the Father only; Eutychius made no scruple to maintain, even in writing, that the Son did not know it; which sentiment displeasing the leaders of the Eunomian party, he separated from them, and made a journey to Eunomius, who was then in exile. That heretic acquiesced fully in Eutychius's doctrine and admitted him to his communion. *Ency.*

EUTYCHUS; a young man of Troas, who, sitting in a window, as Paul preached till midnight, fell asleep, tumbled from the third story, and was taken up for dead; but Paul taking him up in his arms, he revived, and returned to the company, Acts xx. 9—12.

EXACT; (1.) To demand, especially without pity, Neh. v. 7, 11. (2.) To prevail over, Psal. lxxxix. 22.—Exactors, are rulers, overseers, Isa. lx. 17; especially such as without pity demand tribute, Isa. iii. 12. and ix. 4. and xiv. 2.

EXALT; to lift up to greater height, glory, and dignity, Numb. xxiv. 7. God *exalts* Christ, in raising him from the dead, receiving him up into heaven, and giving all power and judgment in heaven and earth into

his hand, Acts ii. 33. God *exalts* every valley, and *exalts* his highway, when every impediment to his shewing mercy is removed, and the method of his coming to do us good, is made visible and manifest, Isa. xl. 4. and xlix. 11. Mens horn is *exalted*, when their honour, power, or confidence, is advanced to greater eminence, 1 Sam. ii. 1, 10. Psal. xcii. 10. Men *exalt* God, when, with care and vigour, they advance his declarative glory, and praise his excellencies and works, Exod. xv. 2. Psal. xxxiv. 3. and xcix. 5, 9. Men *exalt themselves*, when they advance their own power or wealth, or value themselves above others, Ezek. xxix. 15. Mat. xxiii. 12. Antichrist *exalts himself* above every thing called God; he exalts himself *above magistrates*, pretending to enthrone and depose them at pleasure; *above angels*, presumptuously requiring them to carry such souls to heaven as he pleaseth, and in ordering devils to leave the persons of the possessed; and *above the true God*, in pretending to dispense with his laws, give authority to his word, and govern his church by rules of his own, &c. 2 Thess. ii. 4.

EXAMINE. See TRY.

EXAMPLE, or ENSAMPLE; (1.) An instance, or precedent for our admonition, to beware of the sins which others have committed, and so avoid the judgments they brought on themselves: so the punishments of the Hebrews happened to them for *ensamples* of warning to others, 1 Cor. x. 11. (2.) A pattern for our imitation: thus we have the pattern of Christ, and his former saints, to copy after in the manner of our life, 1 Cor. xi. 1. 1 Pet. ii. 21. As examples more powerfully determine others to an holy practice, more clearly point out our duty, rendering it visible in its various circumstances; not only shew the duty, but the possibility of performance; and by a secret force urge to imitation, reproaching our defects, and animating us to like zeal and diligence, ministers and others ought to be *exemplary* in their lives, 1 Tim. iv. 12. 1 Thess. i. 7.

EXCEED; (1.) To go beyond, Deut. xxv. 3. (2.) To take liberties not allowed by the law of God; to be more wicked than ordinary, Job xxxvi. 9.

EXCEL; to be more great, valuable, honourable, powerful, skilful, than others, Gen. xlix. 4. Psal. ciii. 20. 1 Kings iv. 30. Saints are *more excellent* than others; they are united to Christ, have his righteousness on them, his grace in them, and their good works flowing from his indwelling Spirit, regulated by his law, and directed to his glory as their end; and they are more useful, being a blessing in the midst of the land, Prov. xii. 26. EXCELLENCY; preciousness; surpassing value or glory, Psal. lxii. 4. Job xl. 10. The *excellency* of God, is the bright shining, and valuable perfections of his nature, and the glorious displays thereof, Deut. xxxiii. 26. Isa. xxxv. 2. The *excellency* of Christ, is the glorious properties of his nature, his offices, righteousness, and fulness, Phil. iii. 8. The *excellency* of saints, is their relation to Christ, and fellowship with him in his righteousness, grace, and glory, Psal. xvi. 3. Isa. lx. 15. The *excellency* of men in general, is their power, wealth, wisdom, &c. Job iv. 21. Isa. xiii. 19. The *excellency of Jacob*, is either God himself, who is the source, sum, and substance of all their choice blessings, in time and eternity, Amos viii. 7. Psal. xlvii. 4; in which last text it perhaps signifies their fat land, their civil and ecclesiastic glory and honour; and hence the temple is called the *excellency of their strength*, a magnificent building, and distinguished means of their protection, Ezek. xxiv. 21. Their *excellency* which he abhorred, was their public form of worship hypocritically used, their fortified cities, their wealth, and whatever else they were proud of, Amos vi. 8. God's *turning away*, or

avenging the *excellency* of Jacob and Israel, signifies his avenging on the Assyrians what injury they had done to the kings of Israel and Judah, Nah. ii. 2.

To EXCEPT; to leave out, 1 Cor. xv. 27.

EXCESS; what is beyond due bounds, Matth. xxiii. 25. It is especially used to signify eating or drinking too much, Eph. v. 18. 1 Pet. iv. 3, 4.

EXCHANGE; to give one thing for another, Ezek. xlviii. 14. EXCHANGE, is either the act of giving one thing for another, Gen. xlvii. 17; or the thing given for another, Lev. xxvii. 10. EXCHANGERS, were such as took in people's money to make profit by it, and give them a share thereof; the same as our bankers, Matth. xxv. 27.

EXCLUDE; to shut out. The gospel, or law of faith, shuts out boasting, as it deals with men, and gives blessings to them, as altogether sinful, and unworthy of themselves, Rom. iii. 22. The false apostles laboured to *shut out* the Galatians from all connexion with Paul, and from the true gospel and church, and from the liberty which Christ had given his people from the ceremonial law, and the law as a covenant, Gal. iv. 17.

EXCOMMUNICATE.* See CUT.

EXCUSE; to give a reason why we forbear doing a thing, or do another, 2 Cor. xii. 19. To *have one*

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deal of idle ceremony, he drives a nail into the ground with a hammer, as a mark of malediction. *Excommunication*, or a being secluded from a participation in the mysteries of religion, was also in use under paganism.—The Druids among the ancient Britons and Gauls, likewise, made use of *excommunication* against rebels; and interdicted the communion of their mysteries to such as refused to acquiesce in their decisions.

The causes of excommunication in England are, contempt of the bishop's court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c.—It is described to be two-fold.—The less is an ecclesiastical censure, excluding the party from the participation of the sacraments: the greater proceeds farther, and excludes him not only from these, but from the company of all Christians.—These censures and excommunications of the church are enforced by the aid of the common law:—Imitating herein the policy of the ancient Britons, among whom, according to Cæsar, whoever were interdicted by the druids from their sacrifices, "In numero impiorum ac sceleratorum habentur: ab iis omnes decedunt, aditum eorem sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur." And hence by the common law, an excommunicated person is disabled to do any act that is required to be done by one that is *probus et legalis homo*. He cannot serve upon juries; cannot be a witness in any court; and, which is the worst of all, cannot bring an action, either real or personal, to recover lands or money due to him. Nor is this the whole: for if, within 40 days after the sentence has been published in the church, the offender does not submit and abide by the sentence of the spiritual court, the bishop may certify such contempt to the king in chancery. Upon which there issues out a writ to the sheriff of the county, called from the bishop's certificate a *significavit*; or from its effect, a writ *de excommunicato capiendo*: and the sheriff shall thereupon take the offender and imprison him in the county jail, till he is reconciled to the church, and such reconciliation certified by the bishop; upon which another writ *de excommunicato deliberando*, issues out of chancery to deliver and release him. *Ency.*

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* *Excommunication*, in the Greek church, cuts off the offender from all communion with the 318 fathers of the first council of Nice, and with the saints; consigns him over to the devil and the traitor Judas; and condemns his body to remain after death as hard as a flint or piece of steel, unless he humbles himself and makes atonement for his sins by a sincere repentance. The form abounds with dreadful imprecations; and the Greeks assert, that if a person dies excommunicated, the devil enters into the lifeless corpse; and therefore, in order to prevent it, the relations of the deceased cut his body into pieces, and boil them in wine. It is a custom for the patriarch of Jerusalem annually to excommunicate the pope and the church of Rome; on which occasion, together with a great

excused, is to sustain their reason for not doing, or for doing a thing, as good and sufficient, Luke xiv. 8, 19.

EXECRATION. See CURSE.

EXECUTE; to perform, Numb. v. 30. To *execute judgment*, is to pass righteous sentences, and to inflict just punishments for the destruction of the guilty, and the deliverance of the righteous, Deut. x. 18. Mic. vii. 9. An EXECUTIONER, is one that puts criminals to death; one that executes the sentence of the judge, Mark vi. 27.

EXEMPTED; freed by privilege, 1 Kings xv. 22.

To EXERCISE, is habitually and earnestly to make use of; employ; exert, Rev. xiii. 12. To *exercise one's self* to have a conscience void of offence, is to be at all thought, care, and pains, to act up to the rule of God's law, Acts xxiv. 16. To *exercise one's self unto godliness*, is, with the utmost earnestness and activity, to live by faith on Christ, as our righteousness and strength; and in so doing, habitually exert all our powers, and improve our time, opportunities and advantages, to seek after, and promote our fellowship with God, and conformity to him in thoughts, words, and actions, 1 Tim. iv. 7. To be *exercised* by trouble, is to be much afflicted therewith, and led out to a proper improvement of it, Heb. xii. 11. Senses *exercised* to discern good and evil, are the powers of the soul carefully and frequently employed, till they become skilful in taking up the difference between good and evil, Heb. v. 14. An heart *exercised* to covetous practices, is one exceedingly bent on, much employed, and skilful in promoting courses covetous and thievish, 2 Pet. ii. 14. *Bodily exercise* which profiteth little, is outward austerity in watchings, fastings; or a mere outward attendance on religious worship, 1 Tim. iv. 8.

EXHORT; kindly and earnestly to call men to their duty and happiness, Heb. iii. 13. EXHORTATION is a great branch of the preaching of the gospel, as we are thereby called and stirred up to receive the blessings necessary for our happiness, and attend to our proper work of holiness, Luke iii. 18. Acts xiii. 15. 1 Thess. ii. 3.

EXILE; one carried, banished, or driven from his country, 2 Sam. xv. 19. Perhaps it means one in prison, Isa. li. 14.

EXODUS; the second book of Moses: so called, because it relates the history of the Israelites' *departure from* Egypt. It is a narrative of the transactions of about 145 years, from the death of Joseph, *A. M.* 2369, to the erection of the tabernacle in 2514; particularly of the tyranny of Pharaoh; the bondage and marvellous increase of the Israelites in Egypt; the Lord's sending Moses and Aaron to deliver them; the ten plagues inflicted on the Egyptians for refusing to let them go; and the destruction of their king and army in the Red sea; the Israelites' departure from Egypt; safe passage through the Red sea; their wonderful sustenance by sweetened water, or water from a dry rock, and with bread from heaven; God's publishing and giving them his law at Sinai, and their idolatrous making and worship of the golden calf; the directions concerning the tabernacle, and consecration of priests; the oblations for, and actual erection of, the tabernacle.

Boivin, and other learned men, have pretended, that the Hebrews sojourned 430 years in Egypt; that from the death of Joseph, and beginning of the history of Exodus, there is an interval of about 250 years, in which the Israelites made themselves masters of Lower Egypt, and formed Manetho's dynasty of Hycsos, or shepherd kings, Ephraim and his descendants being their sovereigns: at last, falling into idolatry, God gave them up into the hands of the native Egyptians, who having reduced them, terribly oppressed them. The history of these transactions, they say, was contained

in the book of the *wars of the Lord*, the book of *Jasher*, and other books now lost. But we suppose, no body who considers that Moses was the grand-child of Levi, who entered Egypt when between 40 and 50 years of age, and was but 80 when he brought Israel out of Egypt, Exod. vi. 20. will find himself capable to believe these learned gentlemen.

EXORCIST; one who, in the name of God, adjures evil spirits, to dislodge them from persons possessed. As Christ gave his twelve apostles, and seventy disciples, a power of dislodging evil spirits, and which, it is said, in some degree continued in the church about 200 years, the sons of Sceva, and others, chiefly of the Papists, have wickedly attempted to counterfeit the same; but if at any time real effects followed the endeavours of such, it must have been owing to their magical collusion with Satan, or his with them, Acts xix. 13.*

* The Jews made great pretences to this power. Josephus tells several wonderful tales of the great success of several *exorcists*. One Eleazer, a Jew, cured many dæmoniacs, he says, by means of a root set in a ring. This root, with the ring, was held under the patient's nose, and the devil was forthwith evacuated. The most part of conjurers of this class were impostors, each pretending to a secret nostrum or charm which was an over-match for the devil.—*Exorcism* makes a considerable part of the superstition of the church of Rome, the rituals of which forbid the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church towards the door. The *exorcist* first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer; after which the *exorcist* asks the devil his name, and adjures him by the mysteries of the Christian religion not to afflict the person any more: then, laying his right hand on the dæmoniac's head, he repeats the form of *exorcism*, which is this: 'I exorcise thee, unclean spirit, in the name of Jesus Christ: tremble, O Satan! thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of evil, thou source of avarice, discord, and envy.' The Romanists likewise *exorcise* houses and other places, supposed to be haunted by unclean spirits; and the ceremony is much the same with that for persons possessed. *Encyc.*

EXPECT. See HOPE.

EXPEDIENT; fit; profitable, John xi. 50.

EXPEL to drive out of a place, Josh. xxiii. 5.

EXPERIENCE: long proof and trial, by seeing, feeling, or the like, Gen. xxx. 27. Patience works *experience*, and *experience* hope: by bearing tribulation, in a patient and resigned manner, we observe and feel much of the goodness of God to us, and of the working of his grace in us; and are thereby encouraged to hope for further support, deliverance, grace, and glory, and every good thing, Rom. v. 4. An *experiment* is a practical trial, 2 Cor. ix. 13.

EXPERT; well skilled; much experienced. Skilful warriors are *expert men*, that is, in their own business, 1 Chron. xii. 33. Jer. l. 9. Gospel ministers are *expert in war*, well skilled, and able to resist sin, Satan, and the world, particularly erroneous and deceitful men, and qualified to teach others to do so, Song iii. 8.

EXPIRE; to come to an end, 1 Sam. xviii. 26.

EXPLOITS. These done by Antiochus Epiphanes, in his return from Egypt, were fearful outrage against the Jews, murder of many thousands of them, overturning their temple-worship, and appointing the idolatry of the Greeks in its room: and these done by the pious Jews, on that occasion, were their bold resistance of temptations, their patient and cheerful enduring of tortures and death, and, at last, their gallant defeating of his armies, Dan. xi. 28, 32.

EXPOUND. (1.) To explain, Acts xviii. 26. (2.) To rehearse, Acts vi. 4.

EXPRESS; exact; lively, Heb. i. 3. EXPRESSED; particularly marked, numbered, mentioned, Numb. i. 17. EXPRESSLY; most plainly, and particularly, Ezek. i. 3.

EXTEND; to reach out; to bestow. God *extends* mercy, kindness, and peace to men, when, in a condescending, sovereign, and powerful manner, he bestows it abundantly on them, Ezra vii. 28. Isa. lxvi. 12.—The goodness of Christ, and his people, *extends not* unto God; does not render him more glorious or happy than before, but it *extends* to the saints, to promote the increase of their holiness and happiness, Psalm xvi. 2, 3.

EXTINCT; quenched, as the light and flame of a candle put out. *My days are extinct, the graves* are ready *for me;* my season of prosperity is past, my life ends, and I can hope for nothing in this world, but death and the grave, Job xvii. 1.

EXTOL; to praise to the highest, Psal. xxx. 1; to exalt highly, Isa. lii. 13. Psal. xxxiv. 3.

EXTORTION, is an unjust wresting from one, by fraudulent bargains, law-suits, or violence of hand, what belongs to him, Ezek. xxii. 12. An *extortioner*, is one who, by violence or deceit, wrests from men their substance, Psal. cix. 11.

EXTREME; very painful and grievous, Deut. xxviii. 22. *Extremity*, denotes the most heavy, painful, and extensive afflictions, Job xxxv. 15.

EYE. This member of animal bodies, is of a most marvellous construction. It consists of six different coats, between which are placed a watery, crystalline, and glassy humour. Its vessels are nerves, glands, arteries and veins. The whole is so disposed, that the rays of light, and objects represented thereby, may be collected at the bottom of the eye.* The eyes of animals are placed in such a manner, as is most proper. The eyes of hares, and other creatures much exposed to danger, are placed standing out, that they may take in almost the whole horizon, both before and behind. The eyes of moles are very small, and placed deep, and covered over with hair, that they may not be hurt by their digging in the earth.—In old age, men's eyes grow stiff, and shrink in their sockets, 1 Kings xiv. † 4. As the eyes are very useful, not only to receive rays of light, and present objects, but also to mark love, pity, or wrath, &c. they are much used in the metaphoric language.—*Eyes* and *eye-lids* ascribed to God, sig-

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* If the construction of the universe were not so evident a proof of the existence of a supremely wise and benevolent Creator, as to render particular arguments unnecessary, the structure of the *eye* might be offered as one, by no means of the least. This instance, among numberless others, demonstrating that the best performances of art are infinitely short of those which are continually produced by the divine mechanic.

Though the apparatus, by which the *eye* is preserved and kept in a state proper for the quick motion and accurate direction towards the object to be viewed, is well worth attention and remark; yet, as it does not immediately come under our notice as illustrative of the principles of optics, we shall consider only the globe of the *eye*, or organ by which vision is performed.

The *eye* is composed of several tunics or integuments, one within the other, and is filled within with transparent humours of different refractive densities. The external tunic called the sclerotica, is white on the anterior part, except a circular portion immediately in front, which is transparent, and more convex than the rest of the *eye*: this transparent part is called the cornea. Immediately adherent to the sclerotica within, is the choroides, or uvea, which, at the circumference of the cornea, becomes the iris, being expanded over great part of its surface, though not contiguous to it. The iris is composed of two kinds of muscular fibres; the one sort tend like the radii of a circle towards its centre, and the others form a number of concentric circles round the same centre. The cen-

nify his wisdom and knowledge, which are displayed in every place; and whereby he observes and trys all his creatures, Prov. xv. 3. Psalm xi. 4. His being of *purer eyes* than to behold iniquity, imports, that he cannot think evil good, or good evil, or give the least mark of indifference or regard towards sin, Hab. i. 13. The *setting of his eyes* on the temple, denotes his delight therein, care for it, as typical of Christ, and his respect to the worship there performed, 1 Kings viii. 29. The *setting of his eyes* on his people, imports his delight in, love to, and bestowing blessings on them, Jer. xxiv. 6. Psalm xxxiv. 15. He guides with *his eye*

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tral part of the iris is perforated, and the orifice, which is called the pupil, is of no constant magnitude; for, when a very luminous object is viewed, the circular fibres of the iris contract, and diminish its orifice; and on the other hand, when objects are dark and obscure, the radial fibres of the iris contract, and enlarge the pupil so as to admit a greater quantity of light into the *eye*. The iris is variously coloured in different persons, but according to no certain rule: in general, they whose hair and complexion are light coloured, have the iris blue or grey; and on the contrary, those whose hair and complexion are dark, have the iris of a deep brown. But what specific difference this may occasion in the sense, or whether any at all, is not discoverable. Within the uvea is another membrane, which at the circumference of the cornea becomes fibrous, and is called the ligamentum ciliare. This ligament is attached to the circumference of a double convex lens, whose axis corresponds with the centre of the pupil; and which, by means of the fibres, can be altered in a small degree in position, and perhaps in figure. The lens is termed the crystalline humour; and is included in a very strong and transparent membrane, called the arachnoides. Between the crystalline humour and the cornea is contained a clear transparent fluid, called the aqueous humour; and between the crystalline humour and the posterior part or bottom of the *eye* is included another clear transparent fluid, which is termed the vitreous humour. The refractive density of the crystalline is greater than those of the humours that surround it. On the side next to the nose a nerve is inserted in the bottom of each eye, about twenty-five degrees from the axis of the crystalline, which, after entering the *eye*, is spread into an exceeding fine coat of network, termed the retina. Lastly; a very black mucus or slime is spread over all the internal parts of the *eye*, that are not transparent, except the anterior part of the iris, which, as before observed, is coloured.

Nicholson's Nat. Philo.

The humours of the *eye*, together with the cornea, are calculated to refract and converge the rays of light in such a manner as to form at the bottom of the *eye* a distinct image of the object we look at; and the point where these rays meet is called the *focus* of the *eye*. On the retina, as in the *camera obscura*, the object is painted in an inverted position; and it is only by habit that we are enabled to judge of its true situation, and likewise of its distance and magnitude. To a young gentleman who was born blind, and who was couched by Mr. Cheselden, every object (as he expressed himself) seemed to touch his eyes as what he felt did his skin; and he thought no objects so agreeable as those which were smooth and regular, although for some time he could form no judgment of their shape, or guess what it was in any of them that was pleasing to him.

In order to paint objects distinctly on the retina, the cornea is required to have such a degree of convexity, that the rays of light may be collected at a certain point, so as to terminate exactly on the retina.—If the cornea is too prominent, the rays, by diverging too soon, will be united before they reach the retina, as is the case with near-sighted people or *myopes;* and on the contrary, if it is not sufficiently convex, the rays will not be perfectly united when they reach the back part of the *eye;* and this happens to long-sighted people or *presbi*, being found constantly to take place as we approach to old age, when the *eye* gradually flattens.†

These defects are to be supplied by means of glasses. He who has too prominent an *eye*, will find his vision improved by means of a concave glass; and upon the same principles, a convex glass will be found useful to a person whose eye is naturally too flat.

Ency.

† Upon this principle, they who in their youth are near-sighted may expect to see better as they advance in life, as their eyes gradually become more flat.

set upon them ; with the utmost care and exactness, he directs them in the paths of duty and happiness, Psalm xxxii. 8. He has not *eyes of flesh*, that see outward things only, and may be full of envy and malice, Job x. 4. His *hiding of his eyes* from men, denotes hatred and abhorrence of them, and their works, Isa. i. 15. His *eyes are set against men*, and do not spare them, when, as observant of all their sins, he manifests his wrath and indignation, in his just judgments against them, Amos ix. 8. Ezek. v. 11. He *sharpeneth his eyes upon one*, when he strictly marks, and severely punishes his sins, Job xvi. 9 ; but the words may relate to Eliphaz, and mean, that he looked on Job with an evil and malicious eye, ready to spy his faults, and marking a wish for his destruction. Christ's eyes, as a *flame of fire*, may denote how pure, penetrating, and terrible to his enemies, his knowledge and wrath are, Rev. i. 14. His eyes as *doves' eyes*, by the rivers of water, denote the pleasantness and constancy of his knowledge, and of his love to his people, Song v. 12 ; and his having *seven eyes*, denotes the perfection of his knowledge and wisdom, Rev. v. 6. *Seven eyes upon him*, either denote this, or rather that he is the object of observation and delight to his Father and blessed Spirit, and to holy angels and saints ; and is, or shall be, the object of terror to devils and wicked men, Zech. iii. 9.

Eyes, metaphorically ascribed to men, signify their mind, understanding, or judgment, which are *opened*, when they are made to observe what they did not before, Gen. xxi. 9 ; when their conscience clearly discern their sin and misery, Gen. iii. 7 ; or their mind is savingly instructed in the knowledge of Christ and spiritual things, Acts xxvi. 18 ; and are *blinded, closed*, or *darkened*, when the mind is destitute of spiritual knowledge ; and so ignorant, obstinate, or biassed, that it cannot discern between good and evil, Acts xxviii. 27. Rom. xi. 10. Deut. xvi. 19. The church's *eyes* are her discerning and directive ministers ; and the *eyes* of the saints, are their spiritual knowledge, faith, hope, desire, and affection ; which, like *doves' eyes*, are very comely, clear, quick, discerning, beautiful, humble, mild, and affectionately fixed on Jesus their husband, and are a great pleasure and delight to him ; and are as *fish-pools*, pure, self-discovering, and given to godly sorrow, Song i. 15. and iv. 1, 9. and vii. 4. and they are *toward the Lord*, as the eyes of servants to their masters, to observe what he is, and doth, or requireth ; and to look for, and expect necessary blessings from him, Psal. xxv. 15. and cxxiii. 2. and they *fail* for God's word, salvation and presence, when, by long exercise thereof, they are like to be weared out, Psal. cxix. 82, 123. and lxix. 3. Isa. xxxviii. 14. Ministers are *full of eyes* within, before, and behind, or on the back ; they have an extensive knowledge of their own heart and way, and of the truths of Christ, and providence of God, and watchfully inspect and care for the souls of men, Rev. iv. 6, 8. Ezek. i. 10. The *eyes of wise* men *are in their head ;* their knowledge is useful, and properly applied, Eccl. ii. 14. but the *eyes of fools* are *in the ends of the earth ;* their thoughts and cares unsettledly go out after what they have no concern with, Prov. xvii. 24. Kings *scatter away evil with their eyes ;* restrain it, and reform from it, by a careful inspection of affairs, and by frowning on evil-doers, Prov. xx. 8. Job was *eyes to the blind*, and *feet to the lame ;* he was an helpful director and assistant, and comforter to the distressed ; a teacher of the ignorant, and reliever of the weak, Job xxix. 15. To have a *single eye*, is to have the mind divinely and clearly instructed, and unbiassedly set upon knowing the mind and will of God, in order to glorify him. Where this is, the whole body is full of light,

the person is rightly directed, Matth. vi. 22. To have *an evil eye*, is to be of a churlish and envious disposition, and manner of looking and behaving, Prov. xxiii. 6. Matth. xx. 15. To have a *bountiful eye*, is to shew kindness, and seek opportunities of doing or bestowing favours, Prov. xxii. 9. *Lofty eyes*, import pride and self-conceit, Prov. xxx. 13. And to *be wise* or *pure in one's eyes*, is to be so in their own opinion, without being really so, Prov. iii. 7. and xxx. 12. *Wanton* and *adulterous eyes*, are such as are used to wanton and lascivious looks, Isa. iii. 16. 2 Pet. ii. 14. *Open eyes* import full capacity and readiness to observe and regard, Numb. xxiv. 3. 1 Kings viii. 29; or readiness to punish, Job xiv. 3. Sometimes the *opening of the eyes* denotes, giving to persons who were blind their sight, or making them to observe what they did not before, John ix. 32. Gen. xxi. 9. To *fix the eyes on* one, imports delight in, and care of him, Psal. ci. 6; to look favourably towards him, Gen. xliv. 21; or expectation of some direction from him, 1 Kings i. 20. To *have eyes that see not*, and ears that hear not, is to have natural faculties to discern, and even a natural knowledge of divine things, without any spiritual uptaking thereof, Isa. vi. 10. Rom. xi. 8. As the eye is very useful and tender, and right hands and feet very useful, any earthly enjoyment or lust, or whatever is very useful and dearly beloved by one, is compared to *right eyes*, *hands*, and *feet*, Matth. v. 29, 30. and xviii. 8, 9. To *pluck out the eyes*, and give them to one, is to love him so dearly, as to be ready to part with the dearest things for his sake, Gal. iv. 19. Hence God's people are compared to the *apple of his eye*, to denote how dear they are to him, and how tenderly he sympathizes with them, and keeps them, Psal. xvii. 8. Zech. ii. 8. Sins more or less scandalous, as they obstruct our clear views of God, and ought to be painful to our conscience, are likened to *motes and beams in the eye*, Matth. vii. 3. Sore troubles, or troublers, are likened to *pricks and thorns in the eyes*, Numb. xxxiii. 55. Josh. xxiii. 13. *In one's eyes*, is in his sight, or in his view and opinion, Jer. vii. 11. 2 Sam. xix. 27. *Before one's eyes*, is *publicly*, Gen. xlii. 24. or impudently, Isa. lxv. 12. The *eye is not satisfied* with riches; the covetous mind is not satisfied with them, Eccl. iv. 8. and i. 8. Men *have the sword on their right eye*, and it is *utterly darkened*, when their natural knowledge and sagacity is taken from them, as it was from the Jews before the taking of Jerusalem by Titus; or they are bereaved of their temples, and whatever else is dear to them, Zech. xi. 17.

EYE-SALVE; Christ's word and Spirit are likened to it, as thereby our judgment is rectified, and we are enabled to discern the things of God, Rev. iii. 18. *Eye-service*, is what is done only when masters are present, while no care is taken to act for his advantage when absent, Eph. vi. 6.—*An eye-witness*, is one that attests what he saw with his eyes, Luke i. 2. To EYE one, is carefully, and with evil intent, to observe whatever he doth, 1 Sam. xviii. 9.

EZEKIEL, the son of Buzi, a prophet and priest, who was carried captive to Babylon with Jehoiachin king of Judah. In *A. M.* 3409, in the fifth year of his captivity, and thirtieth of his age, or from the 18th of Josiah, when the great passover was kept, as he was among the captives, by the river Chebar in Chaldea, the Lord appeared to him, on a throne supported by cherubims and wheels, signifying angels and changing providences, or ministers and churches, and directed him to go and declare his mind to the captive Jews. There appeared to him about the same time, a roll, or book, filled with mournful threatenings of heavy judgments, which he was bidden *eat*, that is, solidly consider, and thoroughly understand. Af-

ter he had continued other seven days with his fellow-captives, the Lord constituted him a watchman, or prophet, to the house of Israel; assuring him, that they would not regard what he said; and that he should be seized and bound as a madman, Ezek. i. ii. and iii.

When he, by the direction of God, shut up himself in his house, God commanded him to describe, or figure, the city of Jerusalem upon a brick or tile, and to put a pan, as a wall of iron, between him and this figure of the city; then lie before it, on his left side, 390 days, for the 390 years sin of the ten tribes, and 40 days on his right, for the 40 years provocation of Judah. This imported, that by the Chaldeans' furious and determinate siege of Jerusalem, and taking of it, the sins of Israel, from the setting up of the calves at Bethel and Dan, to that day, and the sins of Judah, during the wicked part of Manasseh's reign, with that of the years elapsed since Josiah's death, should be avenged. Or might it not also signify, that after the Chaldeans had besieged it 390 days, they should again lay siege to it, and after 40 days render themselves masters of it? While he thus lay on his side, he was ordered to make himself bread of wheat, barley, beans, lentiles, millet, and fitches; and either fire it, or rub it over with human excrements; but on his expressing the greatest reluctance at the last point, he was allowed to use cows' dung instead thereof. By this bread, and his manner of eating it, was prefigured, the Jews being reduced to live on base and unclean victuals, in small quantities, and amid terrible apprehensions of danger, chap. iv.

He was next directed to cut off his hair, divide it into three parts, burn one, cut another to pieces with a sword or knife, and scatter the rest in the wind, except a few hairs which he was to keep and burn with fire. This imported, that the Jews should partly be destroyed with the famine and pestilence, partly by the sword of the Chaldeans, and another part be carried into captivity, and scattered among the Heathen; only a few of the survivors should be left in the land, and by their folly become a fire-brand, a means of kindling the Chaldean resentment against the whole nation of the Jews. Soon after, he was employed to predict a variety of particular judgments against them. Next year, he was carried in spirit to Jerusalem, and had a vision of the abominable idolatries that there prevailed; and of five men under the direction of Jesus Christ, appointed to slay the inhabitants, except such as were given to mourning and grief for the prevailing sins of the land. He also, in his vision, saw the Lord Jesus cast the fire of his vengeance, from between the cherubims, on the wicked city.—He, at the same time, was inspired to utter a variety of fearful threatenings of their destruction, and some promises of their merciful restoration, chap. v—xi.

After the Spirit had transported him back to Chaldea, he was ordered of God to dig through the wall of his house, and, by the hole, carry forth his furniture at even-tide, when it was dark; and to eat his meat with trembling. This prefigured Zedekiah's shameful flight from Jerusalem, and the calamities that were coming on the Jewish nation. After this, he declaimed against the false prophets, and the hypocritical elders, that were his fellow-captives; and assured them, that God's purpose of overturning the Jewish state was irrevocable, and the time of it at hand, chap. xii—xiv.—By the metaphor of a *barren vine*, and a *wife*, graciously espoused, turning *whore*, he shadowed forth the wickedness of the Jews, and the equity of their approaching ruin; to which he subjoins some promises of mercy, chap. xv. and xvi. By the *parable of two eagles*, and their interference with the twigs of a cedar-tree, he exhibits how justly the Chaldeans should pu-

nish Zedekiah and his subjects, for their treacherous revolt to the king of Egypt; and after a prediction of the Messiah's incarnation and power, he vindicates the justness of all the calamities that were to come upon them, chap. xvii. and xviii. By the taking of *young lions*, he figures out the unhappy end of the four kings who succeeded Josiah, chap. xix. He rehearses the crimes of the nation in former ages, and their abuse of the favours which God had heaped on them; he foretells the siege of Jerusalem as near at hand; rehearses the horrid crimes of its inhabitants; and represents, that their sins which had provoked God against them, were more heinous than these of Sodom and Israel, chap. xx—xxiii.

In *A. M.* 3414, though about 600 miles distant, he declared to his fellow-captives, that that very day Nebuchadnezzar had laid siege to Jerusalem, and that the wicked inhabitants should be consumed in it, as flesh is boiled in a caldron, and the city itself be melted as copper that is destroyed.—That night his wife died and he was forbidden to weep for her. This imported, that the Jews should quickly be deprived of their temple, their civil and ecclesiastic constitution, and every thing dear to them, without being so much as allowed to bewail the same, chap. xxiv.

After he had predicted the overthrow of the kingdoms of Ammon, Moab, Edom, Philistines, Tyrians, and Egyptians, by the hand of the Chaldeans, he was again solemnly admonished of his duty, as a spiritual watchman to the Jews; and hearing of the destruction of Jerusalem, his mouth was opened. He, in a most delightful manner, foretold the coming of the Messiah, as their spiritual king and shepherd; their deliverance from Babylon, and from their present dispersion; the harmonious junction of their tribes; the purity of their worship; the destruction of their enemies, particularly Gog and Magog, or the Turks; and their happy and holy establishment in their country in the latter days: and through the symbolic account of them, their land, temple, and tribes, he deciphers the state of the gospel-church, in the apostolic, but chiefly in the millennial age, chap. xxv—xlviii. Ezekiel began to prophesy six years before the destruction of Jerusalem by Nebuchadnezzar, and continued at least 16 years after it, chap. i. 1. with xl. 1. and xxix. 17.—In reproving sin he is often abundantly plain; but more abounds in enigmatical visions than the rest of the prophets; These in the first, and in the nine last chapters, are reckoned so obscure by the Jews, that they forbear reading them till they be 30 years of age. The history of his death and burial, with a multitude of things reported of him by Jews, Christian fathers and Mahometan writers, are too uncertain and fabulous, to have place in this work. Perhaps Zoroaster, or Zerdusht, the great reformer of the Magian religion among the Persians, might be one of his disciples, who apostatized to Heathenism.

EZEL; the place where David met with Jonathan, to receive information of the designs of Saul. It is said to have been nineteen miles eastward of Jerusalem, and seven and a half west of Jordan; but I can hardly believe it was so far distant from Gibeah, where Saul dwelt, 1 Sam. xx. 19.

EZION-GABER, or EZION-GEBER; a city of the land of Edom, on the eastern gulf of the Red sea. According to Dr. Shaw, it stood on the west side of the gulf, about 60 miles north of Sinai, and 30 or more south of Elath, which seems more than the scripture will allow of, when it says, it was *beside* it. Thus far back the rebellious Hebrews retreated, after they had touched the south borders of the promised land, Numb. xxxiii. 35. Here Solomon equipt his navy that traded to Ophir for gold; on which account the Arabs still call it

the golden harbour, 1 Kings ix. 26. On the ridge of rocks, like a man's back-bone, before its harbour, was the conjunct fleet of Jehoshaphat and Ahaziah dashed to pieces by a storm, 1 Kings xxii. 48.

EZRA, the son of Seraiah, who was probably the high-priest slain at the burning of the temple, a priest and ready scribe in the law of his God.—Whether he came to Judea with Zerubbabel, and afterward returned to Babylon, we are not certain, though we scarce believe it. It is evident, Artaxerxes Longimanus, king of Persia, sent him to Judea, in the seventh year of his reign, with a royal warrant to rectify the church and state of the Jews, according to the law of God. A great number attended him. At the river Ahava he made a stop, and sent back for priests and Levites. After 258 had come up, they there observed a solemn fast, to implore the guidance and protection of God, as Ezra did not choose to ask of the king an escort of troops. Here he delivered into the hands of his principal attendants an account of the gold and silver which the king had granted for the service of the temple to the value of about $ 3,555,555 55. In about the space of four months, they, to the number of 1775, arrived at Jerusalem, Ezra vii. and viii.

There he found, that vast numbers of the Jews had married Heathen women, of the accursed nations, or others. After a solemn confession of sin, and deprecation of wrath, he issued a proclamation, charging all the Jews in the country, under pain of excommunication, and confiscation of goods, to assemble and rectify this matter. After they had assembled, he made them sensible of their sin, and engaged them by covenant to forsake it; but on account of the great rain, commissioners were appointed to see the matter finished. In three months, they made a thorough inquiry, and about 113 priests, Levites, and other Jews, dismissed their strange wives, though by some of them they had children. It does not appear that they put away the children, but carefully educated them in the Jewish religion, Ezra ix. and x. For 13 years Ezra continued director of the Jewish church and state. After Nehemiah had come, and got the walls of Jerusalem rebuilt, Ezra, assisted by 26 Levites, read and expounded the law to the people, as they assembled, during the eight days of the feast of tabernacles, from morning to night; which was succeeded with solemn confession of sin, and renovation of their covenant with God, Neh. viii. ix. and x. It is probable, that Ezra wrote the book called by his name; which, together with most of the facts related in this article, gives an account of the Jews' return from Babylon; their founding and finishing the second temple, notwithstanding the obstructions which the Samaritans and others gave to the work, chapter i.——vi. As from chapter iv. 8. to vii. 27. it mostly relates to the affairs of the empire, the language is Chaldee; the rest is in Hebrew. It is generally supposed, that he wrote also the two books of Chronicles, and these of Nehemiah and Esther. He received into the canon of authentic oracles, what books he found deserved the honour, and sometimes changed the ancient names, and added expressions, to render some places more intelligible. But whether he exchanged the Samaritan character for the Chaldaic, now used in our Hebrew Bibles; and whether he added the vowel-points, is not so easily determined.

F.

FAB

FABLE, an idle and groundless story. The Heathens had *fables* unnumbered, concerning the rise and exploits of their gods, &c. Nor were the Jews in the apostolic age much behind them in ill-grounded stuff, concerning their oral law, the traditions of the elders, &c. These, and every other thing of a similar nature, ought to be undervalued by every minister and Christian, 1 Tim. iv. 1. vii. and i. 11. 2 Pet. i. 16.

FACE; VISAGE. The face especially distinguishes one person from another. It is truly admirable, that when so few parts compose it, when it has so small a compass, and is always in the same place, that there should be such an infinite variation and diversity of faces in the world; and indeed without this there could be no order, no certainty. One, might impose himself for another; nor could a testimony from sight be given concerning persons. In the face, love, hatred, desire, dislike, joy, grief, confidence, despair, courage, cowardice, wonder, contempt, pride, modesty, cruelty, compassion, and other passions and affections of the mind, are not a little discovered. Whatever of a thing is most exposed to view, is called its FACE: hence we read of the *face* of the country, field, gate, house, ground, porch, wilderness, waters, sky, &c. Sometimes *face* is put for the person himself; as when Jacob said to Joseph, I had not thought to see thy *face*; and to have respect of persons, is, in the original, to *regard faces*, Gen. xlviii. 11. To *accept one's face*, is to shew him a favour, and grant his request, Gen. xix. † 21. To *spit in the face*, implied the highest contempt, Deut. xxv. 9. To *fall upon one's face*, imports great grief, and humble blushing, Matth. xxvi. 39. Josh. vii. 7; or humble adoration, Rev. vii. 11. To

FAC

testify to men's face, is to bear witness sufficient to convince them, however shameless and impudent, Hos. v. 5. To *withstand one to the face*, is to reprove him boldly, Gal. ii. 11. *Before one's face*, is in his sight and presence; and sometimes it is expressive of boldness, Numb. xix. 3. *Covering of the face*, often implied shame, blushing, Ezek. xii. 6. Isa. vi. 2. Psal. lxix. 7; or condemnation and insult, Mark xiv. 65; or grief, 2 Sam. xix. 4. *Face to face*, implies familiarity, plainness, clearness, 2 John 12. 3 John 14. God talked, and was seen *face to face* by the Israelites in the wilderness, in a clear, evident, and familiar manner, Numb. xiv. 14. Deut. v. 4. and xxxiv. 10. God pleads with men *face to face*, when, by his judgments or otherwise, he plainly testifies to them their wickedness, Ezek. xx. 35. The saints shall see him *face to face* in heaven, shall have the most clear and immediate discovery of God in Christ, 1 Cor. xiii. 12.

FACE, when applied to God, denotes, (1.) His omniscience, 1 Sam. xxvi. 20; and to *provoke him to the face*, is to do it very openly and impudently, Isa. lxv. 3. (2.) The brighter displays of his glory which cannot be enjoyed in this world, Exod. xxxiii. 20. Gen. vi. 13. (3.) His favour and love, and the gracious displays thereof; this is alway meant when his *face* is said to *shine*; or it is represented as a mercy to behold and enjoy it, or a misery to be hidden, Psalm xxxi. 16. and lxxx. 7. Dan. ix. 7. 2 Chron. xxx. 9. (4.) His wrath, and the providential displays thereof, Psal. xxxiv. 16.—Christ's *face* denotes, (1.) His person and office, as the image of the invisible God, 2 Cor. iv. 6. (2.) His gracious, glorious, or terrible appearances, Rev. i. 11. and vi. 16. and xx. 11. But his *visage more marred* than

the sons of men, denotes his corporeal appearance all marred with blood, spitting, and grief, Isa. lii. 14.

The *four faces* of a man, lion, ox, and eagle, pertaining to the cherubims and living creatures, denote the affection and wisdom, the boldness, courage and strength, the patience and labour, the piercing knowledge and activity of angels and gospel-ministers, Ezek. i. 10. and x. 14. and xli. 19. Rev. iv. 7. The Antichristian clergy, and the Arabian troops under Mahomet and his followers, have *faces like men;* they are courageous and bold, and pretend much kindness and humanity, Rev. ix. 7. Men's having *faces like flames*, denotes their excessive grief, perplexity, and terror, Isa. xiii. 8. Their having *faces* or a *visage black as a coal*, imports great hunger, mourning, and sadness, Lam. iv. 8. Nah. ii. 10.—These who *saw the king's face*, were his intimate companions, his privy counsellors, 2 Kings xxv. † 19. The *lifting up of the face*, imports joy and boldness, Job xxii. 26; and the *falling* of it, sadness and malice, Gen. iv. 6. To *turn away the face of one*, is to withstand him; put him to flight, 2 Kings xviii. 24; or to detest, abhor, and disregard, Psal. cxxxii. 10. *Hiding of the face*, denotes hatred, contempt, Isa. liii. 3.

FADE; to wither, decay as leaves and flowers, Isa. i. 30. Rich men *fade away in their ways;* they often grow poor and despicable, amidst all their pains to procure wealth and honour; and are cut off by death, amidst all their bustling and gay appearances, James i. 11.

FAIL; to grow insufficient and weak; to fail short; to cease; to perish, Gen. xlvii. 16. Psal. cxlii. 4. God doth not *fail*, nor forsake his people; he alway directs, supports, and protects them, Josh. i. 6. Promises would *fail*, if they were not accomplished to the full extent, Josh. xxi. 45. Men's heart or spirit *fails*, when they are exceedingly grieved, discouraged, and filled with fear, Psalm xl. 12. and lxxiii. 26. My *soul failed* when he spake; my soul was languidly affected, when he spake to me, and is now likely to die of grief for slighting him, Song v. 6. Men's *eyes fail*, when their desires or expectations are long delayed, and like to be disappointed, Job xi. 20. Psal. cxix. 82, 123.

To FAINT; (1.) To lose vigour, courage, activity, and hope, by reason of hunger, thirst, fear, toil, distress, Psal. xxvii. 13. Gal. vi. 9. (2.) To desire with such earnestness, that one is upon the point of dying of his passion, Psal. lxxxiv. 2. My soul *fainteth* for thy salvation; I earnestly desire it, and am sad and heavy with the delay of it, Psal. cxix. 81.

FAIR; comely, BEAUTIFUL.—Christ is *fairer* than the children of men; in his divine nature he is infinitely comely: in his human he is transcendently so, it being that *holy thing;* and in his whole office, relations, appearances, and works, he is unspeakably glorious, and in him the perfections of God shine with unmatched lustre and brightness; the Hebrew word is of a double form, to mark the astonishing degree of his comeliness, Psal. xlv. 2. The church and her true members are *fair, fairest* among women, and *fair* without spot; by the pure ordinances and offices God has established in her, and by the order and holiness of her customs and members, the church far outvies any other society. In the imputed righteousness of Jesus Christ, the saints are rendered absolutely perfect and unspotted before God as a Judge. In respect of their implanted grace, they are an holy people, and cannot commit sin; and in their practice, their aim and endeavour is after perfection, as their Father which is in heaven is perfect, Song i. 8, 15. and ii. 14. and iv. 1, 7. 1 John iii. 9. Prov. iv. 18.

FAIRS; stated assemblies of people for merchandise, Ezek. xxvii.

FAITH. 1. Properly signifies, a persuasion and assent to truth upon the authority of another, and is opposed to *doubting*, Matth. xiv. 31. That faith which respects divine things, is either, (1.) *Historical*, whereby we assent to the truths of revelation, as a kind of certain and infallible record: this, where without works, is *dead*, James ii. 17; of this kind is the faith of devils, Jam. ii. 19. (2.) A *temporary* faith, whereby, with some degree of affection, we receive divine truths, as both certain and good; but soon after lose the whole impression, as they were never rooted in the heart: such is the faith of the gospel hearers, who are compared to stony ground, Matth. xi. 24. (3.) The faith of *miracles*, whereby, by means of a divine impression, one is persuaded that God will work such a particular miracle, by his means, or upon his person: a faith to *remove mountains*, is of the first kind; and faith to *be healed*, is of the last, 1 Cor. xiii. 2. Acts xiv. 9. (4.) *Saving* faith, is that gracious quality, principle, or habit, wrought in the heart, by the Spirit of God taking the things of Christ, and shewing them to us, whereby we receive and rest on Christ alone for salvation, as he is offered to us in the gospel. By this we, on the testimony of God's law, believe ourselves utterly sinful, lost, and undone, without Jesus Christ; on the testimony of his gospel, believe, that Christ is every way sufficient and suited to save us; that he is candidly offered to us, as lost and sinful men; and that, by the appointment of his Father, and his own offer of himself, we have a divine right to take and use him, for all the purposes of our salvation; and so trust and depend on him and his righteousness, as the ground of salvation to us in particular. By this faith we are united to his person, as our spiritual head and husband, and he dwells in our heart; are interested in his righteousness and fulness; and by improvement thereof, become *bold* before God, and active in his service, Eph. iii. 17. Gal. ii. 20. By this faith we are *justified* and *saved*, as it receives, in the gospel-promise, Christ and his righteousness, for justification and salvation, Rom. v. 1. Eph. ii. 8. It *purifies the heart*, by receiving and applying Jesus's blood, Spirit, and grace, presented in the promise, Acts xv. 9; it *worketh by love*; exciting to, and drawing virtue from Jesus Christ, for the performance of every good word and work, Gal. v. 6. This is the *faith of God's elect*, as none but they are made sharers of it, Tit. i. 1; and they alone are *in the faith*, 2 Cor. xiii. 5. and *of the faith*, that is, possessed of, and act according to, the principles of it, Gal. iii. 7. Faith is an habit, or principle, is implanted in every regenerated infant, even though the word of God can neither be the means of their regeneration, nor can they act faith on it, as it is unknown to them; and as an habit or principle, it is said to be *obtained* by us and kept, 2 Pet. i. 1. 2 Tim. iv. 7; to *abide* and *dwell* in us, 1 Cor. xiii. 13. 1 Tim. i. 5. 2 Tim. i. 5. Eph. iii. 17; to *increase*, Luke xvii. 5. 2 Cor. x. 15; and to *work*, Gal. v. 6. Jam. ii. 22.

2. FAITH is taken for the object which faith believes; whether the doctrines of the gospel in general: this faith Paul once *destroyed*, or persecuted, and afterward *preached*, Gal. i. 23. Acts xxiv. 24; or the promises of God concerning the Messiah and his grace, and in which his faithfulness was pledged for performance; *this* the unbelief of men cannot *make void*, or of none effect, Rom. iii. 3; or Christ the subject-matter of the gospel and promises. It was his coming and fulfilling all righteousness, that introduced freedom from the ceremonial law; and his coming into the heart, frees from bondage to the law as a covenant, Gal. iii. 23, 25; and it is his righteousness *believed on*, that is imputed to us, to constitute our persons righteous before God as a Judge; for it is a righteousness with-

out works, and hence not our habit, or act of believing, Rom. iv. 3, 5, 6.

3. FAITH signifies an open profession of gospel-truths, springing from a firm persuasion and belief of them. In this sense, the *faith* of the Christians at Rome was spoken of through the whole work, Rom. i. 8. (4.) A particular persuasion of the lawfulness or unlawfulness of something in itself indifferent. This one is to keep to himself, not troubling the church with it; and without such persuasion of the lawfulness of indifferent things, a man sins in using them, Rom. xiv. 22, 23. (5.) It signifies fidelity in performing promises, or executing a trust. [So the word *faith* is to be understood in Gal. v. 22.] The Hebrews were a people in whom was *no faith*; they neither believed God's word to them, nor were careful to fulfil their vows and engagements to him, Deut. xxxii. 20. The righteousness of God is revealed *from faith to faith*; from the faithful promise of God, to the grace of faith in our heart, to be received thereby; from the faith of Old-Testament saints, to that of these under the New; from one degree and act of faith to another: or might not the words be rendered, *The righteousness of God by faith, is revealed to faith?* Rom. i. 17.

FAITHFUL. A faithful person may sometimes denote, one filled with the saving grace of faith, but ordinarily it denotes, one who may be depended on to speak truth, perform promises, answer his good character, or execute his trust, 1 Tim. vi. 2. 2 Tim. ii. 2. A *faithful saying*, is that which may be certainly believed, and cannot prove false, 2 Tim. ii. 11. 1 Tim. i. 15.—FAITHFULNESS, is a sincere and firm attachment to truth, and to the performance of promises and engagements, Psalm cxliii. 1. and v. 9.—God's *faithfulness reacheth unto*, and is *established in the heavens*; his inviolable regard to his covenant-promise, and relation, is displayed in the most marvellous and exalted manner, in his providences here, though they are sometimes dark and cloudy; and in the heavenly state, how much more abundantly shall it be displayed! Psal. xxxvi. 5. and lxxxix. 2. He afflicts his people in *faithfulness*; answerably to his relation of Father, Shepherd, Saviour, and in performance of his promise to their souls, and his threatenings against their sins, Psalm cxix. 75.

To FALL, metaphorically taken, imports, to become guilty of sin, or be subjected to misery: in this way, persons, nations, or cities, lose their height of glory and happiness, 1 Cor. x. 12. Psal. xxxvii. 24. Man's beginning to disobey his Maker, and so losing his favour and image, and becoming sinful and miserable, is called his *fall*, or *the fall*, by way of eminence. *To fall*, most frequently signifies, to be destroyed by death and ruin, 2 Kings xiv. 10. Dan. xi. 19. Hos. iv. 5, 14. The righteous *fall before the wicked*, when they are seduced into sin by their means, and when they are oppressed and persecuted by them, Prov. xxv. 26. To *fall on* persons often signifies, to attack them, 1 Sam. xxii. 17, 18. The *tongue of the wicked falls on themselves*, when they are hurt by, and punished for their wicked, reproachful, and malicious talk, Psalm lxiv. 8. The people *fall under Christ*, when by his grace they are made subject to his government; or when they are weakened and destroyed, that they cannot oppose his designs, Psal. xlv. 5. Apostacy from the profession or practice of gospel-truth, to open profaneness, or Antichristian abomination, is called a *falling away*, Heb. vi. 6. 2 Thess. ii. 3. Such as clave to circumcision, and the observance of the ceremonial law, in opposition to the doctrine of free justification through a Redeemer's righteousness alone, had *fallen from grace*; had abandoned the whole truth of the gospel, and were in a fair way never to share of the free favour

of God, which they once had hopes of, Gal. v. 4.

FALLOW. See DEER; GROUND.

FALSE; untrue; deceiving, 2 Kings ix. 12. *False Christs*, were SUCH Jews or others, as falsely pretended to be the true Messiah, Matth. xxiv. 24. *False prophets* were such as, under pretence of commission from God, published error, foretold untruth, or excited to wickedness, Matth. vii. 15. 2 Cor. xi. 13. *False witnesses*, are such as, for gain, humour, or like carnal motives, will insinuate or assert falsehood, Matth. xxvi. 59. *False ways*, are sinful courses, which agree not with the standard of God's truth, and deceive the transgressor into everlasting ruin, Psalm cxix. 28. FALSEHOOD; untruth; deceit. Idols are called *falsehood;* they are not what is pretended; have no divinity in them; and are means of seducing men to a vain and wicked worship, tending to their ruin, Jer. x. 14. The Jews thought to *hide themselves under falsehood*, when they trusted for their protection to idol-gods, sinful alliances with heathen neighbours, treacherous compliance with the enemy, crafty devices, and to the power and wealth which they had procured by fraudulent methods, Isa. xxviii. 15.

FAME, sometimes signifies common talk; public report, Gen. xlv. 16; but ordinarily it means, a wide-spread report of one's excellency and glorious deeds, Zeph. iii. 19. To be FAMOUS, is to have a wide-spread renown, Ruth. iv. 11.

FAMILY, not only denominates, (1.) Such as dwell together in one HOUSEHOLD, Gen. xlvii. 12. Esth. ix. 28; but also, (2.) A whole kindred, Lev. xxv. 49. (3.) A large division of one of the Hebrew tribes; all the descendants of a particular son of the twelve patriarchs, Numb. xxvi. 5. Jer. iii. 14. (4.) A whole nation, Jer. viii. 3. Amos iii. 1. Zech. xiv. 18. (5.) The whole creatures of God in general, which proceed from, and are governed by him, Eph. iii. 15. (6.) A particular sort of beasts, Gen. viii. † 19. FAMILIAR; an intimate companion, that as it were lives in the same family with us; and to whom we readily impart our secrets, and consult him in a time of need, Job xix. 14.

FAMINE; DEARTH; such scarcity of provision, as renders the price thereof extremely dear. To punish men for their contempt and neglect of spiritual provision, and for their abuse of temporal favours, God has often afflicted men with famine, partly occasioned by drought, excessive rains, or ravage of vermin; whereby the fruits of the ground are destroyed: partly by the march and ravage of armies, and their besieging of cities, 1 Kings xvii. Joel i. and ii. Jer. xiv. 2 Kings vi. Deut. xxviii. Multitudes have perished by famines; and sometimes lived on human flesh, and even killed their own children to eat them. A famine happened in Canaan, in the days of Abraham; another in the days of Isaac, Gen. xii. 10. and xxvi. 1; another in the days of Boaz, Ruth i 1; one of three years continuance in the days of David, 2 Sam. xxi; another of three or four years, was occasioned by the drought in the reign of Ahab, 1 Kings xvii. and xviii; another of seven years, in the reign of Jehoram his son, 2 Kings viii. 1; another, by means of vermin, &c. in the days of Joel, chap. i. and ii; and another in the time of Jeremiah, chap. xiv.—There were also famines in the time of Haggai and Nehemiah, Hag. i. 7—11. Neh. v. 3. Even in Egypt, where the crop was ordinarily most large and certain, they had seven years of famine in the days of Jacob, Gen. xii. 27. When Benhadad and Shalmaneser besieged Samaria, and when the Chaldeans and Romans besieged Jerusalem, the famine was so terrible, that even mothers murdered their sucking children, and eat them, Deut. xxviii. 57. 2 Kings vi. 24—29. and xxv. 3.

According to our Saviour's prediction, divers famines happened before the siege of Jerusalem; particularly one predicted by Agabus, that extended to the whole Roman empire, and during which, the Gentile Christians generously raised a contribution, for the relief of the famished believers of Judea, Matth. xxiv. 7. Acts xi. 27—30. Under the third and fourth seals, a variety of terrible famines, between *A. D.* 190 and 280, distressed the Roman empire, Rev. vi. 6—8. Scarcity of gospel-ordinances is called a *famine;* it tends to starve and ruin the souls of men for want of spiritual provision, Amos viii. 11. The *mighty famine*, that urged the prodigal son to return to God, is the perplexity of soul occasioned by distress and conviction, which entirely deprives men of pleasure and comfort, notwithstanding all they can do to obtain it in sinful and worldly things, Luke xv. 14.

FAMISH. Egypt was *famished*, when the people were like to be starved to death for want of food, Gen. xli. 55. God will not suffer the righteous *to famish*, *i. e.* to continue destitute of subsistence, help, or comfort, Prov. x. 3. The honourable Hebrews were *famished*, when they were reduced to poverty and contempt, and made few in number, Isa. v. 13.—God *famishes the gods of the earth*, when he renders every thing beside himself evidently worthless, contemptible, and incapable to help, save, or comfort men, Zeph. ii. 11.

FAN; an instrument for winnowing of corn. It seems, they had two kinds of them: one with teeth, wherewith they turned up the corn to the wind, that the chaff might be blown away: another that made wind, if the air was calm, Isa. xxx. 24. God's judgments are likened to a *fan;* he thereby turns up persons and nations to the blasts of his vengeance, and scatters and disperses them for their naughtiness; and his thus scattering and overturning them, are called his *fanning* of them, Jer. xv. 7. The Medes, Persians, and others, by whose means he executes his scattering and overturning judgments, are called *fanners*, Jer. li. 2. Christ's *fan is in his hand*, whereby he *will thoroughly purge his floor:* by the gospel-dispensation, and spiritual influence which he introduced, men were, or shall be put to the trial, and the elect separated from the reprobate. His fearful judgments were at hand, whereby he tried the Jewish church and nation, and destroyed and scattered, as chaff, the wicked among them. In every age, by temptations and trouble, he tries professed members of his church; and especially, by death and judgment, will separate the righteous from the wicked; and, by the blast of his wrath, hurl them into unquenchable fire, Matth. iii. 12.

FANATICS, wild, enthusiastic, visionary persons, who pretend to revelation and inspiration. The ancients called those *fanatici* who passed their time in temples *(fana)*, and being often seized with a kind of enthusiasm, as if inspired by the divinity, showed wild and antic gestures. Prudentius represents them as cutting and slashing their arms with knives. Shaking the head was also common among the *fanatici;* for Lampridius informs us, that the emperor Heliogabulus was arrived to that pitch of madness, as to shake his head with the gashed fanatics. Hence the word was applied among us to the Anabaptists, Quakers, &c. at their first rise, and is now an epithet given to the modern prophets, Muggletonians, &c. *Ency.*

FAR. (1.) Very much, Heb. vii. 15. Rom. xiii. 12. (2.) At a great distance, Isa. x. 3. God is *far* from the wicked; he has no friendship with them; is perpetually angry with, and is averse to deliver them, Prov. xv. 29. He is *far from their reins;* he is not seriously and affectionately thought of, esteemed, loved, or desired by them, Jer. xii. 2. He seems *far*

from his own people, when he appears angry with them, hides the comfortable views of his countenance, and continues to deny them assistance or relief, Psal. xxii. 1. and x. 1. He removes our transgressions *far* from us, when he fully and finally forgives them, that they can never come into judgment against us, Psalm ciii. 12. He set the Jewish temple *far* from them, when he permitted the Chaldeans to carry them captive into Babylon, a place about 600 miles eastward of Jerusalem, Ezek. vii. 20.

FARE; the price of one's passage in a ship, Jon. i. 3. *Look how thy brethren fare;* how they live; how they prosper; what they meet with, 1 Sam. xvii. 18. The rich man *fared sumptuously* every day; he enjoyed in an abundant degree, whatever food, raiment, honour, pleasure, &c. was delightful to him, however costly, Luke xvi. 19.

FAREWELL; a word used by friends at parting, and imports, a wish of all joy and happiness to soul or body, Acts xv. 29. Luke ix. 61.

FARM; a piece of ground, in the country, let out to one at a certain rate. Men's going to their *farm* and *merchandise*, when called to the gospel-feast, imports, that they preferred their earthly business to the care of their salvation; and their carnal gain to Jesus Christ, and all his inestimable blessings, Matth. xxii. 5.

FARNOVIANS, in ecclesiastical history, a sect of Socinians, so called from Stanislaus Farnovius, who separated from the other Unitarians in the year 1568, and was followed by several persons eminent for their learning. Farnovius was engaged by Gonesius to prefer the Arian system to that of the Socinians, and consequently asserted, that Christ had been produced out of nothing by the Supreme Being before the creation of this terrestial globe. His sentiments concerning the Holy Ghost are not certainly known; however, it appears that he warned his disciples against paying the tributes of religious worship to the Divine Spirit.—This sect did not last long; for having lost their chief, who died in 1615, it was scattered abroad and reduced to nothing. *Ency.*

FARTHING; a piece of brass money used by the Romans. Our translators give this English to both ASSARION and QUADRANS; but these were different; the *assarion* was the tenth part of a Roman penny, or about three farthings sterling, Matth. x. 29. The *quadrans* was equal to two mites, and so is about a fifth part of a sterling farthing, Mark xii. 42.*

FASHION. (1.) A pattern or form, Exod. xxvi. 30. (2.) Outward appearance, 1 Kings vi. 38. Phil. ii. 8. 1 Cor. vii. 31. To *fashion* a thing, is to give it its being or form, Job x. 8. Exod. xxxii. 4. To *fashion* one's self according to former lusts, is to live under their power, and to act according to their sinful inclinations and motions, 1 Pet. i. 14.

FAST, relating to progress, signifies *speedily*, Ezra v. 8. Jer. xlviii. 16. In other cases, it signifies firmly; closely, Gen. xx. 18. Acts xxvii. 41.

To FAST; (1.) To eat little or no food, Acts. xxvii. 33. Matth. xv. 32. (2.) To abstain voluntarily from food, in order to be employed in penitentially mourning for sin, and supplication for mercies, Judg. xx. 26. The Jews had every year a stated and solemn FAST on the 10th day of the month Tisri, which answered to about the end of our September.

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* *Farthing of Gold*, a coin used in ancient times, containing in value the fourth part of a noble, or 20d. silver. It is mentioned in the stat. 9 Hen. V. cap. 7. where it is enacted, that there shall be good and just weight of the noble, half-noble, and farthing of gold.—Certain quantities or tracts of land were anciently denominated *farthings*, which is supposed to have been far more than a rood: For in a West-Hapton survey-book, there is an entry thus: A. B. holds six *farthings* of land, at 12*l.* *per ann.* *Ency.*

Whether the time of this fast had any relation to the fall of Adam, the Hebrews worshipping of the golden calf, or the death of Aaron's two sons, we are uncertain ; but the great design of the solemnity was to make a ceremonial atonement for the sins of the whole Hebrew nation during the past year ; and to prefigure the Messiah's effectual atonement for the sins of all his people, in the day of his humiliation and death : at the end of which he entered into the holy place not made with hands, having obtained eternal redemption for us. This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer, and like penitential exercises. On the day itself, at least in latter times, they made a ten-fold confession of their sins, and were careful to end all their mutual broils. The High-priest had the chief work of this solemnity on his hands. For seven days before, he separated himself from his wife, and on the preceding night he supped sparingly. When the fast was come, after the daily morning-sacrifice, and the festival-offering of one young bullock, one ram, and seven lambs, for aburnt-offering, and a kid of the goats for a sin-offering were slain and presented on the altar, he laid aside his golden robes, washed his flesh in holy water, and put on his linen garments, similar to these of the ordinary priests. He then offered a bullock for a sin-offering, and a ram for a burnt-offering, to make atonement for himself and the other priests. He then received from the people a ram for a burnt-offering, and two goats for a sin-offering, to be offered for them. By casting lots, it was determined, which of the goats should be slain, and which should be sent into the wilderness. This, done, he took fire in a censer from off the brazen altar, put incense on, and placed it thus, in the holy of holies, just before the ark, in order to perfume it. He then brought in part of the blood of the bullock of his own sin-offering, and sprinkled it once towards the top, and seven times between the vail, and the foreside of the ark. He next came forth to the court, and having killed the people's goat of sin-offering destined for slaughter, he returned for the third time to the holy of holies, and sprinkled part of the blood, once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the holy of holies, and the tabernacle defiled by all the iniquities of the children of Israel who assembled around it. He then returned to the sanctuary, and having mingled the rest of the blood of the goat which he had along with him, with that part of the blood of the bullock which he had formerly left in a bason in the sanctuary, he sprinkled part of it towards both sides of the sanctuary ; he tipt the four horns of the golden altar with it, and sprinkled it seven times thereon ; and it seems, did the same to the horns of the brazen altar in the court.

The high-priest next laid his hands on the head of the scape-goat, and confessed over it all the known crimes of the Hebrew nation, particularly these of the past year, and then sent off the goat, ceremonially loaded with these crimes, into the wilderness, by a proper hand ; but whether it was left to wander, or was thrown over a precipice, we know not. The high-priest then returned to the sanctuary, put off his linen robes, washed himself in water, and put on his golden vestments ; returned to the court ; offered his own and the people's ram for a burnt-offering ; and the fat of the bullock and goat for a sin-offering, the carcases of which were burnt without the camp. After blessing the people, and probably attending the evening-sacrifice, he went home rejoicing, Numb. xxix. 7—12. Lev. xvi. and xxiii. 26—32.

The modern Jews having no opportunity of sacrificing, the men take a cock, which in their language has

the same name as *a man*, and dashing its head three times against the wall, or any thing else, wish it may be an atonement for them. They then lay the entrails on the top of the house, that the ravenous fowls may carry them away, and their sins along with them, into the land of forgetfulness.

We read of many occasional fasts in scripture; some of them were private, others public. Moses appears to have thrice fasted, for the space of 40 days; 40 before he received the first tables of the law; other 40 for the sin of Israel's making the golden calf; and other 40 when he received the last tables of the law, Deut. ix. 9, 18. and x. 10. Exod. xxxiv. 28. Elijah fasted 40 days in the wilderness of Arabia, 1 Kings xix. 8. In another wilderness our Saviour fasted 40 days, Matth. iv. 2. Of this last, the Popish observation of Lent is a fantastic imitation. The light of nature and word of God direct us, that whenever we have fallen into grievous sins; when we feel or fear the noted infliction of God's judgments; or when we have distinguished need of some special mercy and assistance, we ought, by fasting and prayer, solemnly to bewail our sins, supplicate forgiveness thereof, implore the averting or removal of judgments, and request the bestowal of necessary favours and help. Thus David fasted during the sickness of his adulterous child, 2 Sam. xii. 21. Ahab fasted when he and his family were threatened with ruin, 1 Kings xxi. 27; Daniel, when he understood that the Jewish captivity drew to an end, Dan. ix. and x; Nehemiah, when he heard of the ruinous condition of Jerusalem, Neh. i. 4; Joshua and the elders of Israel fasted, when part of their army was defeated before Ai, Josh. vii. 6. About 45 years after, the army of the eleven tribes fasted near Gibeah, on account of the double repulse which they had received from the Benjamites, Judg. xx. 23, 26.—Samuel and the Hebrews observed a solemn *fast* at Mizpeh, to supplicate deliverance from the oppression of the Philistines, 1 Sam. vii. 6. Informed that a prodigious army of Moabites, Edomites, and others, had invaded his kingdom, and were within 38 miles of his capital, Jehoshaphat and his subjects observed a solemn *fast*, 2 Chron. xx. 3. The Ninevites, alarmed by the warnings of Jonah, *fasted* three days, and cried to God for his prevention of the threatened ruin; and denied even to their beasts their ordinary provision, Jon. iii. When locusts and other vermin had occasioned a terrible famine, Joel called the Hebrews to solemn *fasting*, and even the infants to be deprived of the breasts, Joel i. 14. and ii. 15, 16.—When Jehoiakim and his subjects were alarmed of an invasion by the Chaldeans, Syrians, Moabites, and Ammonites, they observed a *fast* in the 9th month, Jer. xxxvi. 6. When Haman obtained a ruinous decree against the Jewish nation, Esther, Mordecai, and the other Jews at Shushan, and in other places, observed a solemn *fast* of three days, Esth. iv. 3, 16. At the river Ahava, Ezra, and near 2000 other Jews, observed a solemn *fast*, to obtain the direction and protection of God, Ezra viii. 21. Sometime after, he and the Jews in Canaan observed another, to afflict their souls for the people's marriage of strange wives, Ezra ix. and x. Nehemiah and the Jews observed another solemn *fast*, and renewed their covenant with God, Neh. ix. and x.

Jezebel's *fast*, to promote the murder of Naboth, was abominably wicked, and perhaps was rather a civil meeting of the rulers in Jezreel, 1 Kings xxi. 9—12. During their captivity in Chaldea, the Jews superstitiously agreed on, and observed two *annual fasts*; the first in the 5th month, for the burning of the temple; the other in the 7th month, on account of the murder of Gedaliah, Zech. vii. 3—5. and viii. 19. In our

Saviour's time, the Pharisees and disciples of John *fasted* very often, Matt. ix. 14. Some Pharisees *fasted* twice every week, with a great deal of solemn grimace in their external behaviour, Luke xviii. 12. Matth. vi. 16. The modern Jews observe about 23 *annual fasts:* and besides, some of them fast twice a-week; on Monday, because thereon Moses came down from mount Sinai; and on Thursday, because thereon he went up to it: nay, some *fast* four days every week. Affectionate children observe the day of their father's death as an *annual fast*. Whenever they are afflicted, or but dream an unlucky dream, they observe *occasional fasts*. They observe their *fasts* with no small austerity. They abstain from all manner of food, except sometimes a little butter and herbs; they wear sackcloth, and other coarse apparel; they lie on hard beds; they rend their clothes; go bare-footed, and with a dejected countenance; they read the book of Lamentations, sitting on the ground. From seven years old and upward, children, according to their ability, join in their fasts. At eleven the females, and at thirteen the males, begin to observe their fasts, in all the rigour thereof.

According to the Christian law, fasting is altogether occasional; and is to be used at the ordination of ministers, Acts xiii. 2. and xiv. 23. and on other public or private occasions, as providence calls for it, Matth. ix. 15. Luke v. 33—35. 1 Cor. vii. 5. In private fasts, persons should beware of making any public shew thereof, Matth. vi. 16. It is impossible to reconcile the liberties which most in our times indulge themselves in, as to their eating and drinking on fast-days, with the word of God.

FAT. God prohibited the Hebrews to eat of the *fat* of beasts, Lev. iii. 17. Some think that this comprehended all kind of *fat;* others think, only the *fat* of such animals as might be sacrificed, as of oxen, sheep, and goats, was prohibited, Lev. vii. 24. Others, that only the *fat* of beasts actually sacrificed was forbidden, and no more of it than was easily separated from the flesh, and which we call *tallow*. This notion seems to be favoured by Lev. vii. 25. The *burning of the fat* to the Lord, typified the inexpressible trouble of Christ's soul, amidst the flames of his Father's wrath; and that we ought to devote ourselves to God's service, with a heart all inflamed with holy love; and ought to have our most inward and beloved lusts destroyed by the spirit of judgment and burning, Lev. iii. 9, 11. The Hebrews used the word which we render *fat*, to signify the best of any thing: hence we read of the *fat* of wheat; the *fat* of the land; the *fat* of the flock, Psalm lxxxi. † 16. and cxlvii. † 14. Gen. xlvii. † 6. Gen. iv. † 4. Wicked men are represented as *fat;* as *fatlings;* as *inclosed in their own fat;* when they abound in honour, power, and wealth, Deuter. xxxii. 14, 15. Ezek. xxxix. 18. Psal. xvii. 10; their *heart is fat*, or *gross*, when they are self-conceited, stupid, careless, and unteachable, Psal. cxix. 70. Isa. vi. 10; they perish as the *fat of lambs*, when they are easily and quickly wasted and destroyed, Psal. xxxvii. 20. Great men are represented as *fat ones*, because of their large enjoyments, great visibility, joy, and pleasure, Isa. v. 17. and x. 26. Ezek. xxxiv. 16, 20. Psal. xxii. 29. Saints are *fat*, when they much abound in spiritual grace and comfort, Psal. xcii. 14. Prov. xi. 25. and xiii. 4. and xv. 30. and xxviii. 25. The sword of the Lord is *fat with fatness*, when his judgments cut off multitudes of men great and wealthy, Isa. xxxiv. 6. FATLING, an ox or calf, fatted for slaughter. Christ is likened to a *fatling*, or *fatted calf;* and his blessings to *fat things full of marrow;* he and they are most plentiful, sweet and nourishing provision to our soul, Luke xv. 23. Matth. xxii. 4. Isa. xxv. 6. Prov. ix. 2. The saints are called *fatlings*, because of their inno-

cence, spiritual beauty, cheerfulness, fulness of grace, Isa. xi. 6. See BULL.

FATNESS, denotes plenty; greatness. The *fatness of the earth*, is a rich soil, or the productive influence thereof, Gen. xxvii. 28, 39. The *fatness of the olive-tree*, whereof the Gentiles partake, is the soul-nourishing and comforting word, ordinances and influences of Christ communicated to his church, Rom. xi. 17. The *fatness of God's house*, wherewith he satisfies the soul of his ministers and people, is the rich and abundant blessings of his goodness, grace, and comfort, Psal. xxxvi. 8. and lxiii. 5. and lxv. 4. Jer. xxxiii. 14. That which was set on Job's table was *full of fatness*; when his trouble was removed, his riches abounded, and his soul was filled with the grace and consolations of the Holy Ghost, Job xxxvi. 16.

FATHER. (1.) The immediate male parent of a child, Gen. ix. 18; and it is sometimes put for both parents, Prov. x. 1. (2.) The grandfather, or any other progenitor, however remote, especially if any covenant was made with them, or grant of blessings given them for their seed: so Abraham, Isaac, and Jacob, and others, were the *fathers* of the Jews in the time of Christ, John iv. 20. and viii. 53. Heb. i. 1. Gen. xvii. 4. (3.) An inventor of an art, and method of living; an instructor of others in any science, Judg. xvii. 10. 1 Sam. x. 12: so Jabel was the *father* of such as dwell in tents, and Jubal the *father* of musicians, Gen. iv. 20, 21. Hiram the founder, was a *father*, or chief director of the artificers belonging to Hiram king of Tyre, and Solomon, 2 Chron. ii. 13. Elijah was a *father* to Elisha, and the young prophets of Jericho, 2 Kings ii. 12. Founders of cities, and progenitors of the inhabitants, are called *fathers* of these cities: so Salma was the *father* of Bethlehem; Hareph, of Bethgader; Joab, of the valley of Charashim; Jehiel, the *father* of Gibeon, 1 Chron. ii. 51. and iv. 14. and ix. 35. (4.) *Father*, is a title of respect: Naaman's servants called him their *father*, 2 Kings v. 13. Jehoram and Joash, called Elisha their *father*, 2 Kings vi. 21. and xiii. 14. (5.) One that affectionately counsels, cares and provides for one; so God is the *Father of the fatherless*, Psal. lxviii. 5. Joseph was a *father* to Pharaoh, Gen. xlv. 8. Job, a *father* to the poor, Job xxix. 16.

God is called *the Father* of Christ. As the first person of the Godhead, he from eternity begat him, Eph. i. 3. John i. 14. He is the *Father of spirits, of lights, of glory, of mercies*, of all things: he created angels and souls of men, and preserves them in their nature and work; he is the origin and bestower of all light, glory, and merciful favours; he is the former and preserver of all things, Heb. xii. 9. James i. 17. Eph. i. 17. and iv. 6. 2 Cor. i. 3. He is the *Father* and *Mother* of the rain, dew, ice, and hoar frost, as he forms and produces the same, and sends it on the earth, Job xxxviii. 28, 29. He was the *Father* of the Jews, and is so of all professors of the true religion, as he marvellously raises them up, establishes them in their national and church state, and is their peculiar governor, Deut. xxxii. 6. Gen. vi. 2. He is the *Father* of the saints, he begets them again into his image by his word and Spirit, adopts them into his family; renders them familiar with him, kindly cares, provides for, and protects them, and renders them joint heirs with Christ of his heavenly inheritance, Rom. viii. 15, 16. He is the *Father* of all men by creation, and providential preservation and government, Mal. ii. 10. Christ is the *everlasting Father*; from eternity the elect were chosen in him; by his obedience and suffering, by his word and Spirit, he confers their new state and nature, and gives them his kingdom, and every thing necessary, Isa.

ix. 6. and liii. 10. The Old Testament saints are called his *fathers*; the apostles and others, New Testament believers, are called his *children*, Psal. xlv. 16.—Satan is called a *father*, he introduced sin into the world; he makes men like himself, and directs and counsels them in their evil way, John viii. 44. Abraham was the *father* of them who believe; he was an eminent pattern of their faith and obedience; and into his bosom they are gathered in the eternal state, Rom. iv. 11. Natural parents are called *fathers of our flesh*, as they only beget our body, Heb. xii. 9. We are to *call no man father*; are to acknowledge none but Christ, and God in him, head of the church, author of our religion, or Lord of our conscience, Matth. xxiii. 9. To call corruption our *father*, and the worms our *mother and sister*, is humbly to acknowledge, that we sprung from dust; shall by putrefaction return to it; and so may, for meanness, claim kindred with vermin, Job xvii. 14. John Baptist *turned the hearts of the fathers to the children*, when he excited the Jews in his time to believe the principles, receive the like endowments, and follow the practice of their godly ancestors, Mal. iv. 6. To *sleep with our fathers*, *go* to them, or be *gathered* to them, is to die like our ancestors, and go with them to the grave, or separate state of souls, 1 Kings ii. 10. Judg. ii. 10.—Sometimes the father-in-law, or father of one's wife, is represented as his *father*: so Heli, who was the father-in-law of Joseph the carpenter, is represented as his *father*, Luke iii. 23.

MOTHER; (1.) A woman who hath brought forth a child, Exod. ii. 8. (2.) The dam of a beast, Exod. xxiii. 19. The character of mother is applied, (1.) To the true church; she is Christ's *mother*; as he assumed our nature therein, and was a member thereof, Song iii. 11. and viii. 5. She is the *mother* of believers; in her, and by her ordinances, they are spiritually born, nourished, protected, and directed, Song iv. 4. and i. 6.—She is *free*, now delivered from the bondage of ceremonies; and her true members are freed from the broken law, and the slavery of sin and Satan. She is *from above*; is of an heavenly original, frame, and tendency; and her true members have their conversation in heaven, Gal. iv. 26. Phil. iii. 20. (2.) To the kingdom of Judah, or family of David, which produced these wicked oppressors, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, Ezek. xix. (3.) To a metropolis, or capital city of a country or tribe; and then the inhabitants, villages, or lesser cities, are called *daughters*, Jer. l. 12. 2 Sam. xx. 19. (4.) To any female, superior in age, station, gifts, or grace, or who deals tenderly with one. Deborah was a *mother in Israel*; with tenderness and valour, she judged, instructed, and governed that people, Judg. v. 7. The mother of Rufus, was a mother to Paul; kindly cared and provided for him, Rom. xvi. 13. (5.) The saints are Christ's *mother*, *sisters*, and *brethren*; he is formed in their heart, by their spiritual union to him, and their receiving out of his fulness; and there is a dearer intimacy and relation between him and them, than between the nearest relatives on earth, Matth. xii. 49, 50. (6.) Rome is the *mother of harlots, and abominations of the earth*; the Antichristian Papacy there established, produces multitudes of idolatries, whoredoms, and every other impiety, Rev. xvii. 5.

All superiors are called *fathers*, and *mothers*, or *parents*; to teach them to behave with a tender affection toward their inferiors; and to teach their inferiors, whether children, wives, servants, people, subjects, pupils, &c. to behave with a kindly and affectionate regard to them and their commands, Exod. xx. 12. Deut. v. 16. Kings are *nursing-fathers*, and queens *nursing-mothers*, to the church, when civil rulers exert

themselves to promote the true religion, and see to the establishment, and right government and prosperity of the church, Isa. xlix. 23. and lx. 16. To rebuke offenders, as *fathers*, *mothers*, *brethren*, or *sisters*, is to do it in a most humble, tender, and affectionate manner, 1 Tim. v. 1—3.

FATHOM; a measure of six feet length. Our sailors have three kinds of *fathom*: that of war ships is six feet; that of merchant ships is five and an half; and that of fly-boats and fishing vessels, it is said, is five feet, Acts xxvii. 28.

FAULT. (1.) Crime; offence, Gen. xli. 9. (2.) Defect, 1 Cor. vi. 7. The first covenant was *faulty*; the covenant of works could not confirm man against falling from his holiness and happiness, nor recover him if he did fall. The ceremonial dispensation of the covenant of grace was carnal and burdensome, incapable to purify or quiet the consciences of sinful men, Heb. viii. 7. The zealous opposers of Antichrist are *without fault*, are clear from Popery, and free of legal guilt, Rev. xiv. 5. The saints are at last presented *faultless* before God, free from guilt, pollution, or infirmity, Jude 24.

FAVOUR. See GRACE.

FEAR; is, (1.) A passion naturally inherent in animal and rational creatures, disposing them to avoid evil, real or imaginary. Men's fear of God, is either *filial or slavish*.—*Filial* fear, is that holy affection wrought in men's soul by the Holy Ghost, as a Spirit of adoption, whereby it is inclined and disposed, kindly to regard God's authority, obey his commandments, and hate and avoid whatever is sinful, Jer. xxxii. 40. Gen. xxii. 12. Eccl. xii. 13. Neh. v. 15. Prov. viii. 13. and xv. 6. Heb. v. 7. And because this kindly awe influences the whole of practical religion, it in general is called the *fear of God*, Deut. vi. 13. Psal. xxxiv. 9, 11. and cxii. 1. cxxviii. 1. *Slavish* fear, is a dread of danger and punishment, arising from an inward sense of guilt. So Felix feared when he heard Paul preach, Acts xxiv. 25.—This slavish dread of God's wrath is not good of itself, but is often by the Holy Ghost made useful towards the ushering in of conversion and deliverance to men's souls, Acts ii. 37. and xvi. 30, 31.—*Fear* of men, is either a reverential awe and regard of them; as of masters and magistrates, 1 Pet. ii. 18. Rom. xiii. 7; or a slavish dread of them, and what they can do, Isa. viii. 12. Prov. xxix. 25; or a holy jealousy and care, lest they should be ruined by sin, 1 Cor. ii. 3. Col. ii. 1. 2 Cor. xi. 3. True love to God, in so far as it prevails, *casteth* out the slavish *fear* of God and men, but not the filial, of proper awe and care; for, in so far as we discern an object amiable, we will not slavishly dread, but with due reverence desire it, 1 John iv. 18.—Men are said to *fear the Lord*, not only when they candidly believe on and obey him, but also when they have a semblance of the true religion, and regard to God, 2 Kings iv. 1. and xvii. 41. Isaiah xxix. 13. (2.) *Fear* is put for the object, or ground of fear; so God is called the *fear* of Isaac, Gen. xxxi. 42. 53; and *their fear*, that is, the thing that terrifies them, comes upon the wicked, Prov. i. 26, 27. and x. 24. and iii. 25. God sent his *fear* before the Hebrews, when they entered into Canaan; by terrible providences, or by impressing the minds of the Canaanites with the dread of the Hebrews, he rendered them spiritless, and void of courage to withstand them, Exod. xxiii. 27. *Is not this thy fear and thy confidence, thy hope, and the uprightness of thy ways?* where is now thy so much pretended fear of God, thy trust and hope in him, and the uprightness of thy ways? hast thou not plainly been a mercenary hypocrite, religious only for the sake of carnal gain? Job iv. 6.

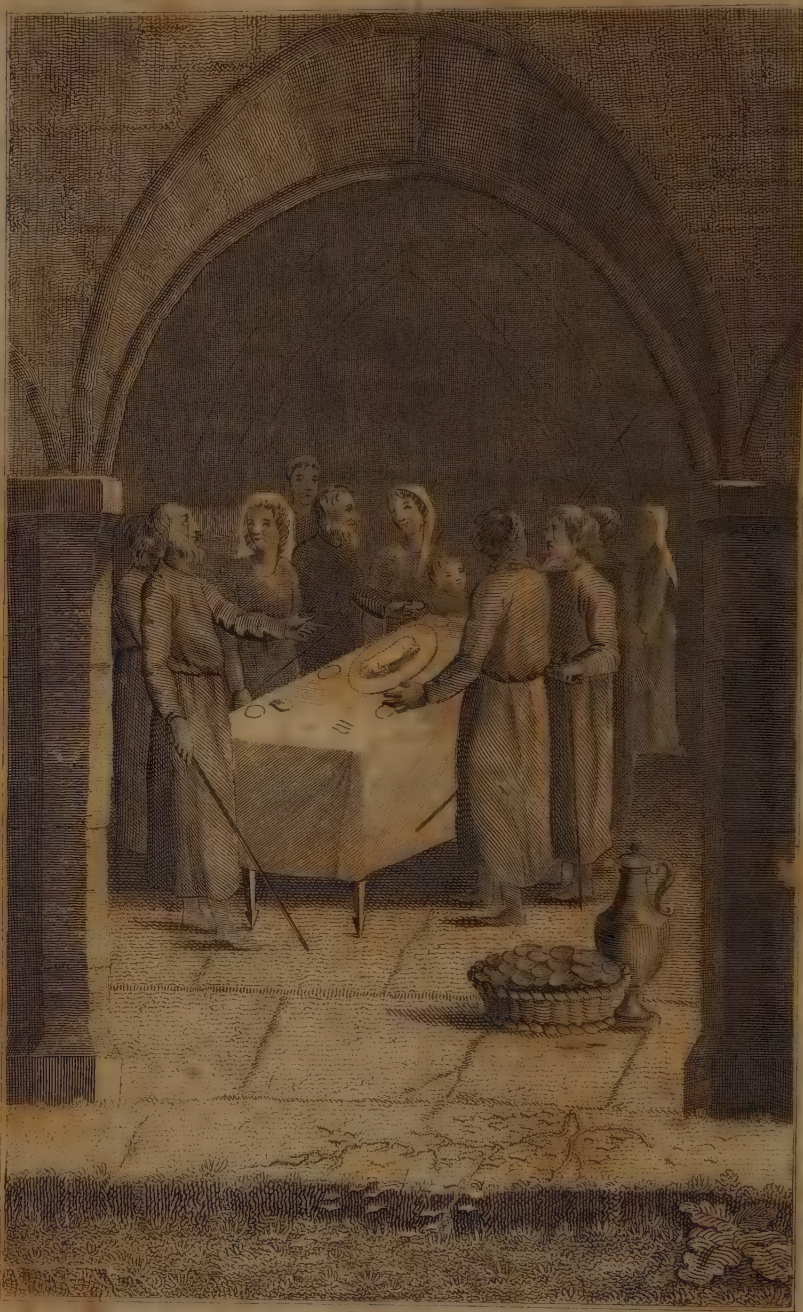
FEARFUL. (1.) Terrible; awful; a proper object of reverence or dread:

so God and his judgments are *fearful*, Deut. xxviii. 58. Luke xxi. 11. Heb. x. 31. (2.) Timorous; filled with dread of approaching evil, Deut. xx. 8. Matth. viii. 26. Isa. xxxv. 4.—*Fearfulness*, imports great abundance of dread seizing upon one, Isa. xxi. 4. and xxxiii. 14. The *fearful*, who shall have their portion in hell, are such, as, being destitute of an holy awe of God, have such a slavish fear of him, as they will not dare to come boldly to his throne of grace, and receive his Son, and the blessings of the new covenant in him, Rev. xxi. 8.

FEAST. To perpetuate the memory of God's mighty works, to attach the Hebrews to the true religion, by the frequent use of divinely instituted ceremonies; to allow them frequent seasons of instruction in his laws, and of rest, pleasure, and renovation of acquaintance with their brethren; but chiefly to prefigure good things to come, with respect to Jesus Christ and his fulness, God appointed a variety of sacred seasons or festivals. Besides the morning and evening HOURS of prayer, and daily sacrifice, and the weekly SABBATH, they had the monthly *feasts* of the NEW-MOON; the annual ones of PASSOVER and UNLEAVENED-BREAD; of PENTECOST; of TRUMPETS; the feast of EXPIATION, and feast of TABERNACLES; the Sabbatical year of RELEASE; the year of JUBILEE. They had also, in later times, the *feast* of PURIM; and of the DEDICATION; but neither was of divine appointment.

1. The daily festival of the Hebrew nation was the hours of their morning and evening sacrifice; the first about nine o'clock in the morning, and the last about three o'clock in the afternoon. At each of these hours, a lamb bought at the public expence, and which had the guilt of the whole nation ceremonially transferred on it, by the stationary men, or representatives of the people, laying their hands on its head, was offered as a burnt-offering for them: an homer of fine flour mingled with frankincense and beaten oil for a meat-offering, and the fourth part of an hin of strong wine for a drink-offering, attended it.—Meanwhile, the people worshipped in the court, and the priests burnt incense in the sanctuary. Did this prefigure Jesus, the unspotted Lamb of God, having all the iniquities of an elect world laid on him, set up from everlasting, early promised and typified; and in the end of the world, in his early and latter sufferings, finished at the time of the evening sacrifice, offered for us, as the foundation of our constant happiness, consolation, and worship? And is not his intercession founded on his atonement for us? Doth not this daily festival teach us, solemnly to worship God in secret, and in our families, at least twice every day? and that all our life long, particularly in youth, and old age, we ought to live devoutly and joyfully, by faith on the Son of God crucified for us? Exod. xxix. 38—45. Lev. vi. 9—12. Numb. xxviii. 1—8.

2. The weekly SABBATH had a ceremonial signification added to the original and moral one; it is called a SIGN between the Lord and the Hebrew nation. It was a memorial of their deliverance from Egypt, and of their feeding on manna in the desert. It was a symbol of our spiritual rest in Christ, a figure of our evangelic rest in the New Testament church, and of our Sabbath eternal in the heavens. On it was appointed a total, an holy cessation from all labour, whether servile or not. No fire was to be kindled for preparing utensils for the tabernacle, or for dressing the manna; the daily sacrifices were doubled, and the whole day spent in the spiritual worship of God. And if any profaned it, he was put to death. Under the gospel, how glorious our liberty and *rest* from ancient ceremonies, from sin and Satan, and our works of self-righteousness! how improper fiery contentions! how frequent and clear our views of Christ



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and his atonement! how spiritual our worship! and how great the danger of Papists, and others, who corrupt it! How much more glorious the *rest* of heaven, where, with endless and redoubled devotion, we, ceasing from every sinful, contentious, and legal work, shall behold, rejoice, and glory in the Lamb once slain, and now in the midst of the throne! In the view hereof, let us with pleasure remember the Sabbath-day, to keep it holy: let Jesus, the atonement, and the soul nourishing provision and joy that attend him, be our all and in all, Exod. xxxi. 12—17. and xxxv. 2, 3. Numb. xxix. 9, 10. and xv. 32—35.

3. The design of the FEAST *of new-moons*, was to acknowledge God as the giver of the moon to rule by night, and as the gracious governor of the world, who hath the times and seasons in his own power; and to expiate the sins, and acknowledge the mercies of the finished month, and lay an evangelic foundation for the duties of the commencing one. It was observed on the first day of the appearance of the new-moon; and, to prevent mistakes, the Jews often observed two days. They rested from their servile labour; met, for instruction in the law of their God, in their synagogues, &c. and offered two bullocks, one ram, and seven lambs for a burnt-offering, with their respective meat-offering and drink-offering, and a kid for a sin-offering; over which, as they lay burning on the altar, the priests blew the silver trumpets; the people too had generally feasts in their own houses. Did not this typify the renovation of all things by Jesus Christ? Our nature being united to his, again shone forth *fair as the moon*: and the moon-ruled ceremonies of the Jewish church were abolished, that the gospel-church might shine forth *fair as the moon*. Quickly shall this moon-like world vanish away, and be succeeded by endless brightness, never to withdraw its shining. Under the gospel, what large views we have of Jesus's full atonement! what a joyful sound of salvation preached through him! what rest from legal ceremonies and spiritual slavery! what instruction in the knowledge, and feasting on the fulness of our God!—When the last trumpet shall be blown, at the coming of our once crucified Redeemer, what full deliverance from sin, from servitude! what views of, and rest in God, shall we for ever enjoy! Numb. x. 10. and xxviii. 11—15. Amos viii. 5. 2 Kings iv. 24. Psal. lxxxi. 1, 2. 1 Sam. xx. 5, 18.

4. The PASSOVER was observed at the time we call Pasch. The design of it was, to commemorate the Israelites deliverance from Egypt; to seal the new covenant with the believers among them; to prefigure our redemption by Christ, and represent our spiritual fellowship with him and his people. It was first observed on that night on which the Hebrews went forth out of Egypt. On the tenth day of the month Abib, each man, for his family, or if his family was small, he, for his and his neighbour's family, took a male lamb, or kid, of a year old, and quite unblemished. It was kept in the house alive till the fourteenth day of the month: on the evening of which, after a careful search for, and destruction of all leavened bread in their houses, it was slain; and with the blood thereof received into basons, they, with a bunch of hyssop, sprinkled the upper lintel and posts of their doors, that the destroying angel might not enter their houses. The flesh of the lamb was then roasted whole on a spit, and eaten by the circumcised Hebrews, and such circumcised servants as they had bought with their money, or such Gentiles as, being proselytes, had been circumcised, along with unleavened bread and bitter herbs, and amidst pious conference with their children; but no bone of it was to be broken in the killing, roasting, or eating of it. What of the flesh remain-

ed over night was burnt with fire. At first they did eat it with their loins girded, their shoes on their feet, and their staff in their hand, and in great haste, to signify their immediate departure from Egypt. In after ages, they used to drink a cup of wine, and sing a sacred hymn, probably, Psal. cxiii. to cxviii. While they did eat the first passover, the first born of Egypt were slain; Pharaoh was forced to allow their departure, and judgments were executed on the gods of Egypt. Before the passover, they used to busy themselves in finishing their ceremonial purifications, if possible. Such as were on a journey, or under sickness, or ceremonial uncleanness, at the proper time, were obliged to observe the feast on the 14th day of the second month: and some of their Rabbins say, that if the greater part of the congregation was at any time unclean, the whole observation was delayed till the second month. He that wilfully neglected the *passover* was condemned to death. Did these rites prefigure, that Jesus, the precious, mighty, and unspotted Son of God, who was set up from everlasting, and promised and typified since the fall, should, in the fulness of time, assume our nature, and in the 4th year of his public ministry, and on the 4th day from his solemn entrance into Jerusalem, should endure bitter sufferings, and be roasted in the fire of his Father's wrath, but not a bone of him broken, that he might be our complete protection from the wrath of God, and the means of destroying sin, Satan, and death; and be, with unfeigned faith, sincere candour, and bitter grief for sin, fed upon, as the heart-supporting and cheering food of our soul, enabling us to go up from the world, towards our everlasting inheritance in the Canaan above? Blessed be the Lord, that we Gentiles are taken in among his people to eat thereof; and that though of old we were far off, and in our uncleanness, yet now, under the gospel, we have a second opportunity to feed on Christ, our *passover sacrificed for us:* Satan has been forced to yield to our escape; idolatry has been overturned; and a people consecrated to the Lord, Exod. xii. Numb. ix. and xxviii. 16. Deut. xvi.

The Hebrews twice observed the passover in the wilderness. Joshua caused them observe it a third time, when he had just passed the Jordan, in his entrance into Canaan. It was solemnly observed in the times of David and Solomon, and in the time of Hezekiah and Josiah, 2 Chron. xxx. xxxv; but there is too much reason to believe, that before the captivity, the Jews were often negligent as to a punctual observance thereof. After the captivity, particularly in the time of Christ, they seem to have attended more exactly to the rites thereof. At it, and the two other more general feasts, it is said, such as came from a distance, had free lodging at Jerusalem.

5. The feast of UNLEAVENED BREAD was an appendage to the passover, and immediately succeeded it. It continued seven days, on none of which any *leavened* bread was to be eaten, but *unleavened*, to commemorate the Hebrews hasty departure from Egypt before their dough was leavened. To commemorate the beginning of their march on the *first*, and perhaps their passage through the Red sea on the *seventh*, the first and last days of this feast were to be holy convocations, no servile work was to be done thereon. On every day of it, two bullocks, one ram, and seven lambs of the first year, were offered for a burnt-offering, and a kid for a sin-offering, with their respective meat-offerings and drink-offerings; and the silver trumpets were blown over the burnt-offering, as it lay on the altar. On the second day, a sheaf of barley publicly reaped, was given to the priest; and it being threshed, winnowed, and dried by the fire, and ground in the mill, an homer

of the meal was taken, heaved, and waved with oil and frankincense; part of it was burnt on the altar, together with a lamb of the first year for a burnt-offering, with two tenth deals of fine flour for a meat-offering, and a fourth part of an hin of wine for a drink-offering; and after this, they might begin their harvest. Before this feast began, not only was leaven put from all their dwellings, but their houses were often whitened. Did this *feast* represent Jesus's state of debasement? his week of life, fulfilled in sanctity, sorrow, and suffering? and our constant living on him as the incorrupted nourishment of our soul; carefully avoiding the leaven of malice, hypocrisy, error, and corrupt practices? Was not the first period of the gospel-church a time of solemn convocation to Christ? and shall not the millenial period be more so? Did not Jesus, the *corn of wheat*, once die for our offences, and on the second day of unleavened bread, rise for our justification, as the *first fruits*, that he might sanctify his people, and introduce the harvest period of the gathering of multitudes to himself, by means of the gospel? Exod. xii. and xiii. Lev. xxiii. 6—14. Numb. ix. 9—14. and xxviii. 17—25. Deut. xvi. 1—7. Josh. 5. 2 Chron. xxx. and xxxv.

6. To render thanks to God for the quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the giving of the law from Sinai; and to prefigure the descent of the Holy Ghost on the Apostles, the Jews observed the feast of PENTECOST, on the 50th day after the second of the feast of unleavened bread; which being a week of weeks, or forty-nine days, occasioned its being called the FEAST OF WEEKS. No servile work was done thereon; but they offered one he-lamb for a burnt-offering, with a double meat-offering; next, two bullocks, one ram, and seven lambs, for a burnt-offering, with their respective meat-offering and drink-offering, and a kid of the goats for a sin-offering; next, one bullock, two rams, and seven lambs, for a burnt-offering, and a kid of the goats for a sin-offering; finally, two lambs for a peace-offering, the flesh of which was wholly sacred to the priests; along with which, two loaves of leavened bread of fine flour were presented at the altar. At this time also, they presented their first-fruits in a solemn manner, and the silver trumpets were blown over the burnt and peace-offerings. By the threefold burnt-offering, they acknowledged God their sovereign, and the proprietor of their country, in whose sight their sins needed much atonement. By the two sin-offerings, they confessed their guilt, and implored his pardon; by their peace-offering, loaves, and first-fruits, they confessed his goodness, and begged his blessing on their increase. Did this prefigure the plentiful effusion of the Holy Ghost at Pentecost, and the marvellous spread of the gospel, and the discovery of the nature and virtue of Christ's death, that should follow thereon? Did it portend, how plentifully the first-fruits of the Gentiles should then, with great humility and thankfulness, give themselves, and all they had, to the service of Christ? Is it not observable, that as on the day of Pentecost, God gave the law from Sinai; so on that very day, the gospel-law began remarkably to come out of Zion? Lev. xxiiii. 9—21. Numb. xxviii. 26—31. Deut. xxvi. 1—11. Acts ii.

7. When the Hebrews had ended their vintage, they observed the feast of TRUMPETS, on the same day with that of the new-moon of the seventh sacred month, and which was the first day of their civil year. It seems to have happened in our September. The design of it was, to commemorate the creation of all things; to give thanks for the mercies of the finished year; to sanctify the commencing civil year, to prepare the people for the great day of expiation. On it, there

was an holy convocation of the people to hear the law of God, and an entire cessation from labour: besides the daily and new-moon offering, one bullock, one ram, and seven lambs, were offered for a burnt-offering, with their respective meat-offering and drink-offering, and a kid of the goats for a sin-offering; and from morning to night were the silver trumpets, if not also other trumpets of horn, blown over the burnt-offerings. Did this prefigure the beginning or whole of the gospel-period, wherein Jesus, as the great atonement, is preached and constantly exhibited; men rest from Jewish ceremonies, and Heathenish and other wicked courses, and are blessed with the distinguished knowledge of God? Numb. xxix. 1—6. and x. 10.

8. Passing the FAST of expiation on the tenth day of this seventh month, as it has been already noticed, the feast of TABERNACLES began on the 15th day, and continued eight days; and on the first, and eighth, there was a solemn convocation, on which no servile work was allowed. On the first they cut down branches of palm-trees, willows, and such others as had plenty of leaves, and with these erected booths for themselves to dwell in during the feast. They also carried small bundles of beautiful branches, to the temple or synagogue, waving them towards the four winds, and crying HOSANNA. On this day, they offered 13 bullocks, two rams, and 14 lambs for a burnt-offering, with their respective meat-offering and drink-offering, and one kid for a sin-offering. This oblation was repeated, during the first seven days, except that the number of the bullocks was daily diminished by one. On the eighth day, which they reckoned the principal, they offered one bullock, one ram, and seven lambs, for a burnt-offering, with their respective meat-offering and drink-offering, and one kid for a sin-offering. With singing, *Ye shall with joy draw water out of the wells of salvation*, the people drew water out of the pool of Siloam, and the priests poured it forth mingled with wine, at the bottom of the brazen altar. It was the design of this solemnity, to commemorate the Hebrews dwelling in tents in the wilderness; to represent the fertility of Canaan, and to praise the Lord for it. And, did it prefigure Jesus tabernacling in our nature, and gradually putting away sin, by the sacrifice of himself, and then rising again on the eighth or third day, and ascending to everlasting rest and gladness? Did it prefigure the happy, though unfixed, state of the gospel-church, in consequence of his expiation of our sins? How the nations were gathered to Shiloh, received the Holy Ghost, rested from ancient ceremonies, and sinful and legal labours; and with joy received instruction in the knowledge of God; and after the opening of seven seals, of the manifold purposes of God, shall, by virtue of Christ's resurrection on the eighth day, at last enter into the complete joy of the heavenly state? The gospel-solemnities of hearing the word, and of administration of sacraments, are called the *feast of tabernacles*, as they suit the unfixed state of the church, and are proper seasons of much spiritual gladness, Lev. xxiii. 33—43. Numb. xxix. 12—28. Deut. xvi. 13—15. Zech. xiv. 16—19.

9. The seventh year, or year of RELEASE, was a continued festival; a season of spiritual instruction; a relief to poor debtors; a monitor to teach the Hebrews, that their land was the Lord's property; and his providence, not its fruitful soil, their security for provision. It began with the 7th. sacred month: the land lay untilled; the spontaneous growth was the property of the poor, the fatherless, and widow: the people spent their time in reading and hearing the law of the Lord: every debt owing by an Hebrew was forborne, if not forgiven. On any seventh year, a Hebrew bond-servant, who had served six years, was

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dismissed free, if he pleased, with a variety of compliments from his master. Did this typify our acceptable year of gospel-release? Jesus having finished his course of bond-service, is dismissed from under the law, and hath received gifts for men. What spiritual rest and instruction! what forgiveness of sin! what blessings spontaneously flowing from the love of God are exhibited and given to us poor sinners of the Gentiles!—And when we have finished our course of hard service on earth, with what solemnity shall we be dismissed into the everlasting joy of our Lord! Lev. xxv. 2—7. Deut. xv. 1—18. Isa. lxi. 1—3. and lxiii. 4.

10. The JUBILEE was every 49th or 50th year. It commenced on the very day of the FAST of expiation. It was proclaimed with the sound of rams' horns. No servile work was done on it: the land lay untilled: what grew of itself belonged to the poor and needy: whatever debt the Hebrews owed to one another was wholly remitted: hired as well as bond-servants, of the Hebrew race, obtained their liberty: inheritances reverted to their original proprietors; and so, as the jubilee approached, the Hebrew lands bore the less price.—By this means, their possessions were kept fixed to particular families, and their genealogies kept clear; and sinful hasting to be rich was discouraged. And, did it not prefigure the happy period of the gospel-dispensation, founded on the death and resurrection of Christ; when, on the preaching of the gospel by weak instruments, the sinners of mankind, especially of the Gentiles, had their sins forgiven, shared of freedom and rest from legal ceremonies, and the slavery of sin; and the Heathens returned to the church, from which they had been long almost excluded? Was it not an emblem of our spiritual rest, freedom, forgiveness, and wealth, in our new-covenant state? Was it not a figure of our eternal felicity, when the times of rest and refreshing shall come from the presence of the Lord, and we shall obtain the heavenly bliss long forfeited by sin? Lev. xxv. 8—55.

At three of these feasts, *viz.* the passover, Pentecost, and the feast of tabernacles, all the Hebrew males capable of travel were to attend, with gifts to their God; nor did ever the enemy then invade their land, till the wickedness of the Jews was great, or the feasts no longer binding: as when Titus laid siege to Jerusalem. Many of these feasts were in the beginning of the month, or in the beginning of their sacred or civil year: does not this teach us, that all our holiness and happiness must be founded on our feasting by faith on the atonement and fulness of Jesus?

About *A. M.* 3840, Judas Maccabeus instituted the FEAST of *dedication*, to commemorate the recovery of the temple from the Syro-Grecians, the purging it of idols, and other abominations, and the careful reparation, and dedication of it to the service of God. It was in the winter, beginning on the 25th day of Chisleu, which answers to part of our December, and lasted eight days. These were spent in civil joy and gladness. To commemorate their restored prosperity, lamps were lighted in every family; sometimes one for every man; sometimes one for every person, man, or woman: and some added a lamp every day, for every person in their house. Thus, if the family consisted of ten persons, 10 lamps were lighted the first day, 20 the second, and so on to 80 on the eighth day. This feast was observed in other places, as well as at Jerusalem, John x. 22. Esther and Mordecai appointed the FEAST of PUR, PURIM, or *lots*, to commemorate the Jews' deliverance from the universal massacre which Haman had by lot determined against them. On the 13th day of the month Adar, which partly answers to our February, the Jews observe a strict fast, eat-

ing none for 24 hours; and every one above 13 years of age is obliged to observe it, in remembrance of Esther's fast: but if it fall on a day improper for fasting, *viz.* on Friday or Saturday, they fast on the preceding Thursday. The fast being ended, on the evening of the 13th day, they assemble at their synagogues; and, after thanking God for the rise of the joyful occasion, they, from a written roll of parchment, read the whole book of Esther. At five different places, the reader roars loud, with a terrible howling. He mentions the ten sons of Haman with one breath, to intimate, that they were all cut off in a moment. Whenever the name of Haman is mentioned, the children, with horrible outcries, strike the pavement with mallets and stones. Anciently, it seems, they broke to pieces a great stone, which they carried in, and called *Haman*. After the reading is concluded, with terrible curses against Haman and Zeresh his wife, and his ten sons, they return home, and sup on milk-meat, rather than flesh, and send liberal presents to their poor brethren, that they may have somewhat to feast on. Early next morning they return to their synagogue; and, after reading the passage in Exod. xvii. relative to the Amalekites, of whom Haman was one, they again read the whole book of Esther, in the manner above mentioned. Returning home, they spend the rest of the day in feasting, sports, and dissolute mirth; each sex dressing themselves in the clothes of the other. The rich send a part of their provision to feast their poor brethren. Pretending that Esther, by intoxicating Ahasuerus, obtained the deliverance, their Rabbins allow them to drink till they be entirely stupid. On this day, they give a multitude of presents, scholars to masters; heads of families to their domestics; and the rich to the poor; but only to such as are of the same sex with themselves. Anciently they were wont to erect a gibbet, and hang a man of straw, called *Haman;* but as this was suspected for an intended insult of our crucified Redeemer, and it was alledged they sometimes hung up Christians, Justinian the emperor prohibited it, under the penalty of their losing all their privileges. This was followed with no small insurrection and bloodshed. This feast is continued also on the 15th day; but it is remarkable for nothing but feasting on what they had left the day before, and some mad frolics of mirth. When their year has 13 months, *i. e.* every third year, they observe the festival in both months. But such is the disagreement of authors, that we can hardly say on which of the two months they observe it with lesser or greater solemnity, Esth. iii. 7—13. and ix.

Under the gospel, we have no divine warrant for any religious festival, except the observance of the Lord's day, and supper dispensed thereon, be so called; and indeed this last, if not rather the whole Christian life, is called a FEAST; it is to be spent in a careful desire after, and joyful receiving of Christ and his fulness, in fellowship with him and his people, 1 Cor. v. 8. Some primitive Christians, to testify their unity and mutual affection, and to assist the poor, observed *feasts of charity*, just before, or after, the celebration of the Lord's supper; but drunkenness, and other enormities being committed thereat by some naughty persons, they were laid aside, 1 Cor. xi. 21, 22, 34. Jude 12.

Civil feasts are well known entertainments, at which assembled friends, for promoting mutual affection, do with gladness feed plentifully on delicate provision. Such feasts were kept at weaning of children, Gen. xxi. 8; at making of covenants, Gen. xxvi. 30; at marriages, Gen. xxix. 22; at shearing of sheep, 1 Sam. xxv. 36. and 2 Sam. xiii. 23, 24. and other amicable occasions, Job i. 4. Luke xv. 23. Kings frequently made feasts. Pharaoh feasted his servants on his birth-day, Gen. xl. 20; Solo-

mon his, 1 Kings iii. 15; Belshazzar and Herod their lords, Dan. v. 1. Mark vi. 21; Vashti, the women of Shushan; but that of Ahasuerus exceeded, which was for all his subjects that pleased to attend, and lasted half a year, Esth. i. In allusion to such an entertainment, the dispensation of the gospel is called a *feast of fat things, of wines on the lees*, made for *all people*, in a mountain; and as a *dinner*, or *supper*, to which every one is welcome; therein God, Father, Son, and Holy Ghost, to shew their infinite riches, liberality, and love, exhibit and offer the whole unbounded fulness of the new covenant, that multitudes of sinners, Jews or Gentiles, may, with desire, affection, and joy, assemble, and feed their souls thereon, Isa. xxv. 6. Matth. xxii. 1—14. Luke xiv. 15—24. He that hath a merry heart, or good conscience, hath a *continual feast;* hath constant peace and comfort, Prov. xv. 15. But carnal feasting in times of public danger or calamity, is very criminal before God, Isa. xxii. 12. Amos iv. 4—6.*

FEATHER. See WING.

FEEBLE. See WEAK.

To FEED, is a metaphor taken from flocks. and is expressive both of the eating of the flock, and of the care of the shepherd to make them eat. To *feed* one's self, is to take meat for his body, Jude 12. Isa. xxvii. 10; or with desire and delight, to take, use, and depend on, persons or things. Idolaters *feed* on ashes, when with desire and delight they worship and depend on idols that can do them no good, but hurt, Isa. xliv. 20. Ephraim *fed* on the east wind, when with desire

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* *Feast of Death* or *Feast of Souls*, a solemn religious ceremony in use among the savages of America; some of whom thus testify their respect for the deceased every eight years; and others, as the Hurons and Iroquois, every ten years.

The day of this ceremony is appointed by public order; and nothing is omitted, that it may be celebrated with the utmost pomp and magnificence. The neighbouring tribes are invited to be present, and to join in the solemnity. At this time all who have died since the last solemn occasion are taken out of their graves: those who have been interred at the greatest distance from the villages are diligently sought for, and brought to this great rendezvous of carcases.

It is not difficult to conceive the horror of this general disinterment; but it cannot be described in a more lively manner than it is done by Lafitau, to whom we are indebted for the most authentic account of those nations.

"Without question (says he,) the opening of these tombs displays one of the most striking scenes that can be conceived; this humbling portrait of human misery, in so many images of death, wherein she seems to take a pleasure to paint herself in a thousand various shapes of horror, in the several carcases, according to the degree in which corruption has prevailed over them, or the manner in which it has attacked them. Some appear dry and withered; others have a sort of parchment upon their bones; some look as if they were baked and smoked, without any appearance of rottenness; some are just turning towards the point of putrefaction; whilst others are all swarming with worms, and drowned in corruption. I know not which ought to strike us most, the horror of so shocking a sight, or the tender piety and affection of these poor people toward their departed friends; for nothing deserves our admiration more than that eager diligence and attention with which they discharge this melancholy duty of their tenderness; gathering up carefully even the smallest bones, handling the carcases, disgustful as they are, with every thing loathsome, cleansing them from the worms, and carrying them upon their shoulders through tiresome journeys of several days, without being discouraged from the offensiveness of the smell, and without suffering any other emotions to arise than those of regret, for having lost persons who were so dear to them in their lives, and so lamented in their death.

"They bring them into their cottages, where they prepare a feast in honour of the dead; during which their great actions are celebrated, and all the tender intercourses which took place between them and their friends are piously called to mind. The strangers, who have come sometimes many hundred miles to be present on the occasion, join in the tender condolence; and the women, by frightful shrieks, demon-

and delight, they trusted to the Assyrians, or Egyptians, for help and relief, Hos. xii. 1. The Chaldeans *fed*, every one in his place, when their armies, like flocks, took up their quarters, and spoiled the places assigned them, Jer. vi. 3. Israel *fed* on Carmel and Sharon, when, after the Chaldean captivity, and their present dispersion, they return to a safe and prosperous condition in their own land, Jer. l. 19. Gospel-hearers, once more or less outrageous in wickedness, *feed together*, *feed* in the ways, in high places, in mountains, and in a good pasture; when, in kindly fellowship, they have a safe and public attendance on divine ordinances, and have their souls nourished with the abundant fulness of God in Christ, communicated to, and received by faith, Isa. xi. 7. and lxv. 25. and xlix. 9. Ezek. xxxiv. 13—15. Jer. xxxi. 10—14. Zech. ix. 16, 17. Death, as an hungry wolf, *feeds* on the wicked; their bodies are wrathfully corrupted, and their souls terribly tormented, Psal. xlix. 14.

God *feeds* his people, by ruling, defending, supporting, strengthening, and comforting them, inwardly with gracious favours and influences; or outwardly, by exerting his power and providence in their behalf, Psal. xxviii. 9. Gen. xlviii. 15. He *feeds them* with bread of tears, and wine of aston-

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strate that they are pierced with the sharpest sorrow. Then the dead bodies are carried from the cabins for the general reinterment. A great pit is dug in the ground, and thither, at a certain time, each person, attended by his family and friends, marches in solemn silence, bearing the dead body of a son, a father, or a brother. When they are all convened, the dead bodies, or the dust of those which were quite corrupted, are deposited in the pit: then the torrent of grief breaks out anew. Whatever they possess most valuable is interred with the dead. The strangers are not wanting in their generosity, and confer those presents which they have brought along with them for the purpose. Then all present go down into the pit, and every one takes a little of the earth, which they afterwards preserve with the most religious care. The bodies, ranged in order, are covered with entire new furs, and over these with bark, on which they throw stones, wood, and earth, then taking their last farewell, they return each to his own cabin.

"We have mentioned, that in this ceremony the savages offer, as presents to the dead whatever they value most highly.—This custom which is universal among them, arises from a rude notion of the immortality of the soul. They believe this doctrine most firmly, and it is the principal tenet of their religion. When the soul is separated from the body of their friends, they conceive that it still continues to hover around it, and to require and take delight in the same things with which it formerly was pleased. After a certain time, however, it forsakes this dreary mansion, and departs far westward into the land of spirits. They have even gone so far as to make a distinction between the inhabitants of the other world; some, they imagine, particularly those who in their lifetime have been fortunate in war, possess a high degree of happiness, have a place for hunting and fishing, which never fails, and enjoy all sensual delights, without labouring hard in order to procure them. The souls of those, on the contrary, who happen to be conquered or slain in war, are extremely miserable after death." *Ency.*

When Rome was corrupted with luxury, singers, dancers, musicians, stage-players, and people that told pleasant tales, were brought into the hall to amuse the guests.

Plutarch informs us, that Cæsar, after his triumph, treated the Roman people at 22,000 tables; and by calculation it would seem that there were at these tables upwards of 200,000 persons.—The expence of a supper in Lucullus's hall of Apollo, at Rome, amounted to 50,000 drachms.—We learn from Herodotus, that the ancients had neither cups nor bowls, but that they drank out of little horns tipt with silver or gold.

Among the English, early festivals were carried to a pitch of great extravagance: At the celebration of the nuptials of Richard earl of Cornwall and Cincia daughter of Reimund earl of Provence, (says Matthew Paris) 30,000 dishes were served up at the marriage dinner. Such was the fondness for pomp and shew, for extravagance and idle parade in London in *A. D.* 1243. *ibid.*

ishment, when he lays heavy and confounding troubles on them, Psal. lxxx. 5. He graciously *feeds* them *with his rod*, when he makes their affliction purge away their sin, and work for them an exceeding and eternal weight of glory, Mic. vii. 14. He *feeds* all creatures, giving them what is necessary for their support, Psal. cxlv. 15. Matth. vi. 26. He *feeds* his enemies with judgment; with their own blood; with wormwood; when he inflicts fearful, distressing, and ruinous strokes upon them, Ezek. xxxiv. 16. Isa. xlix. 26. Jer. ix. 15. He *fed* the ten tribes, as a lamb in a large place, when he wrathfully scattered them in Assyria, Media, &c. Hos. 4. 16.—Christ *feeds* his people; he wisely and kindly applies to their soul his supporting, strengthening, and comforting word, blood, and Spirit; he rules and protects them, and will for ever render them happy in the enjoyment of himself, and his fulness, Isa. xl. 1. Rev. vii. 17. He *feeds* in the name and strength of the Lord; as authorised, and assisted by his Father and blessed Spirit, Mic. v. 4.—Ministers *feed* their people, when they preach to them the nourishing truths, and fulness of Christ; rule them according to his word; and shew themselves patterns of holiness, Acts xx. 28. Jer. iii. 15. The lips of the righteous *feed* many; their edifying instructions, advices, and encouragements, do good to the souls of many, Prov. xvi. 21. Magistrates *feed* their subjects, by wise government of them, and providing for them what is for their real welfare, as gospel-ordinances, &c. 2 Sam. v. 2. Wicked ministers or magistrates, *feed themselves*, not their flock; they seek their own ease, honour, wealth, tax or salary, not the real advantage of their hearers or subjects, Ezek. xxxiv. 2, 3. Sinners hire themselves to Satan, to *feed swine*, when they abandon themselves to the basest lusts, and most abominable practices, Luke xv. 15.

FEEL; to discern by handling, Gen. xxvii. 12. Christ has a *feeling* of our infirmities: having endured the like, he tenderly sympathizes with us in our troubles, Heb. iv. 15. Such as keep God's commandments *feel no evil*; meet with nothing that really tends to their hurt, Eccl. viii. 3. The Heathen *feel after God*, when, amidst great ignorance and mistakes, they search out and perceive his existence, and some of his perfections, Acts xvii. 27. Wicked men *feel* no quietness in their belly, when that which they have sinfully gotten occasions tormenting challenges of conscience, Job xx. 20. Before pots can *feel* the heat of quick kindled *thorns*; *i. e.* very suddenly shall they be destroyed with the blast of God's judgments, Psal. lviii. 9. They are *past feeling*, when their conscience is so seared, that they can commit the most horrid crimes without the least conviction or remorse, Eph. iv. 19.

FEIGN; deceitfully to forge, Neh. vi. 8; to put on an appearance of what is not real. *Feigned lips*, are such as utter what the heart thinks not, Psal. xvii. 1. *Feigned obedience*, is what proceeds not from a sincere and good will, Psal. lxxx. † 15. *Feigned words*, are such as represent persons or things otherwise than they really are, 2 Pet. ii. 3. *Unfeigned*, is that which is sincere, true and candid: so *faith unfeigned*, is that whereby the heart, with sincerity and candour, receives Christ and all his fulness, as offered in the gospel, 1 Tim. i. 5.

To FELL trees or beams, is to cut them down, 2 Kings iii. 19. and v. 6. The king of Babylon is represented as a *feller*, because he destroyed the nations, and caused to be cut down a vast many trees in Lebanon for his sieges, Isa. xiv. 8.

CLAUDIUS FELIX. He succeeded Cumanus, as deputy for the Romans, in the government of Judea: he enticed Drusilla to divorce Azizus king of Emesa, and marry him-

self: he sent prisoner to Rome, Eleazer, a noted robber, who had committed great ravages in the country: he procured the death of Jonathan the high-priest, for his taking the liberty to admonish him of his duty: he defeated about 4000 assassins, headed by an Egyptian impostor, who had posted themselves in the mount of Olives, Acts xxi. 38.—Paul was brought before Felix at Cæsarea, where he resided: and, notwithstanding all that Tertullus and his assistants could say, was treated by him with no small humanity. He refused to regard their accusations, till Lysias the chief captain, who sent him under a guard, came down: he permitted his friends to see him in the prison, and do him what service they could. Hoping that they would have purchased his release, he often sent for Paul, and communed with him.—Upon one of these occasions, Paul entertained Felix, and Drusilla his wife, an hardened Jewish professor, with a discourse concerning temperance, righteousness, and the last judgment, till Felix's awakened conscience made him to tremble; but to avoid further conviction, he desired Paul to leave off, and go to his prison and he would call for him at a more convenient season, *A. D.* 60, he was recalled to Rome, and Festus was sent in his room. To do the Jews a pleasure he left Paul bound: this, however did him no service; numbers of them followed him to Rome, and complained of his extortion and violence. He had been punished with death, had not his brother Pallas, by his credit at court preserved his life, Acts xxiii. xxiv.

FELLOES. See WHEEL.

FELLOW, whe nused by itself, is a term of reproach or contempt; and signifies an insignificant or wicked person, Gen. xix. 9. Lu. xxiii. 2. Acts xxii. 22. In other cases, it signifies an equal; a companion; a partner; so we read of *fellow-servants; fellow-soldiers; fellow-labourers; fellow-citizens; fellow-helpers*, Matth. xviii. 28. Col. iv. 11. Phil. iv. 3. Rom. xvi. 7. Eph. ii. 19. 3 John 8. Christ is called God's *fellow*; he is equal to the Father in power and glory, Zech. xiii. 7. Ministers and saints are called Christ's *fellows*; they imitate him in his work, carry on the same design, and share with him in his honours; but his fulness of the Spirit, and dignity of office, is far superior to theirs, Psal. xlv. 7. The Gentiles are made *fellow-heirs* of the same body, when they are admitted into the gospel-church, and share the spiritual privileges of it, equally with the Jews, Eph. iii. 6. FELLOWSHIP or COMMUNION; (1.) Joint interest; partnership, Phil. iii. 10. and ii. 1. (2.) Familiar intercourse, Psal. xciv. 20. The saints have *fellowship* with God; they are interested in whatever he is, and hath, and are allowed intimate familiarity with him, 1 John i. 7. Eph. ii. 18. They have *fellowship* with Christ in his sufferings; he suffered in their room; these sufferings are imputed to them, and the virtue thereof experienced by their hearts, Phil. iii. 10. The *fellowship of the gospel*, is the mutual interest and intercourse of saints and ministers, in the profession of the truths, experience of the blessings, and observance of the rules and ordinances, of the gospel, Phil. i. 5. There is no *communion* or *fellowship* between Christ and Belial, sin and holiness; *i. e.* neither mutual interest, nor friendly intercourse, 2 Cor. vi. 14, 15. The bread and wine in the Lord's supper, are the *communion* of the body and blood of Christ; they signify, seal, and apply the same; and are means of our partaking of Christ's person, righteousness, and fulness, for the nourishment of our soul, 1 Cor. x. 16.

FENCE; what tends to protect a thing, as walls do cities. The wicked are as a *tottering fence*, and *bowing wall*; their ruin comes on them very suddenly, Psal. lxii. 3. FENCED; walled round about; and so made strong, and difficult to be taken or

hurt, 2 Chron. xi. 10. Job x. 11.

FENS; miry places, Job. xl. 21.

FERRET; a four footed animal, of a middle size, between a polecat and a weasel. It was originally a native of Africa; but it is now common with us. Its upper teeth are straight, distinct, and sharp; the lower are obtuse, and clustered; two of them stand inward. Its feet are formed for climbing. Our people use this animal for taking rabbits. They plant nets at the mouth of the burrows, and then turn in the ferret to chase them out from their retreats. Bochart will have the ANAKAH to be a lizard or newt. The Septuagint and Vulgate version make it the weasel-mouse.—It is plain, that it has its name from its whining noise; and that it was unclean under the law. It might represent wicked men, murmurers, mischievous and earthly, Lev. xi. 30.

FERRY; a place where passengers are carried over a river, or arm of the sea, in boats; and a *ferry-boat*, is that which is used for that purpose, 2 Sam. xix. 18.

FERVENT; warm; burning.—*Fervent in spirit*, is very zealous and active, Rom. xii. 11. A *fervent mind*, denotes great concern, love, and affection, 2 Cor. vii. 7. *Fervent charity*, or love, is that which fills one with the utmost regard for one, and the strongest inclination to do him good, 1 Pet. iv. 8. and i. 22. *Effectual fervent prayer*, is that which is very earnest, proceeding from the strongest inward desire of heart, Col. iv. 12. Jam. v. 16.

PORTIUS FESTUS succeeded Felix in the government of Judea.—When he came first to Jerusalem, some of the principal Jews solicited him to condemn PAUL, whom Felix had left in prison; or, at least, to give orders for conveying him to Jerusalem. Festus, perhaps ignorant of their intention to murder him by the way, rejected their request, and told them, that the Romans condemned no body before they heard his defence. He bid them come down to Cæsarea, and he should consider their charge. They went down in a few days; and after they had laid their charge against Paul, he was allowed to make his defence. Festus, perhaps influenced by a bribe, inclined to remit Paul to Jerusalem; but this was prevented by Paul's appeal to Cæsar. Sometime after, at the desire of Agrippa, Festus allowed Paul to make a further defence, that he might write the more distinctly to the emperor concerning his case. When Paul gave an account of his conversion, and call to the apostleship, Festus, ignorant of these affairs, pronounced, that his much learning had made him mad; and soon after sent him to Rome, Acts xxv. and xxvi. Festus was extremely active in suppressing the numerous bands of robbers and assassins that then infested Judea. He also suppressed a magician, that drew multitudes after him into the desert. After he had enjoyed that office about two years, he died, and was succeeded by Nero Albinus.

FET; brought; fetch; to bring, 2 Sam. ix. 5. Gen. xxvii. 14.

FETTERS; shackles, or chains for binding prisoners and madmen. With such were Joseph's feet hurt in the prison, Psal. cv. 18. With such was Samson bound by the Philistines, Judg. xvi. 21. With such were Manasseh, Jehoiakim, and Zedekiah bound, to carry them to Babylon, 2 Chron. xxxiii. 11. 2 Kings xxiv. and xxv. 7. The saints bind nobles with *fetters of iron*, when by prayer, and the exercise of the power that God gives them, they restrain them from accomplishing their wicked designs, Psal. cxlix. 8.

FEVER; a disease consisting in a fermentation of the blood, accompanied with a quick pulse, and excessive heat. It is often found in the soundest bodies, where there was no morbific apparatus. In the beginning of this distemper, vomits are very useful. The more acute the fever is, the more thin should the diet be; nor

is it hurtful to the patient to fast several days, as meat tends to increase the disease. Wherever the urine forms a considerable sediment, the principal danger is over. A frequent blowing of the nose, without discharge of matter, and a quick, but weak and faultering pulse, are almost infallible presages of an approaching death. The kinds of fevers are exceeding numerous; as essential, symptomatic, continual, intermitting, &c. Deut. xxviii. 22.

FEW. The saved persons are *few*, in comparison of the damned multitudes; the believers of the gospel *few*, in comparison of unbelievers, Matth. vii. 14. and xx. 16. and xxii. 14.

FIDELITY; strict adherence to one's promise, or trust, Tit. ii. 10.

FIELD; a piece of ground in the country, Gen. iv. 8. The world is called a *field*: its boundaries are extensive; into it God sends his labourers to work; and in it he sows the good seed of his word, Matth. xiii. 38. Let *us go forth into the* FIELD, *and lodge in the villages*; Let the Gentile world be brought to the faith, fellowship, and obedience of Christ; or, let us retire from the noise and hurry of the world, and hold intimate fellowship with one another, Song vii. 11. The scripture is a *field*, where the treasures of gospel-truth, and of Jesus and his fulness, lie hid from multitudes. As a *field*, it is open to all, is of great extent, and is diversified with numerous histories, predictions, promises, threatenings, doctrines, laws, Matth. xiii. 44.

FIERCE; bold and threatening; cruel; appearing furious, and disposed to destroy, Gen. xlvii. 7. Deut. xxviii. 50.

The FIG-TREE, is of that class of plants, the figure of which is more perfect, but its parts of fructification indistinct and concealed. It produces flowers, both male and female, separated, and in different parts of the fruit; the outer part of which is the common calyx; the fruit is of a figure somewhat oval, and is hollow and close: the stamina are three bristly filaments of the length of the cup; there is no pericarpium, but the cup contains the seed, which is single and roundish. The fig-tree contains a milky or oily substance; the deficiency or redundancy of which renders it barren. When this juice is deficient, the overseer cures it with dung and sweet water; when it is redundant, he takes care to make part of it evaporate. Fig-trees have large leaves, and are large themselves; some in the East Indies are capable to shelter 50, or, according to some, 400 horsemen; with the leaves of such fig-tree, possibly, our first parents covered their nakedness, Gen. iii. 7.

The saints are likened to *fig-trees*: they have at once an agreeable profession and an useful practice, that keep pace with one another; and they are the protection of nations; and their good fruits delightful to God and good men, Song ii. 13.—The Jewish nation is likened to a *barren fig-tree*, spared another year at the request of the dresser. When our Saviour came into the world, and for three years and more exercised his public ministry among them, how barren were they of good works, and how ripe for destruction! but by his intercession, and the prayers of his apostles, they were spared a while longer, till it was seen that the preaching of the gospel had no good effect on the most of them; and were afterwards cut off with terrible destruction, Luke xiii. 6—9. They were also shadowed forth by the *fig-tree* with fair leaves, but no fruit, which Jesus cursed into barrenness and withering: they had a great many showy pretences to holiness and zeal, but were destitute of good works, and refused to believe in, and receive the promised Messiah, Matth. xxi. 19. The evangelist Mark says, with respect to this tree, *that the time of figs was not yet*: why then did our Saviour curse it for its barrenness? To

solve this difficulty, some render the phrase, *for it was not a year of figs;* but this rather increases the difficulty; for why then should our Saviour curse the tree for want of figs? Others therefore render the words, *for it was the season of figs where he was:* but to establish this reading, both points and accents must be changed, which is perhaps to take too much liberty with a sacred original. But why may we not understand it, that *it was not yet the season of* gathering *figs?* and so there might be some expected on this tree. Or, though it was not the common season of figs, being in the month of March, yet, as the fruit of fig-trees is rather more forward than their leaves, it might have been expected, that this tree, which had so many and large leaves, should have had ripe fruit; that it was one of these which bear the first ripe figs; or one of these trees, which, according to Pliny, are always green, and have part of their fruit ripe, when the rest is but budding, Mark xi. 13.*

FIGS, are a well known and very agreeable fruit, and are of no small use in medicine. When full of moisture, they are excellent for ripening imposthumes, and healing ulcers, quinzies, &c. But that the healing

* Of the *fig-tree* there are several species: The Religiosa, or Banian-tree, is a native of several parts of the East Indies —The Hindoos are peculiarly fond of the Banian-tree; they look upon it as an emblem of the Deity, from its long duration, its outstretching arms, and overshadowing beneficence: A remarkable large tree of this kind grows on an island in the river Nerbedda, ten miles from the city of Baroche in the province of Guzerat, a flourishing settlement, lately in possession of the English East India company, but ceded by the government of Bengal, at the treaty of peace concluded with the Mahrattas in 1783, to Mahdajee Scindia a Mahratta chief. It is distinguished by the name of Cubber Burr, which was given it in honour of a famous saint. It was once much larger than at present: but high floods have carried away the banks of the island where it grows, and with them such parts of the tree as had thus far extended their roots: yet what remains is about 2000 feet in circumference, measured round the principal stems; the over-hanging branches, not yet struck down, cover a much larger space. The chief trunks of this single tree (which in size greatly exceed the English elms and oaks,) amount to 350; the smaller stems, forming into stronger supporters, are more than 3000; and every one of these is casting out new branches, and hanging roots in time to form trunks, and become the parents of a future progeny. Cubber Burr is famed throughout Indostan for its great extent and surpassing beauty: the Indian armies generally encamp around it; and at stated seasons, solemn jatarras, or Hindoo festivals, are held there, to which thousands of votaries repair from various parts of the Mogul empire. It is said that 7000 persons find ample room to repose under its shade.—The English gentlemen, on their hunting and shooting parties, used to form extensive encampments, and spend weeks together under this delightful pavilion, which is generally filled with green wood-pigeons, doves, peacocks, and a variety of feathered songsters; crowded with families of monkies performing their antic tricks; and shaded by bats of a large size, many of them measuring upwards of six feet from the extremity of one wing to the other.—This tree not only affords shelter, but sustenance, to all its inhabitants, being covered amid its bright foliage with small figs of a rich scarlet, on which they all regale with as much delight, as the lords of creation on their more costly fare in their parties.

Of this tree the following lines of Milton contain a description equally beautiful and just:

——There soon they chose
The fig-tree; not that tree for fruit renown'd,
But such as, at this day to Indians known
In Malabar or Decan, spreads her arms,
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade,
High over arch'd, and echoing walks between:
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade.
Par. Lost, Book ix. l. 1100.

Ency.

virtue might appear supernatural, Hezekiah was ordered to lay a lump, not of moist, but dried figs, to his bile, that he might recover of it, 2 Kings xx. 7.—The glory of Samaria is likened to *early figs*, that a man eats whenever he sees them, to denote how quickly it would be destroyed, Isa. xxviii. 4. The godly Jews are likened to *first ripe* and *good figs*, to mark their usefulness, and the delight of God in them, Hos. ix. 16. Jer. xxiv. 2. Mic. vii. 1. Others are likened to *bad figs*, to denote their naughtiness, unprofitableness, and disagreeableness; Jer. xxiv. 1. To signify, how easily the Chaldeans and Medes would take and destroy the Assyrian cities and forts, they are likened to *figs falling* for ripeness into the mouth of the eater, Nah. iii. 12. *Green figs*, denote the beginnings and first motions of grace in men's souls, Song ii. 13.

FIGHT; to contend and strive as in battle. God *fights* with men, when he exerts his power and wisdom to protect and deliver his people, and to destroy their enemies, Exod. xiv. 14. Psal. xxxv. 1, 2. Christ *fights in righteousness*, and *with the sword of his mouth*, when he justly and powerfully executes the threatenings of his word upon his enemies, Rev. ii. 19. and xix. 11. He *fights* in love, when he effectually conquers the heart of his chosen people by his word and Spirit, Psal. xlv. 3—5. Rev. vi. 2. The saints *fight* spiritually, when they resist, and endeavour to overcome sin, Satan, and the world, 1 Tim. vi. 12. Satan and his agents *fight*; they eagerly strive against Christ and his church, and oppose the work of God on earth, and resist the influence of his word and Spirit, Rev. xi. 7. and xii. 7. and xvii. 14. Acts v. 39.

FIGHT; FIGHTING; WAR; WARFARE; contention and striving, even unto danger and death, between nations, tribes, parties, 1 Kings xiv. 30. Luke xiv. 31. Sin hath not only occasioned a variance between God and men, but determines persons and nations to ravage and murder one another. It is shocking to think what multitudes have been cut off in war. On one side, war must always be unlawful and groundless, and oftentimes is so on both. When war is begun on slight grounds, without the use of every proper method to obtain just satisfaction in a peaceable manner; or when the ravage and bloodshed therein is committed in any manner or degree, not tending to the establishment of peace, and the proper security of the nation highly injured, in so far it must be sinful and murderous. Nor can right to a territory, merely acquired by conquest, be a whit better in itself, than that which a robber hath to the money or goods which he violently seizeth on the highway, by means of his superior strength or boldness. The wars that make the greatest figure in history, are these of the Jews, Assyrians, Chaldeans, Persians, Greeks, Romans, Goths, Saracens, Tartars and Turks. No nation can boast of greater heroes in war than the Jewish. God singularly qualified them for their work. Some of their wars, as these with the Canaanites and Amalekites, were divinely enjoined: others were voluntary, to assist an ally, or revenge an insult. In their voluntary wars with the nations around, they were, before they besieged a city, to offer the inhabitants terms of peace, on condition of an easy servitude: if these were obstinately refused, all the males were to be killed when the city was taken; but the women and children to be saved alive, Deut. xx. 1—14. Their success was often astonishing. Without the loss of a man, they terribly smote the Midianites. With the loss of but few men before Ai, Joshua subdued thirty-one kingdoms. With handfuls of men, and with almost no loss, their judges routed prodigious armies. With small loss, David reduced the Philistines, Moabites,

Ammonites, Edomites, and Syrians. When they had grievously provoked the Lord, as in their wars with the Romans, their troops, however desperate, were cut off in vast numbers. Even in profane history, we find great bloodshed on one side, and almost none on the other. Without the loss of a man, the Spartans killed 10,000 of the Arcadians. Without the loss of a man, Stilicho the Roman, killed above 100,000 of the Goths, under Rhadagaisus. At Issus, the Greeks killed 110,000 Persians, with the loss of about 200. With the loss of 50, Julius Cæsar killed 10,000 in the camps of Juba, Scipio, and Labienus. See ARMY. The *war in heaven*, between Michael and his angels, and the dragon and his angels, is the struggle in the Christian church, by the opposition made to Jesus Christ, and his agents, whether Constantine, or faithful ministers, by Satan and Heathen persecutors. Ministers carry on his *warfare*, not by carnal weapons, as swords, &c. but by the faithful and diligent preaching of the gospel, and earnest prayer for the success of it, Rev. xii. 7. 2 Cor. x. 4. 1 Tim. i. 18. The violent and irreconcileable struggle between inward grace and corruption, in the saints, and their striving against the temptations of Satan, are called a *war*, or *warfare*, Rom. vii. 23. 1 Pet. ii. 11. Eph. vi. 11, 12. Both are the *good fight of faith*, carried on by the exercise of the grace of faith on Christ's word and power; and in maintenance of the doctrines of *faith:* and it is *good* in respect of their cause, Captain, and the manner and end of their conflict, 1 Tim. vi. 12. 2 Tim. iv. 7. Outward opposition, trouble, and distress, are likened to a *fight*, or *warfare*, 2 Cor. vii. 5. Isa. xl. 2. Carnal contention and strife are represented as *wars* and *fighting;* men therein act from mutual hatred, and seek to destroy one another, Jam. iv. 1.

FIGURE; shape, resemblance. Idols are called *figures*, because they are made after the likeness of some original form, or in order to represent it, Acts vii. 43. Adam, Isaac, and others, and the ancient ceremonies, were figures or TYPES, as they shadowed forth Jesus Christ, and his office and work, Rom. v. 14. Heb. xi. 19. and ix. 9. Baptism is called a *figure;* its washing of water, shadows forth the washing of our souls in the blood of Christ; and in its nature, use, and ends, it resembles circumcision, 1 Pet. iii. 21.

FILL; to put into a thing a great deal, or as much as it can hold, Job xx. 23. Ezra ix. 11. To *fill up*, is to accomplish; make full and complete. To *fill up* what is behind of the sufferings of Christ, is to bear the troubles assigned by him to his followers, and which are borne for his sake, Col. i. 24. To *fill up* the measure of sin, is to add one iniquity to another, till the patience of God can no longer suffer them to escape unpunished, Matth. xxiii. 32. 1 Thess. ii. 16. Satan *fills* the heart, when he strongly inclines and emboldens it to sin, Acts v. 3. Sinners are *filled* with their own devices, with their own ways, with *drunkenness*, and have their faces *filled with shame*, when God, to punish their wicked acts and designs, brings shocking and confounding calamities upon them, Prov. i. 31. and xiv. 14. and xii. 21. Ezek. xxiii. 33. Psal. lxxxiii. 16. Christ *filleth all in all;* he is every where present; is in all the churches, and their true members; he is the great substance of all the blessings of the new covenant, and of all the graces and duties of his people, Eph. i. 23.

FILLET. (1.) A ribband to tie about one's head. (2.) A kind of small ring fastened about any thing. Perhaps the fillets of the pillars of the tabernacle were not merely for ornament, but for fastening the hangings to the pillars, Exod. xxvii. 10.

FILTH; excrements, Lev. i. 16. The apostles were made as the *filth of the world;* were by wicked men ac-

counted and used as if most base and contemptible, 1 Cor. iv. 13. Sinful pollutions of heart or practice, are often called *filth* and *filthiness*; they render men corrupt and abominable to God and good men, Isa. iv. 4. Ezek. vii. 21. Men are represented as *filthy*, and *filthiness*, on account of their being infected and defiled with sin, Rev. xxii. 11. Ezek. xxii. 15.—*Filthy lucre*, is gain basely and sinfully gotten; as when ministers make their benefice their great aim in their work, Tit. i. 7, 11. 1 Pet. v. 2.

FINALLY. (1.) Lastly, 2 Cor. xiii. 11. (2.) Moreover, Phil. iii. 1. (3.) Briefly; in a word, 1 Pet. iii. 8.

FIND; (1.) To obtain what one had not, Matth. vii. 7. (2.) To discover what was unknown, 2 Chron. ii. 14. (3.) To recover what was lost, Luke xv. 5, 9. (4.) To experience; enjoy, Isa. lviii. 3, 13. (5.) To come to; meet with; light on, Job iii. 22. Luke iv. 17. Gen. xxxvii. 15. (6.) To discover and observe with certainty, as upon trial, Rev. ii. 2. Matth. vii. 10. (7.) To choose, appoint; set apart, Acts xiii. 22. Psal. lxxxix. 19. (8.) To attack; seize upon, Judg. i. 5. 1 Sam. xxxi. 3.—See ANAH.

FINE; precious; pure, Ezra viii. 27. To *fine* metal, is to purify it from dross, by melting it, &c. Job xxviii. 1. Prov. xxv. 4.

FINGER. As the fingers are very pliant, active, and dexterous at work, *fingers* ascribed to God, signify his power, and the operation thereof: by this the world was created, Psal. viii. 3; the miracles of Egypt performed, Exod. viii. 19; and the ten commandments written on tables of stone, Exod. xxxi. 18; by this was the casting out of devils, and other miracles of Jesus transacted, Luke xi. 20. Men's powers for working, and their practices issuing therefrom, are called their *fingers*, Isa. lix. 3. The saints' *fingers* dropping with sweet-smelling myrrh, on the handles of the lock of their heart, are their faith and love, refreshed by the spiritual influence of Jesus, in their essaying to open their heart for his return, Song v. 3.—To *put out the finger* to one, implied insult and banter, Isa. lviii. 9. To *teach with the fingers*, imported a concealed and indirect method of exciting others to iniquity, Prov. vi. 23. To bind God's law *on the fingers*, is to have it constantly in our eye, as the rule and reason of our whole practice, Prov. vii. 3. Rehoboam's little *finger* being *thicker* than his father's loins, meant, that the easiest exertion of his power and authority should be more rigid and grievous, than any servitude or hardship they had suffered under his father, 1 Kings xii. 10. 2 Chron. x. 10.

FINISH; to bring to an end, or to complete a saying or work, Matth. xiii. 53. Zech. iv. 9. Christ *finished transgression and made an end* of sin; he completely atoned for all the sins of his people, and laid a sufficient foundation for the utter destruction of it, and all its effects in their person, Dan. ix. 24. In his entrance on his last sufferings, he had *finished* his Father's work; he had finished the work of his public ministry; and was just to finish his work of humiliation, by suffering unto death, John xvii. 4. Just before he expired on the cross, he cried with a loud voice, *It is finished*; that is, My soul's sufferings are ended, my death is at hand; and so the righteousness necessary to fulfil the condition of the new covenant, and redemption of lost sinners of mankind, is completely performed; the demands of the broken law are completely answered; the ceremonial rites have had their signification fulfilled; and now their obligation ceaseth, and the Jewish covenant of peculiarity is forever at an end, John xix. 30.

FINS; these thin membranes, whereby many kinds of fishes do, as with wings, poise themselves, and move in the water. The *fins and scales* that marked out clean fishes

under the law, might denote the faith of the saints, which actuates and directs their motions, and the righteousness of Christ imputed to them, and his grace implanted in them, and their holy conversation flowing from both, by which they are covered, protected, and beautified, Lev. xi. 9—12. Deut. xiv. 9, 10.

The FIR-TREE grows to a great height: it is very straight and plain below; and abounds with a gum called rosin; and is green both summer and winter. Its fruit somewhat resembles the pine-apple, but is useless for food. The wood of the fir-tree was anciently used for musical instruments, building, and furniture of houses, and for materials for ships, Psal. civ. 17. Jesus Christ resembles a *green fir-tree:* how comely and glorious his person, God-man! how astonishing his height and dominion! how unfading his beautiful appearance and office! and what a root of fructifying influence to his people? Hos. xiv. 8. His saints are likened to *fir-trees*, for their high-towering profession, and heavenly affections and practice; and for their spiritual moisture, and constant perseverance in grace, Isa. xli. 19. and lv. 13. and lx. 13. His ordinances are likened to beams, galleries, or watering troughs *of fir:* how straight, supporting, lightsome, pleasant, and refreshing to the saints! Song i. 17. Mean persons or houses are called *fir-trees*, while the great are called *cedars*, and *oaks*, Zech. xi. 2. The *fir-trees*, terribly shaken, are the spears or beams of houses, Nah. ii. 3. *

FIRE; that well-known element which affords heat and light; and consumes fuel, refines and tries metal, 2 Kings xvi. 3. By fire and brimstone from heaven, were Sodom and three other cities, consumed, Gen. xix. 24, 25. By the *fire of God, i. e.* thunder and lightning, Job's flocks were destroyed, Job i. 16. With fire from heaven, were NADAB, ABIHU, and KORAH, and his company of 250 men, and the two troops of king AHAZIAH, cut off, Lev. x. Numb. xvi. 2 Kings i. With fire from heaven were the animals presented before God by Abraham, the sacrifice of Elijah, the sacrifice at the dedication of the tabernacle and temple, and probably also that of Abel, consumed, Gen.

* Of the *fir* or *pine tree* of North America there ase several kinds: In New Jersey the *yellow pine* is abundant; it loves to grow in a sandy soil: the trees make fine boards, and when tapped in warm weather turpentine runs out plentifully. Of pitch-nots, (that is, the heart of the limbs and of the body of the tree, the sap being decayed) an excellent tar is made, by burying them in large parcels together under a cover of earth; the tar oozes out at a trunk fixed for the purpose below the bottom of the pit.—Of the same kind of pitch-nots, split up in small pieces, lampblack is made. The lampblack house is of a square form, low, and shed roofed; the pine splinters are introduced into a low arch extending from the outer side half way through the house: the smoke hangs to the sides and roof of the house, is swept down and packed in barrels similar to the mode of packing flour.—These pine nots are frequently used in farmers' houses to supply the place of candles, to spin, knit, and sew by.

Our *White pine* trees on French Creek and the Allegany river, are a noble tree, straight, lofty, small tops, and few limbs. They frequently measure from two to four feet in diameter at the butt—they make fine boards and masts for ships, and have already, been applied as masts, and wafted to different parts of the world in ships built at Pittsburgh. The *White pine* on French creek grows in swamps of a rich and black soil, and the trees calculated for masts are often floated down the Ohio and Mississippi for that purpose.

The *Spruce pine* grows in various parts of Pennsylvania, Virginia, and in many other parts of the United States. Of the twigs of this tree an excellent beer is made; it is esteemed very wholesome, and generally drank in the spring of the year. It is, with the rest, an evergreen, and the air among those trees gains a peculiar fragrance, which seldom fails to cheer with gratefulness the feelings of the traveller and visitor.

xv. 17. 1 Kings xviii. 38. Lev. ix. 24. 2 Chron. vii. 1. With fire issuing out of the rock was Gideon's sacrifice, if not also Manoah's consumed, Judg. vi. 21. and xiii. 19, 20.—This sacred fire might typify the unwearied zeal of Jesus, and his ardent love to us; but chiefly his Father's wrath, which preyed on his soul and body. The sacred fire, which descended at the dedication of the tabernacle, was preserved by the priests, being fed with daily fuel on the brazen altar; and from it was taken all the fire necessary to burn sacrifices, light the lamps, and burn incense.—Possibly the sacred fire might be lost, when the tabernacle was removed from Shiloh. It is certain, it was renewed from heaven at the dedication of Solomon's temple, and preserved till about the beginning of the captivity in Babylon. After their return, they never seem to have had it renewed, but were obliged to use common fire in its stead.

There is also plenty of *fire* in the bowels of the earth, arising, no doubt, from the plenty of pyrites, or *fire-stone*, in it; hence there are so many volcanoes, or places of the earth, particularly in hills, which, at times, with great noise, issue forth fire and smoke, stones, and sometimes burning rivers of melted ore. In Europe, there are five noted ones, one in Ætna in Sicily; another in Vesuvius in Naples; a third in Strongylis; a fourth in Hecla in Iceland; a fifth in Chimera in Greece. In Asia, particularly in the mountains of Persia, and of the islands Ormuz, Ternate, Java, Sumatra, and of the Molucca and Philippine isles, but especially of Japan, there are a great many of them; nay, even in North Tartary and Greenland, there are not a few. In the Andes, these long mountains of South America, there are above 28 volcanoes. In New Spain there are three, very remarkable for the fierceness of their burning; and in Terra del Fuego there are sundry. What volcanoes are in Africa, we do not yet know. According as coals partake much of the nature of these pyrites, and less of brimstone, they burn the longer in the fire; accordingly these of Newcastle, Sunderland, and especially some in Ireland, burn much longer than ours in Scotland.

To display his sovereign majesty, and awful dread, God anciently manifested his presence in flames of *fire*; as to Moses and the Hebrews at Sinai; to Ezekiel, Daniel, &c. Exod. iii. 2. and xix. 18. Ezek. i. 4. Dan. vii. 10; and at the last day Christ will appear in flaming *fire*, 2 Thess. i. 8. Whether any such appearance of God in *flaming fire*, or merely the sun, was the occasion of the Chaldeans and Persians adoring fire, we know not.

God is compared to *fire*, because of its purity, majesty, terribleness, and readiness to destroy such as oppose him, Deut. iv. 24. Heb. xii. 29. Isa. x. 17. Christ is compared to *fire:* he tries the children of men, purifies and comforts his people, and destroys his enemies, Mal. iii. 2. Ezek. viii. 2. and i. 27. The Holy Ghost is likened to *fire*, to denote his enlightening, purifying, sin-destroying, and holy love-enkindling influence, Matth. iii. 11. Acts ii. 3. Isa. iv. 4. Angels are likened to *fire;* they are pure in their nature, and their execution of God's command is irresistible, awful, and speedy, Psal. civ. 4. The church of God is likened to *fire:* she is often full of trouble; but shall prevail over, and consume, her opposers, Obad. 18. The wicked, particularly these lustful and proud hypocrites, are like *fire;* are very dangerous and destructive to others, and hateful to God, Prov. vi. 27. Isa. lxv. 5; and God makes them like a *fiery oven*, when he inflicts his tormenting judgments on them, that they cannot escape, Psal. xxi. 9. Holy zeal for, love to, and desire after, God, are likened to *fire;* they warm the heart, and surmount all opposition, consume inward cor-

ruption, and are sometimes sweetly painful, Song viii. 6, 7. Psal. cxix. 139. God's word is like *fire;* it tries the states and conditions of men; it warms, melts, and purifies, the hearts of the elect; and in the destruction of the wicked are its threatenings fulfilled, Jer. v. 14. and xxiii. 29. It was like a *fire* in the prophet's bowels; his faithful conscience smote him; his love to God, and zeal for the Jews welfare, pained him, while he concealed his inspirations in his own breast, Jer. xx. 9. and vi. 11. While I was musing, the *fire burned;* while I meditated on God's word, my heart burnt with love to, and desire after, him; or rather, while I meditated on my afflicted condition, my impatience and fretful passion prevailed, Psal. xxxix. 3. The wrath of God, and torments of hell, are likened to *fire:* how terrible, irresistible, tormenting, and destructive! Lam. ii. 3, 4. Isa. xxxiii. 14. and lxvi. 24. Matth. xxv. 41; and it is a *fire not blown* by men, but by almighty power and justice, Job xx. 6. The *fire* cast by Christ from the altar on the earth, and attended with voices, thunderings, lightnings, and earthquakes, is manifold and terrible judgments, inflicted on men for despising the gospel; particularly the ravages of the Goths, Huns, and Vandals, &c. and the terrible contentions and persecutions in the Christian church, from *A. D.* 338 to 1896, or 2046.—This, together with the ruin of the Jewish nation, and the persecution and contention in the primitive church, was the terrible and consuming *fire* which Christ came to send, Luke xii. 49. All trouble is called *fire*; it tries and refines the saints; torments and destroys the wicked, Isa. xliii. 2. 1 Pet. i. 7. Wickedness, particularly vain carnal shifts, lies, slander, and passionate speech, are like *fire*, very hurtful, spreading, and destructive, Isa. ix. 18. and l. 11. Prov. xvi. 27.

FIERY; full of fire. Whatever is terrible, or destructive, or burning-like, is called *fiery;* so God's indignation, Satan's temptations, and the saints' trials, are called *fiery*, Heb. x. 27. Eph. vi. 16. 1 Pet. iv. 12.—The divine law is called *fiery;* it was published from amid flames of fire; it is terrible and trying to awakened consciences; and it condemns transgressors to *fiery* punishments in hell, Deut. xxxiii. 2. Serpents are called *fiery*, either because of their fiery colour, or the burning nature of their bites and stings, Numb. xxi. 6.

FIREBRANDS; burning sticks.—Such Gideon put in his earthen pitchers, Judg. vii. 16. The Jews were *firebrands* pluckt out of the burning: God often delivered them when they were on the very brink of ruin, Amos iv. 11. Pekah and Rezin were like *tails of smoking firebrands;* their utter ruin and extinction was near at hand, Isa. vii. 4. See BRAND.

FIRKIN; a measure of capacity, containing, perhaps a BATH, or about a fourth part of one, John ii. 6.

FIRM. (1.) Strong; well fixed, Job xli. 23. (2.) Certain; stable; unshaken; constant, Dan. vi. 7. Heb. iii. 6. (3.) Strong and hard, Job xli. 24.

FIRMAMENT. The Hebrew word RAKIAHH. It signifies what is spread out; as silver is spread into plates, or as a curtain. FIRMAMENT denotes what is solid and fixed. It includes not only the atmosphere, or region of AIR, in which we breathe, fowls fly, and clouds move; but also that æther, or sky, in which the sun, moon, and stars, are divinely placed. The lower region of the firmament serves to separate the water of the clouds above it, from the water in the sea below it, Gen. i. 6, 7, 14. 20.—The firmament is spread out like a molten looking-glass; its colour is bluish to our apprehension; and through it are the rays of light transmitted; and by it are the perfections of God discovered, Job xxxviii. 18. The *firmament over the head* of the cherubims, and under the throne of

God, was an appearance resembling the sky, and might signify the church subject to Christ, and as the great care and end of ministers' work, Ezek. i. 22—26. and x. 2. It may be called *the firmament of his power*; as therein his power is signally displayed; and in it his ministers and people, like sun, moon, and stars, shine, and illuminate others, Psalm cl. 1.

FIRST. (1.) What is before others, in time or order: so Peter was first called to be an apostle, and is first named, Matth. x. 2. Adam is called the *first* man, because first in time and order of all mankind; and his representation of men is supposed as prior to Christ's, who is the second Adam, 1 Cor. xv. 45. (2.) That which exceeds others in degree of badness or excellency; so Paul was the *first* or *chief* sinner, 1 Tim. i. 15, 16: and Christ's righteousness is the *first* or *best* robe, Luke xv. 22. Among all nations, the *first* born males in families, as they keep up the honour of the family, had special privileges allowed them. The first-born Hebrews had a double portion of the inheritance, and a pre-eminence and rule over their brethren, Deut. xxi. 17. 2 Chron. xxi. 3. It is said, they had the office of priesthood in the family, till the family of Aaron and the Levites were chosen to officiate in their stead, Lev. viii. and ix. Numb. viii. But perhaps they only officiated for their fathers on some occasions. When God by his angel, cut off the first-born of the Egyptians in one night, he, to commemorate that event, required that all the *first-born* males of the Hebrews should be his: that all the *firstlings* of their cattle, and all the *first-fruits* of their ground, should be his. This donation to God tended to sanctify and bring his blessing on the rest. The first-born, amounting to 22,273, were divinely exchanged for 22,000 Levites; and the 273 odd ones were redeemed at five shekels a-head, Numb. iii. If the *firstlings* of their beasts were proper for sacrifice, they were sacrificed, but never till they were seven days old: if they were improper for sacrifice, they were redeemed with money, or exchanged for a lamb; or if not redeemed or exchanged, they were to be killed to the honour of God, but not offered up, their blood sprinkled on the altar, nor Exod. xiii. 12, 13. Numb. xviii. 17, 18, 19. It seems that they were not allowed to work the second firstlings of their cattle, nor shear these of their sheep, nor to eat their flesh at home, but to bring them up, and feast on them before the Lord at the solemn feasts, Deut. xii. 17. and xv. 19. Did not these first-born and firstlings typify Christ, the *first-born* of every creature, and the *first-begotten* from the dead, who being begotten from eternity, is dignified above all creatures, hath a double portion of power, authority, and fulness? Is the great High-priest consecrated for evermore? and is the first, the only person, who ever did or will rise from the dead, by his own power: he is the head of all his chosen, the preserver of his Father's name, and the sanctifier of his people, Col. i. 15, 18. Rev. i. 5. Did they represent the saints, who are divinely set apart to the service of God; and, though, filthy in themselves, are redeemed by the obedience and death of Christ, the Lamb of God; and being made kings and priests unto God, even the Father, have great influence and happiness above others, and are a means of their preservation on earth? Heb. xii. 23. Isa. vi. 13.—The *first-born of the poor*, are these who are exceedingly wretched, having a double share of poverty, Isa. xiv. 30. The *first-born of death*, is an accursed and most wretched or tormenting death, Job xviii. 13.

To acknowledge God's authority over them, and his being the peculiar proprietor of their land, and to sanctify the rest of their increase, the Jews offered FIRST-FRUITS unto the

Lord. On the second day of the feast of unleavened bread, before they began their harvest, they reaped a sheaf of barley, and threshed it out in the court of the tabernacle or temple.—When it was winnowed, they roasted an homer full of it, and pounded it in a mortar; then adding oil and frankincense to it, the priest waved it before the Lord, towards the four winds, and burnt an handful of it on the brazen altar; the rest was his own. Along with this was offered a lamb for a burnt-offering, with a double meat-offering and drink-offering. After this general oblation of first-fruits of barley for the whole nation, every man was at liberty to begin his harvest.—At the end of wheat-harvest, on the day of Pentecost, they offered two leavened loaves of fine flour for an oblation of first-fruits, attended with seven lambs, one bullock, two rams, for a burnt-offering, one kid for a sin-offering, with two lambs for a peace-offering, with their meat-offerings and drink-offerings. Besides these oblations of first-fruits for the whole congregation, private persons brought their first-fruits to the house of God; but the law determines not the proportion. These were, with great solemnity, brought up to the feast of Pentecost. Such as were in one place, or near it, came up in a body: their guide, or watchman, wakened them in the morning, with crying, Let us go up to Zion, the mountain of the Lord our God, Jer. xxxi. 6. A bullock, with his horns gilded, and his head crowned with olive-branches, was driven before them for sacrifice. When they came near Jerusalem, they sent one before them to notify their approach; and they adorned their baskets with flowers, and their finest fruits. Some of the principal priests met them as they entered the city. As they went through it, they sung, Our feet shall stand within thy gates, O Jerusalem! and the inhabitants of Jerusalem, by way of response, sung what follows, Psal. cxxii. When they came to the court of the Lord, every man, great or small, took his basket in his own arms, and carried it, singing the 115th and 30th psalms, till they came near the foot of the altar, where they professed, that a Syrian, ready to perish, was their father; and that God, in sovereign mercy, had given them the land of Canaan. Moreover, the first of their dough and of their wool, &c. was given to the Levites that dwelt near them; and, it is said, if none lived near them, the dough was burnt in the fire, Lev. xxiii. 10—21. Exod. xxii. 29. and xxiii. 19. Numb. xv. 19, 20. Did not these four kinds of first-fruits typify Jesus, the principal *first-fruits*, who was before all things, has in all things the pre-eminence; and by his consecration, oblation, and resurrection on the second day of unleavened bread, are his people sanctified to God, and their resurrection and eternal happiness secured, 1 Cor. xv. 20; and whose Spirit, descending at Pentecost, began to gather the nations to Christ? Acts ii. Did they represent the saints, who, as first-fruits to God, were from eternity chosen to his service; in the day of power, devote themselves to him; are, by grace, rendered more excellent than their neighbours; and are a means of preserving and converting the nations to Christ? And these who are first converted to Christ, in a country, are represented as the *first-fruits* of it, Rev. xiv. 4. Jam. i. 18. 1 Cor. xvi. 5. The ancient patriarchs were the *first-fruits* of the Jewish nation, by whose means their posterity were blessed, and set apart to God, Rom. xi. 16. The Hebrews were the *first-fruits of God's increase*; were long his peculiar people, before the Gentiles were gathered to Shiloh, Jer. ii. 3. The *first-fruits of the Spirit*, are such communications of his grace on earth, as fully ensure the full enjoyment of God hereafter, Rom. viii. 23.

FISH; a kind of animals living in the water, though some of them can

occasionally quit it, and come on land; and some of them, by their large fins on their breast, can fly a short way. Fishes have generally a surprising increase; sometimes millions of seed are found in one; hence, notwithstanding the mutual havock they make of one another, multitudes remain. The numerous kinds of fishes are almost infinite; but Willoughby has classed them into eleven sorts, and Artedi into five, according to some obvious and invariable characteristics. It is not probable the fishes came before Adam to receive their names. It is obvious, that, as ravenous beasts generally incline to dwell in deserts, so fishes, less useful and more mischievous, reside in distant and deep seas; while such as are useful for the sustenance of men generally haunt the shores. The Mediterranean and Galilean seas supplied the Hebrews with great quantities of fish; but, under the law, none were clean but such as had both FINS and scales.

What fish lodged the prophet Jonah in her belly, is not agreed: nor does this affect the credit of revelation; as the word rendered *whale*, signifies any large fish, Jon. i. and ii. Matth. xii. 40. We know of no fish larger than the whale, except bishop Pontopidan's *kraken*, which he represents as similar to a small island, do really exist.—Pliny mentions whales 600 feet long, and 360 broad; and mentions the bones of one, brought from Joppa to Rome, which were 40 feet long.—Some whales are said to lodge their young in their belly in times of danger. Whales feed on sea-weeds, small fish, and other light provision; and so Jonah might remain undigested in the belly of one. Many whales have no teeth, and so might swallow him without hurting him. But some assert, that the throat of a whale, being but about a foot and an half wide, could not swallow the prophet; and that it must rather have been a *dog-fish*; in the belly of which, whole carcases have often been found; and of one of which, caught on the coast of Spain, Nierembergius relates, that a man on horseback might have entered its mouth, and seven men have lain in the cavity of its brain; that its jaws were 17 feet long; and it had two carcases in its belly. Or it must have been a *shark*, in whose belly human carcases, and sometimes clad in armour, have been found.

Men are compared to *fishes*, and *fishes of the great sea*; they are very numerous; their tempers and courses are very different; they often live in a very confused and disorderly manner; they prey on one another; they are often taken in the net of temptation and trouble; and sometimes in the net of the gospel. At last, by the providence of God, they are drawn to the shore of the eternal state; and the good fishes, with fins and scales, or saints, with faith, righteousness, and grace, are carried into the heavenly mansions, and the bad are thrown away into everlasting fire, Hab. i. 14—17. Ezek. xlvii. 9, 10. Eccl. ix. 12. Matth. xiii. 47—50. Ministers are *fishers of men*; by casting the net of the gospel among them, with great labour and care, they draw them to Christ and his church, Matt. iv. 16. Ezek. xlvii. 10. The Chaldeans are called *fishers*; they ensnared, apprehended, and carried out of their country, multitudes of men, Jer. xvi. 16. Hab. i. 15. See HOOK; POOL.*

FIST; the hand closed, either to smite one, or to hold something,

* The principal fisheries for salmon, herring, mackerel, pilchards, &c. are along the coasts of Scotland, England, and Ireland; for cod, on the banks of Newfoundland; for whales, about Greenland; and for pearls, in the East and West Indies.

Salt water fish are known to ascend a great distance up fresh water rivers: Some salmon have been caught at the head of the Ohio and sold in the Pittsburgh market: Herring are caught in much greater abundance, but from their having teeth, it may be doubted that they are of the salt water kind.

Exod. xxi. 18. The *fist of wickedness*, is the sinful means whereby we oppress and injure others, Isa. lviii. 4. God *gathers the wind in his fist*; he, at pleasure, easily restrains and excites it, Prov. xxx. 4.

FIT; becoming; proper; useful, Col. iii. 18. 1 Chron. vii. 11. Luke xiv. 35.

FIX. Our heart is *fixed*, when it is powerfully captivated by the love of Christ; firmly depends on God's promises, perfections, and new-covenant relations, and has its thoughts and desires firmly settled on him, Psal. lvii. 5. and cxii. 7.

FLAG; a kind of sedges or rushes that grew by the Red sea, and the river Nile; of these Jochebed made an ark, to hold Moses her infant, Exod. ii. 3, 5. The word is translated a meadow, Gen. xli. 2, 18. See REED; RUSH.

FLAGELLANTES, a sect of wild fanatics who chastised and disciplined themselves with whips in public.

The sect of the Flagellantes had its rise in Italy in the year 1260; its author was one Rainier a hermit; and it was propagated from hence through almost all the countries of Europe. It was in all probability no more than the effect of an indiscreet zeal. A great number of persons of all ages and sexes made processions, walking two by two with their shoulders bare, which they whipped till the blood ran down, in order to obtain mercy from God, and appease his indignation against the wickedness of the age.—They were then called the *devout*; and having established a superior, he was called the *general of the devotion*. Though the primitive Flagellantes were exemplary in point of morals, yet they were joined by a turbulent rabble, who were infected with the most ridiculous and impious opinions; so that the emperors and pontiffs thought proper to put an end to this religious phrensy, by declaring all devout whipping contrary to the divine law, and prejudicial to the soul's eternal interest.

However, this sect revived in Germany towards the middle of the next century, and rambling through many provinces, occasioned great disturbances. They held, among other things, that flagellation was of equal virtue with baptism and the other sacraments; that the forgiveness of all sins was to be obtained by it from God without the merits of Jesus Christ; that the old law of Christ was soon to be abolished, and that a new law enjoining the baptism of blood to be administered by whipping, was to be substituted in its place; upon which Clement VII. by an injudicious as well as unrighteous policy, thundered out anathemas against the Flagellantes, who were burnt by the inquisitors in several places; but they were not easily extirpated. They appeared again in Thuringia and Lower Saxony in the 15th century; and rejected not only the sacraments, but every branch of external worship; and placed their only hopes of salvation in faith and flagellation, to which they added other strange doctrines concerning evil spirits. Their leader Conrad Schmidt and many others were committed to the flames by German inquisitors in and after the year 1414. *Ency.*

FLAGON; a vessel for carrying wine at feasts, to pour it into cups.—A *flagon of wine*, imported, as much as one could safely drink, 2 Sam. vi. 19. To love *flagons of wine*, denotes a lust towards excessive drinking, Hos. iii. 1. The most abundant, supporting, and comforting influences of the Holy Ghost, through his word and ordinances, are likened to *flagons* of wine, Song ii. 5. See VESSEL.

FLAKES of flesh; the loose hanging parts, or the veins of it, Job xli. 23.

FLAME of FIRE. God is likened to it: how shining his glory! how terrible and destructive to his enemies his power and wrath, Isa. x. 17. Angels are as *flames*; their motions are quick; their appearance awful;

and they consume God's enemies, Psal. civ. 4. The saints strong and corruption-wasting love to Jesus; drought, which blasts and consumes grass, corn, and other vegetables; the judgments of God, which terribly trouble and consume persons, families, and nations; and his terrible and majestic throne; and the torments of hell, which for ever terribly affright and distress the ungodly, are called *flames*, Song viii. 6. Joel i. 19. Dan. vii. 9, 11. Luke xvi. 24. See EYES; FACES; FIRE.

FLATTER; to speak to one such soft words as encourage his pride, or decoy him into sin, Psal. xii. 2, 3.

FLAX; that well known vegetable, of which linen is made. Feeble saints, and their weak graces, are likened to *smoking flax*; perhaps the almost-extinguished wick of a candle; to mark their near approaches to the loss of their grace and comfort, and the unsavouriness of their conversation, Isa. xlii. 3.

FLAY; to cut, or draw off the skin, 2 Chron. xxxv. 11.

FLEA; a well-known insect, troublesome to a variety of animals; and of which one kind is much given to haunt beds that are occupied in the summer-season. David likens himself to one; im porting, that it would cost Saul much pains to apprehend him; and he would obtain small profit by it, 1 Sam. xxiv. 14.

FLEE; (1.) To haste away, as from a pursuing enemy, Matth. viii. 33. (2.) To run quickly from danger to a place of refuge or hiding-place, Gen. xxvii. 43. Men *flee* from fornication, from youthful lusts, worldly-mindedness, and other things sinful, when, under sense of danger, they avoid every temptation to it, or appearance of, or approach toward it, 1 Cor. vi. 11. 2 Tim. ii. 22. 1 Tim. vi. 11. We *flee* to God, or Christ, when, sensible of guilt, defilement, danger, or distress, we, with shame, fear, haste, and hope of relief, apply to him as our refuge and deliverer, Psal. cxliii. 9. Heb. vi. 18. Shadows and sorrows *flee away*; remove quickly, easily, and for ever, Song ii. 17.—Isa. li. 11. Men *flee* from a lion, and a bear meets them; or go into the house, and a serpent bites them; *flee* from the iron-weapon, and the bow of steel strikes them through; and *flee* from the noise of the fear, and are taken in the pit; and he that cometh up out of the pit, is taken in the snare; when, striving to escape one danger and calamity, they fall into another still worse, Amos v. 19. Job xx. 24. Isa. xxiv. 18. Murderers *flee to the pit*; run fast to their own ruin; and often, by the terrors of their own conscience, are hurried into punishments, here and hereafter, Prov. xxviii. 17.

FLEECE; as much wool as one sheep bears at a time. With clothes made of the *fleece* or wool of his sheep, Job clothed the poor, Job xxxi. 20. Gideon's *fleece*, on which the dew fell plentifully one night, while the ground about was dry; and next night was quite dry, while the adjacent floor was moistened with dew, might represent the Jewish nation, who enjoyed the soul-fructifying dew of God's word, ordinances, and influences, while the Gentile world continued destitute thereof; and are now given up to spiritual withering and hardness, while the Gentiles obtain mercy, Judg. vi. 37, 38, 39.

FLEMINGIANS, or FLANDRIANS, in ecclesiastical history, a sect of rigid anabaptists, who acquired this name in the 16th century, because most of them were natives of FLANDERS, by way of distinction from the WATERLANDIANS. In consequence of some dissensions among the Flemingians relating to the treatment of excommunicated persons, they were divided into two sects, distinguished by the appellations of *Flandrians* and *Frieslanders*, who differed from each other in their manners and discipline. Many of these in process of time came over to the moderate community of

the Waterlandians, and these who remained separate are still known by the name of the Old Flemingians or Flandrians; but they are comparatively few in number. These maintain the opinion of Menno with respect to the incarnation of Christ; alledging that his body was produced by the creating power of the Holy Ghost, and not derived from his mother Mary. *Ency.*

FLESH. (1.) The soft part of the animal body, and which can be easily putrified or corrupted, Lev. xiii. 10. Numb. xi. 33. (2.) Every animal creature on earth: so the *end of all flesh* came before God, when he had purposed, and was just going to destroy men and beasts off the earth with a flood, Gen. vi. 13. (3.) Men in general are called *flesh*; they are partly of a *fleshy* substance, and they are ready to be corrupted; or are remarkably obstinate in wickedness, John xvii. 2. Gen. vi. 3. And to *make flesh* our arm, is to depend on men for help and deliverance, Jer. xvii. 5. (4.) Human nature: so Christ is said to have been made *flesh* when he assumed our nature, John i. 14.—Acts ii. 30. (5.) The body of a man or woman, and those parts which nature teaches us to cover, Exod. iv. 7. Gen. xvii. 11, 14. Lev. xv. Ezek. xvi. 26. and xxiii. 20. (6.) What is weak and incapable of affording help, Isa. xxxi. 3; and *flesh* often denotes human nature, as in an infirm and calamitous state, Gen. vi. 12. Numb. xvi. 22. Deut. v. 26. Psal. cxlv. 21. Isa. xlix. 26. Acts ii. 17. 1 Cor. i. 29. (7.) Persons a-kin to us, or even of the same nature with us, are represented as our *own flesh*, Gen. xxxvii. 27. 2 Sam. ix. 13. Isa. lviii. 7.—Persons married together are *one flesh*; they stand nearly connected, and have mutual power of one another's body, Gen. ii. 24. Eph. v. 30, 31. Nay, whoredom renders the two parties *one body*, or *one flesh*, 1 Cor. vi. 15, 16. (8.) This state of mortal life, and the things pertaining to it: thus women have trouble *in the flesh*, 1 Cor. vii. 18. Paul had temptations and affiictions *in his flesh*, Gal. iv. 14. Col. i. 24. And the days of Christ's *flesh*, are the time of his debasement and mortal life; and *the body* of his *flesh*, is his human nature in its infirm and debased state, Heb. v. 7. Col. i. 22. (9.) Indwelling grace is called an heart *of flesh*, because soft, pliable, and sensible of divine impressions, Ezek. xxxvi. 26. And a renewed heart is represented as *fleshly* tables, 2 Cor. iii. 3. (10.) Legal righteousness and ceremonial services. By this, the apostle says, Abraham did not find justification, Rom. iv. 1; and asks the Galatians, if they were become perfect by it? Gal. iii. 3. (11.) The corruption of our nature is very often, in the New Testament, called *flesh*, to hint its conveyance by natural generation, its weakness and vileness, and its being much excited and exerted by our bodily members, Rom. vii. 24; and men are called *flesh*, because it reigns and rages in them, Gen. vi. 3. Christ's *flesh* is his human nature: in this he was put to death, but quickened in *the Spirit* by his divine nature, 1 Pet. iii. 18. and iv. 1; this was, in his debased state, subject to mortality, and was and is the vail that conceals the glory of his Godhead, and is the means of our access to God, Heb. x. 20; or his person, as dwelling in our nature; so his *flesh is meat indeed*, and *his blood is drink indeed*; his person, as God-man, and his finished righteousness, affords true, solid, and everlasting life, comfort, and nourishment, and strength to our souls, John vi. 55, 56: or his saints are his *flesh* and *bones*, as they are united to him, and members of his mystical body, Eph. v. 30. The *flesh* of kings and captains, slain at the downfal of Antichrist, is not only the flesh of their bodies, but their kingdoms, honour, power, and wealth, Rev. xix. 21. To represent men's being madly inclined to uncleanness and idolatry, they are said to have

the *flesh* of horses or asses, Exod. xvi. 26. and xxiii. 20. *Flesh and blood cannot inherit the kingdom of God:* human nature, in its frail and corrupt condition, is not capable of the immediate enjoyment of God, 1 Cor. xv. 50. —We are not born again by the will of *flesh or blood, i. e.* by natural descent from godly parents, or by any, however vigorous and careful, cultivation of our natural powers, John i. 13. *Flesh and blood*, that is, means merely human, did not reveal the true character of Jesus, as the Christ, the Son of the living God, to Peter, Matt. xvi. 17. Paul, when converted, conferred not with *flesh and blood;* consulted not carnal friends, inclinations, or views, as to what was his true interest and duty, Gal. i. 16. *In the flesh*, is either in the human nature, Rom. viii. 3; or in the present mortal and embodied state, Phil. i. 22, 24; or in the human body, Eph. ii. 11, 15. Gal. vi. 12; or in self-righteousness, power, and wisdom, Phil. iii. 3, 4; or in a sinful and corrupt state, Rom. viii. 8. *After the flesh*, is either according to outward appearances; so the Jews judged concerning Christ, according to his outwardly mean appearance, John viii. 15; or according to the common powers of nature: so Ishmael was born *after the flesh*, Gal. iv. 23; but most commonly it signifies, according to the inclinations and lusts of indwelling sin? so the saints neither walk nor war *after the flesh*, nor do they *sow to the flesh*, Rom. viii. 1, 4. 2 Cor. x. 3. Gal. vi. 8.— *All flesh*, denotes either all men, all animals, or all on earth, Gen. ix. 11. Isa. xl. 6; or most men, Gen. vi. 12; or great multitudes, many nations, Jer. xxv. 31. Isa. lxvi. 16; multitudes, both of Jews and Gentiles, Joel ii. 28. Luke iii. 6. *Holy flesh*, is the flesh of the sacrifices, Hag. ii. 12.— The *holy flesh* is passed from thee: holy men are cut off by death; ye are become as profane, as if uncircumcised Heathens, and therefore God will quickly stop your offering of sacrifices, by carrying you to Babylon, Jer. xi. 15. To desire one's *flesh*, or to eat of it, is to be ready to use one in a malicious and barbarous manner, Job xxxi. 31. Psal. xxvii. 2.

FLESHLY; pertaining to the flesh, whether natural, corrupt, or gracious, 2 Cor. i. 12. Col. ii. 18. 1 Pet. ii. 11. 2 Cor. iii. 3. See WISDOM; MIND; LUSTS; TABLES.

FLINT; a very hard stone, that easily gives fire when struck with steel, Deut. viii. 15. A *face* or *forehead*, like *flint*, imports undaunted boldness and courage, Isa. l. 7. Ezek. iii. 9.

FLOCK; a drove of sheep, goats, or such like animals, that feed together. A *flock* is composed of lesser cattle; also a herd of bullocks, horses, asses, camels, and swine, Gen. xlvii. 4. and xxvii. 9. and xviii. 7. Deut. xii. 21. Armies, nations, and companies of men, are likened to *flocks;* they are numerous, and are inspected, governed, and, as it were, fed and folded by their respective rulers, Jer. xlix. 20. and li. 23. The principal of the *flock*, are men distinguished in honour, power, and wealth, Jer. xxv. 34, 35. The Jews are represented as the *Lord's flock;* they were peculiarly chosen, redeemed, and governed by him; and a *beautiful flock*, that made a glorious appearance at their solemn feast, Jer. xiii. 17, 20; an *holy flock*, as they were separated to the service of God, and not a few of them sanctified by his holy Spirit, Ezek. xxxvi. 38; and a *flock of slaughter*, as, in Christ's time, they were condemned to, and ripened for the destructive vengeance of God, Zech. xi. 4. The Lord himself, and, under him, their magistrates, prophets, priests, and teachers, were their shepherds, Psal. lxxx. 1. Ezek. xxxiv. The church is likened to *a flock*, because of the number, the order, and agreeable society of her members; and for their delightful pasture, on Jesus and his fulness, in the mount of ordinances; and for their usefulness in the world; and

they are inspected, governed, protected, and fed by Jesus and his ministers, Isa. xl. 11. Acts xx. 28. The spouse's hair, that is, saints' good works, and the young converts in the church, are as a *flock of goats* browsing on mount Gilead; how numerous, fresh, and beautiful! and all supported and nourished by Jesus, the Rock of ages, and the ordinances of his grace, Song iv. 1. and vi. 5. The church's ministers, and the saints' faith and zeal, resemble a *flock of sheep*, even shorn, newly washed, and fruitful: how harmonious and social! how effectually washed in Jesus's blood, and fruitful in good works! Song iv. 2. and vi. 6. To go with *flocks and herds* to seek the Lord, is to offer multitudes of sacrifices, Hos. v. 6.

FLOOD. After the posterity of Seth had intermarried with the descendants of Cain, and the most criminal oppression, luxury, and almost every other vice abounded, God passed a sentence of destruction, by a flood, against men, and the other animals on earth. After warning mankind hereof, for about 120 years, by the preaching of Noah, this flood happened within a few days after the death of Methuselah; and on the 17th day of the second month, which is about the end of October, it began. The fountains of the great deep were broken up, and the windows of heaven were opened; that is, the water rushed out from the hidden abyss in the bowels of the earth, and the clouds poured down their rain incessantly, as in spouts, for the space of 40 days: nay, for 150 days, or five months, the flood still increased, till it was risen about 27 1-3 feet higher than the top of the highest mountain. Prodigious numbers of land-animals, and of men, perhaps about 80,000 millions, or about eighty times the number of its present inhabitants, perished in the waters. Only Noah and his family, and a sample of land-animals, were preserved in the ARK which he had built. About the beginning of April the waters began to abate, partly returning to the bowels of the earth, whose shell was then much broken and deformed, and partly exhaled into the regions of the air; and about the end of it the ark rested on the mountains of Ararat. About the end of June the tops of the mountains were seen. Forty days after, about the beginning of August, Noah sent forth a raven and dove, to try if the waters were dried off the face of the earth. In about 14 days after, the dove, sent out for the third time, returned no more. About the middle of September the dry land appeared in the vallies; and about the beginning of November, in the 27th day of the second month, Noah and his family, and the animals, went out from the ark, after they had been in it a year and ten days, Gen. vi. vii. and viii.

There is no reason to doubt of this flood, nor of the universality thereof. Besides the testimony of God in his word, we have the testimony of Berosus, Hieronymus, Mnaseas, Nicolaus, Melo, and Abydenus, Plato, and of the fabulists, Ovid and Lucian, and of other ancient writers among the Heathens, concerning it. The Americans* of Mexico and Peru had a tra-

* In Doctor Sibley's account of Red river, in Louisiana, communicated by Mr. Jefferson to Congress in its session of 1805-6, we find the following tradition of the Caddoques nation of Indians with respect to the general deluge:—

About 40 miles above the mouth of Little river, which empties into Red river on the left side, 277 miles above its mouth, there is a large prairie 40 miles long; near the middle of this prairie there is a lake of about 5 miles in circumference, in an oval form, neither tree nor shrub near it, nor stream of water running either into it or out of it; it is very deep and the water so limpid that a fish may be seen 15 feet from the surface of the lake: By the side of this lake the Caddoques have lived from time immemorial. About one mile from the lake is the hill on which, they say, the Great Spirit placed one Caddo family, who were saved, when, by a general de-

dition concerning it. The East-Indian Bramins have a tradition, that, at the flood, only eight persons, and two of every sort of land animals, were preserved, by flying to some high hill.

Upon calculation, it will appear probable, that the earth was then much more fully peopled than at present; and so an universal flood was necessary to destroy them. God's oracle asserts, that the whole earth, and even the highest mountains were covered; and that every land-animal, without the ark, perished. If the whole earth had not been overflowed, to what purpose did Noah build his ark for the preservation of a breed of man and beast? How easily might he and his family, and the beasts destined for preservation, have gone to some spot unoverflowed? Who knows not, that in Italy, France, Switzerland, Germany, England, and other countries, far from Eden, and even in the tops of high mountains, far from the sea, there are found whole trees sunk under ground; together with teeth, and bones of animals, sea-shells, petrified fishes, and ears of corn? How possibly could these come thither, but by an universal deluge? Nor is there the least difficulty to find a sufficiency of water to cover the earth to the abovementioned height. Who knows, but the waters in the bowels of the earth, and the rain, producible by our atmosphere, might be more than sufficient? or, if it was not, what hindered the Almighty to create what water was necessary; and to annihilate it, whenever it had served his purpose? That this flood was produced by a comet's passing just before the earth, and with its heat swelling the seas, till their beds could not contain them; and swelling the great abyss, till it burst the shell of the earth into a thousand pieces, that the waters might gush out, does not to me appear probable. Such heat would certainly have roasted the antediluvians alive. It is enough to us, that earth, winds, and seas, obey the Almighty, and do as he pleaseth. But when we consider, that the teeth, bones, shells, and other relics of fishes, are found so deep in the earth and in the hardest strata, or even enclosed in flint and marble,* we cannot but think, that

luge, all the world were drowned; and from which family all the Indians have originated. To this little natural eminence all the Indian tribes, as well as the Caddoques, for a great distance, pay a devout and sacred homage.

"The whole number, says the Doctor, of what they call warriors of the ancient Caddo nation, is now reduced to about 100, who are looked upon somewhat like knights of Malta, or some distinguished military order. They are brave, despise danger or death, and boast that they have never shed white man's blood. Besides these, there are of old men and strangers who live amongst them, nearly the same number, but there are 40 or fifty more women than men."

*Among the many examples of bodies enclosed by stone we give the following from Mr Whitehurst: "The strata of limestone in Derbyshire, and in many other parts of England, abound with the exuviæ of marine animals, or the impressions of them in the solid substance of the stone; and we have likewise several instances related by authors of the bones of terrestial animals, and also of wood, having been found inveloped in strata of stone. A complete human skeleton, with British beads, chains, iron-rings, brass bits of bridles, were dug up in a stone-quarry near the Earl of Widdrington's seat at Blanknay in Linconshire.—Human bones and armour, with Roman coin, fibulæ, &c. were found in a stone-pit in the park at Hustanton in Norfolk, supposed to have been buried after a battle.—In the mountains in Canne, half a league from Meastrick, were found the remains of a crocodile well preserved in a stratum of sand-stone.—The remains of a crocodile were also found in a stratum of stone at Blenheim.—The beds of argillaceous stone, &c. incumbent on coal, also contains a great variety of figured fossils representing different parts of the vegetable creation.

Intances of chalky substances found consolidated in different degrees.

"Through the middle of the isle of Wight there rues a ridge of hills of indu-

the whole shell of the earth was then terribly rent in pieces by earthquakes, or otherwise; and that the fishes entered these rents, especially when the waters of the great deep returned to their native abodes; and that the ancient earth, in many places, sunk into the abyss, and became the channel of our visible seas, and new earth rose out of the bottom of the antediluvian seas. Such as would see a variety of witty fancies concerning this flood, may find them in Thomas Burnet, Whiston, Woodward, Buffon, &c.

Any large collection, or strong current of water, is called a *flood*; as the Red sea, and the rivers Euphrates and Nile, which, in the summer season, being swollen high by the melting of snows, or falling of rains, overflow the country about, Psal. lxvi. 6. Amos ix. 5. Josh. xxiv. 2. Mighty, and especially victorious armies, are likened to *floods*: how vast their number, and loud their noise: how they threaten, and oft do irresistibly spread ravage and destruction all around them! Isa. viii. 7, 8. Nah. i. 8. Jer. xlvi. 7, 8. and xlvii. 2. Ezek. xxvi. 3. Ungodly men are like *floods*: how great their power! how spreading, prevalent, terrible, and destructive, their influence! Psal. xviii. 4. and xciii. 34. Persecutions, temptations, heresies, profaneness, trouble, and death, are like *floods*: how prevalent, speedy, affrightful, and ruinous, their tendency and influence! Rev. xii. 15. Isa. lix. 19. Mat. vii. 25. Psal. xc. 5. and lxix. 1, 2. Great plenty of temporal or spiritual blessings are called *floods*: how abundant! how satiating to our desires! and how they carry our heart along with them! Job xx. 17. God's judgments and providences are like *floods*, very unsearchable, Psal. xxxvi. 6. and lxxvii. 19. See WATER.

FLOOR. (1.) The bottom of an house, 1 Kings vi. 15. The place where corn was threshed out, Hos. ix. 1. Judg. vi. 37. As threshing floors were anciently under the open sky, it is said they were formed of clay, and lees of oil beaten together; which, when once dried, no water could enter it, no weed grow on it, nor any mice, rats, or ants, penetrate into it. The church is likened to a *threshing-floor*: in her are persons good and bad; and here God, by manifold troubles, threshes them; and thereby, and by the influences of the four winds of his Spirit, he separates his chosen from others, and purges them from their chaff of sinful corruption, Matth. iii. 11; the place where God's judgments are executed, Isa. xxi. 10. Mic. iii. 12.

FLORINIANI, or FLORIANI, a sect of heretics, of the second century, denominated from its author Florinus, or Florianus, a priest of the Roman church, deposed along with Blastus for his errors. Florinus had been a disciple of St. Polycarp, along with Irenæus. He made God the author of evil; or rather asserted, that the things forbidden by God are not evil, but of his own appointing. In which he followed the errors of Valentius, and joined himself with the Carpocratians. They had also other names given them. Philastrius says, they were the same with the *Carpophori-*

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rated chalk. This ridge runs from the isle of Wight directly west into Dorsetshire, and goes by Corf castle towards Dorchester, perhaps beyond that place.—The sea has broke through this ridge at the west end of the isle of Wight, where columns of the indurated chalk remain, called the *Needles*; the same being found on the opposite shore in Dorsetshire. In this field of chalk we find every gradation of this soft earthy substance to the most consolidated body of this indurated ridge, which is not solid marble, but which has lost its chalky property, and acquired a kind of stony hardness.

"We have this cretaceous substance in its most indurated and consolidated state in the kingdom of Ireland, not far from the Giant's Causeway: and it affords the most perfect evidence of this body having been once a mass of chalk, which is now a body of solid marble. *Ency.*

ans. He adds, they were also called *soldiers, milites, quia de militaribus fuerunt.* St. Irenæus calls them *Gnostics;* St. Epiphaneus, *Phibionites;* and Theodoret, *Borborites,* on accouut of the impurities of their lives. Others call them *Zaccheans;* others *Coddians,* &c. though for what particular reasons, it is not easy to say, nor perhaps would it be worth while to enquire. *Ency.*

FLOTES: flat bottomed vessels for sailing; or a collection of trees, fastened together by ropes, to be drawn along by sea, 1 Kings v. 9.

FLOUR. See SIN and MEAT-OFFERING.

FLOURISH; to bud; spring forth; appear beautiful as a flower, Song vii. 12. Christ's crown *flourisheth,* when his authority and glory are signally displayed, and many become his faithful, loving, and obedient subjects, Psal. cxxxii. 18. The church *flourisheth,* when her ordinances are pure and powerful, her minsters faithful, wise, and diligent, and her members mightily increase, and walk as becomes the gospel, Song vi. 11. Men in general *flourish,* when they appear gay in youth, and prosper; and increase in wisdom, honour, wealth, or pleasure, Psal. xc. 6. and xcii. 7. Saints *flourish,* when their grace, comforts, and good works, more and more abound, Isa. lxvi. 14.

FLOW; (1.) To run as a stream, Psal. cxlvii. 18. (2.) To gather peacefully in multitudes, Isa. ii. 2. Jer. xxxi. 12. (3.) To abound, as water in a stream, Joel iii. 18. (4) Speedily to melt away, and be removed or consumed, Isa. lxiv. 1, 3. Job xx. 28. (5.) To bud; increase, and beautifully discover themselves, Song iv. 16.

FLOWERS. (1.) A running of blood, Lev. xv. 24. (2.) The fragrant and comely buds of some vegetables. ROSES, LILIES, pinks, &c. are flowers well known. The *sun-flower* is one of the largest, and the *passion-flower* one of the most curious in form. Flowers are very delightful, but easily and quickly fade, James i. 10. The figures of flowers on the golden candlesticks, and on the inside of the cedar-beams of the temple wall, or on the brim of the brazen sea, were not merely for ornament, but shadowed forth the refreshful and fructifying nature and virtue of Christ, as our light, our means of fellowship with God, and our atonement and purification from sin; and the flourishing prosperity of the church, as a means of light to the world, and of their fellowship with God, Exod. xxix. 31. and xxxvii. 20. 1 Kings vi. 18, 29. and vii. 26, 49. 2 Chron. iv. 5. Christ's cheeks, or display of himself, in his debasement or glory, are, like sweet *flowers,* very comely, refreshing, and reviving to his people, Song v. 13. The saints, and their graces, are like *flowers:* how lovely, refreshful, and adorning in the church! Song ii. 12. Men in general are like *flowers:* in youth and prosperity, how blooming, delightful, and glorious! but how quickly doth trouble or death mar their beauty, and bereave them of wealth, honour, or life! Job xiv. 2. Isa. xl. 6. and xxviii. 1. Jam. i. 10, 11.

FLUTE; a musical instrument, the most simple of the wind kind; it is played with the breath, and the notes formed, by stopping or opening the holes thereof. It was used as early as the reign of David, 1 Kings i. 40; and long after, in Nebuchadnezzar's idolatrous concert, Dan. iii. 5, 10, 15.

FLUTTER; to sit brooding eggs, or cherishing young birds; so eagles flutter over their eggs or young. So God kindly multiplied, protected, and comforted the Hebrews, Deut. xxxii. 11; so his Spirit, in creation, influenced the waters, or mingled chaos, with his productive influence, Gen. i. 2.

BLOODY FLUX, or dysentery, an inward disease, occasioning frequent stools, mixed with blood, and attended with gripes of the bowels. Some-

times there is an evacuation of laudable blood, arising from the too great plenty thereof, without any inward disorder, as in the hæmorhoides. Sometimes a watery blood is evacuated, that arises from the hæmorhoidal vessels. But, in the bloody flux, properly so called, blood, attended with purulent matter, is evacuated. This is either benign, when it is attended with no fever, or malignant, when it is attended with a pestilential and infectious fever. In this, the intestines are often excoriated, ulcerated, or even gangrened. In such a case, the place where the sick person lies, ought to be kept as clean and void of the infectious smell as possible. In the beginning of the distemper, bleeding and vomiting are useful: in the sequel, it is proper to moderate the purging with opiates, glutinous food, and glysters of anodyne. Repeated doses of ipecacuanha, and of rhubarb, with calomel, with opiates in the evening, are also useful. Sometimes a decoction of sloe-thorn with milk, or of millet seed, is found an efficacious cure, Acts xxviii.

FLY; to march with great speed; to move quickly, as a bird in the air, Hab. i. 8. To *fly upon*, is to seize a thing greedily, as hungry hawks or eagles do their prey, 1 Sam. xv. 19; or outrageously to fall on and abuse one, 1 Sam. xxv. 14. God's *flying*, imports the quick progress of his providence to deliver and comfort his people, or to destroy their enemies, Psal. xviii. 10. Isa. xxxi. 5. Angels' *flying*, denotes the alert and speedy manner in which they execute the will of God, Isa. vi. 2. Ministers' *flying in the midst of heaven*, imports their vigour, boldness, diligence, and openness in their work, under the supernatural influence of the divine Spirit, Rev. iv. 7. and viii. 13. and xiv. 6. Saints *fly* as a cloud, as doves, or eagles; when aided by the Holy Ghost, they, with vigour, care, and speed, by faith and love, apply to Jesus, as their refuge and resting-place, and set their affections on things above, Isa. lx. 8. and xl. 31. In their return from Babylon, and from their present dispersion, the Jews did, or shall *fly on the shoulders* of their enemies. Such as once hated them, shall assist them, or shall be subdued by them, Isa. xi. 14. Men *fly away* by death; are suddenly and easily cut off before they have well begun to live, Psal. xc. 10.

FLY; a small insect. The kinds of flies are exceeding numerous; some with and two, some with four wings; some have teeth, and others not. Flies chiefly abound in moist and warm countries; as in Egypt, Chaldea, Palestine, and in the middle regions of Africa, during the moistness of the summer, &c. The *flies* that plagued Egypt, seem to have been the dog-flies, which fix their teeth so fast in the flesh of cattle, that they sometimes run mad, Exod. viii. 21, 35. In allusion to the *flies* of their country, and because they were very numerous and troublesome to the Jews, are the Egyptians called *flies*, Isa. vii. 18.

FOAL; a young horse, ass, mule, or camel, Gen. xlix. 11.

FODDER; hay, straw, or like provision for feeding cattle, Job vi. 5.

FOLD. God *folds* together the visible heavens, when at the last day, he unhinges their present form, Heb. i. 12. The Assyrians were *folded* together as thorns, when gathered into Nineveh, to be tormented and consumed by the fiery judgments of God, executed on them by the Medes and Chaldeans, Nah. i. 10. Seven-fold, thirty-fold, sixty-fold, an hundred-fold, denote great abundance; plentifully, Psal. lxxix. 12. Matth. xiii. 8.

FOLD; a house, or small inclosure, for flocks to rest together in, by night or at noon, Isa. xiii. 20. The country, which a nation possesseth, and dwelleth together in, is called their *fold*, Jer. xxiii. 3. The church and ordinances of Christ are as a *fold*: there his sheep or people are gathered together; they enter by him as the door, and have strict union, and de-

lightful society, and pleasant refreshment, and rest together, and are surrounded with his protection and laws; and the present form of church and ordinances will be soon taken down, John x. 1. The Jews and Gentiles were once distinct folds; but the ceremonial wall of partition is taken away, and both are become one, John x. 16. Ezek. xxxiv. 14.

FOLLOW; to come up after, 1 Sam. xxv. 27. To *follow* the Lord, is to choose him as our portion, observe his laws, imitate his perfections, and cleave to his worship, Jer. xvii. 16. To *follow* Christ, the Lamb of God, is, under the direction and influence of his word and Spirit, to depend on his righteousness and strength, imitate his example, and cleave close to his truths and ordinances, Rev. xiv. 4; or to die with him, John xiii. 36. To *follow* false gods, is idolatrously to honour and worship them, Judg. ii. 12. God's goodness and mercy *follow* the saints: in the exercise thereof, he constantly attends, supports, and relieves them; forgives their sin; protects them from danger; and bestows on them grace and glory, Psal. xxiii. 6. We *follow* the churches, the saints, ministers, or others, when we imitate them in their profession and practice, 1 Thess. ii. 14. Heb. vi. 12. and xiii. 7. 1 Cor. iv. 16. Deut. xxiii. 2. 2 Pet. ii. 2. To *follow* persons, is also to side with them and assist them, 2 Sam. ii. 10. 2 Kings xi. 15. We *follow* our own spirit, when, in our principles or practice, we are led and drawn by our own vain and wicked imaginations, Ezek. xiii. 3. We *follow* things, when we earnestly endeavour to obtain or practise them, Phil. iii. 12. Rom. xiv. 19. Our good works *follow* us into heaven: though they do not go before to purchase our entrance, yet we there obtain the pleasant and gracious reward thereof, Rev. xiv. 13.

FOAM; to cast forth froth as a raging sea. *Foaming at the mouth*, is expressive of rage, or tormenting inward pain, Mark ix. 16. Seducers *foam out their own shame*, when, from a corrupt heart, and with rage against Christ and his ways, they publish their vain and erroneous doctrines, and indulge themselves in shameful practices, Jude 13. The king of Samaria was cut off as the *foam of the water*. Some of their last kings were basely murdered; and Hoshea, the last, was easily and quickly destroyed, or reduced to abject slavery, Hos. x. 7.

FOOD. See MEAT.

A FOOL, or foolish person, is one that is the reverse of wise and learned, and acts contrary to, or as if without sense and reason, 1 Sam. xxvi. 21. 2 Sam. iii. 3. It is very hard to cure foolish people of their folly, even though they should be sore chastised and afflicted on account of it, as if they were brayed in a mortar, Prov. xxvii. 22. Wicked persons are often called *fools*, or FOOLISH; they act contrary to all sound reason; they wish there were not a God; they trust to Satan, to the world, and their own heart, these noted deceivers; they prefer things vile, trifling, and temporal, to such as are important, divine, and eternal: in opposition to the warnings and strivings of Heaven, they laboriously promote their own ruin, Psal. xiv. 1. and xlix. 10; and almost every where in the book of Proverbs. The saints are called *fools*, or *foolish*, because of their remaining sinfulness; and they often act ignorantly, and contrary to their duty and interest, Luke xxiv. 25. Psal. lxxiii. 22; and they, as well as the apostles, are accounted *fools*, by wicked and worldly men, 1 Cor. i. 27. and iv. 10. Such as upbraid their neighbours, as silly impertinent *fools*, or reprobate miscreants, are in danger of hell, Matth. v. 22. Whatever is without good reason, and answers not the important ends of God's glory, and men's true and eternal advantage, is foolish; and hence we read of *foolish* talking,

foolish lusts, *foolish* questions, &c. Eph. v. 4. 1 Tim. vi. 9. Tit. iii. 9. *Answer not a fool according to his folly, lest thou be like unto him; answer a fool according to his folly, lest he be wise in his own conceit:* we ought never to answer a fool in a foolish manner, and sometimes not at all: but it is proper sometimes to answer him in a wise manner, to expose the folly of what he says, that his waxing proud, and the hurt of others, may be prevented, Prov. xxvi. 4, 5.

FOLLY; FOOLISHNESS; a behaving, or readiness to behave, in a foolish or sinful manner: a very little of this may render the reputation of a man, famed for wisdom, very base and odious, Eccl. x. 1. These are *fools*, who are self-conceited, outrageous, and wrathful; talk much, and are ready to enter into contention, and reckon it sport to slander their neighbour, or to do mischief; or who hate reproof and instruction, and are disposed to answer a matter before they have fully heard and considered it; and are much given to laughter and mirth, Prov. i. 7, 22. Eccl. vii. 4, 6. &c. Sin, and particularly scandalous crimes, are called *folly*: by this, contrary to reason and interest, we dishonour God, and render ourselves infamous and miserable, Mark vii. 22. Gen. xxxiv. 7. Josh. vii. 15. Judg. xx. 6. Through their ignorance and folly, wicked men account Christ crucified, spiritual things, and the preaching of the gospel, to be *foolishness*, mean, impertinent, or unreasonable, 1 Cor. i. 18, 21, 23. and ii. 14: but what of God they esteem *foolishness*, has more wisdom in it than all their sagacious schemes; and the wisdom, the sagacity, and carnal schemes of men, is reckoned *foolishness* by God, 1 Cor. i. 25; and iii. 19. God charges his angels with *folly*: *i. e.* with possible *folly*, or *readiness to slip*, if left to themselves, Job iv. 18.

FOOT, FEET. Among the ancients, as well as moderns, a *foot*, was a measure of about 12 inches; but the Hebrews had no such measure; their *Zereth* being but the half of a cubit, or almost eleven inches. When Moses and Joshua drew near to the symbols of the burning bush, or divine presence, they were directed to approach with their feet bare, as a token of reverence, Exod. iii. 5. Josh. v. 15. The priests performed their service barefooted, and the people approached the altars with their shoes off. To this day, the Jews enter their synagogues bare-footed, on the FAST of expiation. Pythagoras directed men to sacrifice and worship with naked feet; and in this manner the priests of Diana and Hercules sacrificed. The Indian Bramins pluck off their shoes whenever they enter their temples; nor do the Ethiopian Christians enter their places of public worship with their shoes on. As the ancients often walked barefoot, or with sandals, it was common to wash their *feet*, for their refreshment, at their entrance into houses, Gen. xviii. 4. and xix. 2. and xxiv. 32. Before his death, Jesus washed his disciples feet to teach them humility, and a readiness to perform good offices one to another: nor was any widow to be entered on the church's charity-roll, unless she had shewed her readiness to wash the feet of the saints, and perform other humble services to them, John xiii. 5. 1 Tim. v. 10. Jesus setting his *right foot* on the sea, and his left on the earth, in the vision, imported his being Lord of all, and able to rule raging seas of persecution and trouble as he pleased, Rev. x. 2. His *feet like fine brass burning in a furnace*, may denote his providence, terrible and pure, but destructive to his enemies, Rev. i. 15.

With the inspired writers, *feet* often signify the whole man, or beast, Psal. cxxi. 3. Isa. xxxii. 20; or the affections and conversation; hence we read of *keeping the feet*, of *turning the feet* unto God's testimonies; of the feet being shod with the preparation, or knowledge and influence

of the gospel of peace, Eccl. v. 1. Psal. cxix. 59. Eph. vi. 15. Song vii. 1; and *straight feet*, like these of a calf, may denote the integrity and constancy of angels and ministers in executing their work, Ezek. i. 7. To stand, or be at one's *feet*, is to be his attendants, servants, or subjects, 1 Sam. xxv. 27. Judg. iv. 10. To *fall at one's feet*, or lick the dust at the soles of one's feet, is deeply to reverence, worship, or submit to him, as some eastern nations do kiss the ground at the feet of their kings, John xi. 32. Isa. xlix. 23. To sit at, or be brought up *at one's feet*, is to receive instruction from him; for the Jewish scholars sat at the feet of their teachers, Deut. xxxiii. 3. Luke x. 39. Acts xxii. 3; or to follow him, and be at his disposal, Deut. xi. 6. 2 Kings iii. 9. Hab. iii. 5. To be *under one's feet*, is to be subject to him, at his absolute disposal, Psalm viii. 6. and xviii. 38; or be distressed or conquered, Psal. xci. 13; or to be contemned and undervalued, Rev. xii. 1. *To wash*, or *dip the feet in oil, or butter*, is to enjoy great plenty of oil, butter, and other good things, Job xxix. 6. Deut. xxxiii. 24. To wash them in the blood of the wicked, is to kill numbers of them; or, with pleasure, to behold them dreadfully cut off in multitudes, Psal. lviii. 10. and lxviii. 23. *Bare feet*, is also expressive of mourning, Isa. xx. 2. and xlvii. 2. Ezek. xxiv. 17. The Ammonites, *stamping with the feet*, at the destruction of Jerusalem, expressed their joy and gladness, Ezek. xxv. 6; but Ezekiel's *stamping with his feet*, expressed great grief and terror, Ezek. vi. 11. To *turn away the foot* from the Sabbath, is to forbear carnal affections, walking, and work on it, Isa. lviii. 13. To *speak with the feet*, is, by example, or concealed signs, to excite to wickedness, Prov. vi. 13.—To *cover the feet*, is to ease nature, or compose one's self to sleep, 1 Sam. xxiv. 3. Judg. iii. 24; but the seraphims covering their *feet* with their wings, imports their blushing at their affections and behaviour before God, Isa. vi. To *gather up the feet*, is to die, Gen. xlix. 33. To *open the feet*, imports bentness on spiritual whoredoms; and ready compliance, and running after the idols of the nations around, Ezek. xvi. 25. To *withhold the foot from being unshod, and the throat from thirst*, is to cease from idolatrous compliance with the nations around, Jer. ii. 25. *Feet taken in a snare*, import one's being entangled in temptation or trouble, Psal. ix. 15. Job's *feet*, being *in the stocks*, imports his being in great trouble, from which he knew of no way to escape, Job xiii. 7. Laban was blessed at Jacob's *feet*; while he was with him, and by his means, Gen. xxx. † 30. Egypt was watered *with the foot*; by human means, or by ditches digged, and wheels driven, by the labour of the foot, Deut. xi. 10.

FOOTSTEPS; marks made by the foot. God's *footsteps* in the sea, are his marvellous providences, often unobserved, and always unsearchable, Psal. lxxvii. 19. The *footsteps* of his anointed, are the whole track of Christ's mediatorial work, in undertaking for us, assuming our nature, fulfilling all righteousness, rising from the dead, ascending to glory, interceding for us, applying his redemption to us, and at last judging the world, &c. Psal. lxxxix. 51. The *footsteps* of Christ's flock, are either the exemplary practice of former saints, or the ordinances of the gospel attended by them, Song i. 8. FOOTSTOOL; the earth, the tabernacle, and temple, are called God's *footstool*; there the less glorious displays of his presence were, or are made, Isa. lxvi. 1. Psal. xcix. 5. 1 Chron. xxviii. 2. Lam. ii. 1. Christ's enemies are made his *footstool*, when they are completely subdued, and by him crushed down, contemned and destroyed, Psalm cx. 1. Luke xx. 43. 1 Cor. xv. 25.

FOR. (1.) Sometimes merely con-

nects sentences, Gen. xxiv. 10. Josh. ii. † 14. (2.) It denotes the cause of what went before; Wo unto the wicked, it shall be ill with him, *for* the reward of his hands or work shall be given him, Isa. iii. 9, 10, 11: or when it signifies on account of; as, *for* bread, that man will transgress, Prov. xxviii. 21. (3.) It denotes the proof and evidence of what went before: Come ye blessed of my Father, inherit the kingdom,—*for* I was an hungered, and ye gave me meat; *i. e.* your kindness to me, and my saints, manifest, that you were blessed of my Father, and had the kingdom of heaven prepared for you, Matth. xxv. 34, 35. Her sins, which are many, are forgiven; *for* she loved much, *i. e.* her great love is an evidence that her many and great sins are forgiven her, Luke vii. 47. With many of them God was not well pleased; *for* they were overthrown in the wilderness; *i. e.* their overthrow was a token that God was displeased with them, 1 Cor. x. 5. (4.) It denotes the end for which a thing is done: so the Lord made all things *for* himself, *i. e.* to glorify his own perfections, Prov. xvi. 4. We lay down our lives *for* the brethren, when we do it for their profit and advantage, 1 John iii. 16. (5.) Instead of; so Christ suffered, was sacrificed, gave himself *for* us, not merely for our good, but in our stead, 1 Pet. iii. 18. 1 Cor. v. 7. Matth. xx. 28.

FORBEAR. (1.) To let alone, 2 Chron. xxv. 16. (2.) To neglect, Numb. ix. 13. God's *forbearance* is the continued exercise of his patience, whereby he lets men alone, at least for a time, without punishing them, Rom. ii. 4. and iii. 25. Christian *forbearance* required of us, is a patient letting of others alone, not resenting the injuries which they have done us, nor oppressing their conscience with a rigid imposition of our notions, or pattern, as their rule, Eph. iv. 2. Col. iii. 13. By *long forbearing a prince is persuaded:* by mild representations, repeated and submissive remonstrances, and patient waiting, he is persuaded to do that which he would not, had it been haughtily and rashly suggested to him, Prov. xxv. 15.

FORBID; to hinder by word or deed, Acts xvi. 6. Luke ix. 49. Matt. xv. 39. Luke vi. 29. The phrase, *God forbid;* or, let it never be, expresses detestation of the thing in view, Rom. vi. 2, 15.

FORCE. (1.) Vigour; strength, Deut. xxiv. 7. (2.) Violence; oppression, Ezek. xxiv. 4. (3.) Validity; so a testament is of *force;* is unalterable, and valid to infer execution, when the testator is dead, Heb. ix. 17. *Violent* men take the kingdom of heaven *by force;* by vigorous endeavours to receive Christ, and walk in him, notwithstanding manifold opposition and temptations,—Matth. xi. 12.

FORCES. (1.) Armies, 2 Chron. xvii. 2. (2.) Powerful multitudes enlisting themselves under Christ's banner, Isa. lx. 5, 11. To FORCE; to make one do a thing contrary to his will, Judg. i. 34; so the men of Gibeah forced the Levite's concubine; and Amnon his sister; and the harlot, by her flattery, forced the young man to whoredom, Judg. xx. 5. 2 Sam. xiii. 14. Prov. vii. 21. (2.) To apply vigorously, Deut. xx. 19.—The *forcing of wrath,* is the violent stirring up of hatred, anger, rage, Prov. xxx. 33. How FORCIBLE are right words! how effectually convincing are solid arguments! Job vi. 25.

FORD; a shallow place of a river, Josh. ii. 7. The daughters of Moab being at the *fords of Arnon,* imports their flying or going captives out of their own land, Isa. xvi. 2.

FORECAST; to contrive things before-hand, Dan. xi. 24.

FOREHEAD. The golden plate inscribed, HOLINESS TO THE LORD, fixed on the highpriest's *forehead,* might signify, that in Jesus, our High Priest, the holiness and glory of God

do shine in the most bright and open manner, Exod. xxviii. 38. God's making Ezekiel's *forehead* strong and hard, against the *forehead* of the Jews, imports his enabling him boldly to withstand and testify against their opposition, and shameless and obstinate wickedness, Ezek. iii. 8.—The saints having a mark or seal in their *forehead*, imports their having full direction and protection amid terrible calamities, Ezek. ix. 4. Rev. vii. 3. The saints having God's name in their *forehead*, imports their open and bold profession of his truth, obedience to his law, and conformity to his image, Rev. xiv. 1. and xxii. 4. Antichrist's name, written on his *forehead*, imports the Papists' open avowing of the vilest abominations, Rev. xvii. 5. Men's having the mark of the beast in their *forehead*, imports their open profession of the heresies, and their bold attachment to the superstition and idolatry of the church of Rome, Rev. xiii. 16. and xx. 4. The Jews having a *whore's forehead*, and a stiff *forehead*, imports their shameless obstinacy in idolatry and other wickedness, Jer. iii. 3. Ezek. iii. † 7. God's setting a jewel on their *forehead*, imports his giving them public and great honour and wealth, and openly placing his tabernacle, temple, and ordinances among them, Ezek. xvi. 12.

FOREIGNER. See STRANGER.

FOREKNOWLEDGE. (1.) God's foreseeing and foreordaining of things, before the world was made, Acts ii. 23. (2.) His foreacknowledging and choosing of the elect, Rom. viii. 29. and xi. 2. 1 Pet. i. 2. See DECREE.

FOREORDAIN; in purpose to appoint or set up, Rom. iii. 25. 1 Pet. i. 20.

FORERUNNER. Christ is so called, because, by his obedience and death, he paved the way for us, and left us an example and encouragement to follow him; and, in his ascension, he hath entered into heaven, to prepare mansions for us, Heb. vi. 20.

FORESEE. (1.) To discern things before they happen, Prov. xxii. 3. (2.) To keep one's eye fixed upon, Acts ii. 25. (3.) To provide, Heb. xi. † 40. The scripture is said to *foresee* what God its Author did and therein foretels, Gal. iii. 8.

FORESHIP; the prow, or forepart of a ship, Acts xxvii. 30.

FORESKIN. It was cut off in circumcision; but if the child was born without one, he was circumcised, by cutting the inner skin, till the blood dropped out. As the Hebrews had none, 200 *foreskins* sufficiently marked the slaughter of so many Philistines by David, 1 Sam. xviii. 25. It is said, some Jews after circumcision, to conceal it, have drawn on a kind of foreskin. And it is probable, that many of them, in Spain, retain the natural one, till their last moments, that they may not be known to be Jews. The *foreskin of the heart*, is its natural and reigning corruption, Jer. iv. 4.

FOREST. See WOOD.

FORFEIT. All his substance shall be *forfeited*, taken from him, and given to the use of the temple, the poor, or the civil magistrate, Ezra x. 8.

FORGET; to lose the remembrance of a person or thing, or give up all care about them, Deut. iv. 9. God seemingly *forgets* the saints, when he ceases to give visible displays of his power and love in their favour; and for a while denies them the sensible tokens of his kindness, Psal. xiii. 1. and lxxvii. 9; but he will not really *forget* them; will not cease to support, and provide what is really necessary for their real good, Isa. xlix. 15. He will never *forget* the works of the wicked; will certainly punish them, Amos viii. 7; nor the good works of the saints, but will graciously reward them, Heb. vi. 10. God's elect *forget* their father's house, and their own people; in embracing Christianity, the Jews quitted their ancient ceremonies and temple;

in receiving Christ, every saint quits his natural dispositions, false persuasions, self-righteousness, and sinful customs; and parts with natural relations, in so far as to prefer Christ to them all, Psal. xlv. 10. Saints *forget* the things behind, when they disesteem their works and attainments, and think of, and press after further knowledge of, intimacy with, and conformity to Christ, Phil. iii. 15.—Men *forget* God, when they neglect to think of, and worship him; when they break his laws, and pour contempt on any thing pertaining to him, Judg. iii. 7. Men *forget* Jerusalem, when they are thoughtless of, and unconcerned how things go in the church, Psal. cxxxvii. 5. They *forget* misery, poverty, and toil, when succeeding comforts, honour, and wealth, more than balance the same, Prov. xxxi. 7. Gen. xli. 51.

FORGIVE; PARDON; REMIT; to remove the guilt of sin, that the punishment due to it may not be inflicted. God *pardons* iniquity in justification, when, through the imputed righteousness of his Son, he removes the legal charge of sin against men, and frees them from the condemning sentence or curse of the broken law, Psal. ciii. 3; or when, as a Father, he intimates to them, more and more, their forgiveness, and removes their guilt, as charged by the law as a rule; and frees them from fatherly chastisements, Matth. vi. 12. 2 Sam. xii. 13; or when he judicially publishes their pardon at the last day, when all the fruits of sin are for ever removed from them, Acts iii. 19; or when, as governor of Israel, he removed their outer calamities, 2 Chro. vii. God forgives all sins, even the greatest, except the sin against the Holy Ghost, as to the guilt or charge of it by the law, in order to eternal punishment, Isa. lv. 7. Matth. xii. 31, 32. But sometimes he refuses to pardon other gross sins, as to the temporal correction or punishment thereof. Thus he would not forgive the sin of Moses and Aaron, and the other Hebrews, so as to admit them into the promised land. Nor would he forgive the sin of Manasseh, so as to forbear inflicting his judgments on Judah, Exod. xxiii. 21. 2 Kings xxiv. 4.—Sometimes he remits it, as to part of the temporal stroke, but not as to the whole. Thus David had his adultery and murder so far remitted, as to have his own life preserved, but not as to have the judgments of God to pass by his family, 2 Sam. xii. 9—14. The absolution of penitent offenders from church censures, is called a *remission*, or *forgiveness* of them, as it is a ministerial declaration of divine forgiveness, and frees from the discipline incurred thereby, John xx. 23. 2 Cor. ii. 10. Our *forgiving* of injuries, signifies our laying aside every inward grudge at the injurer, and endeavouring to render him good for evil, Matt. vi. 14. and xviii. 21, 35. Eph. iv. 32. Col. iii. 13. God *alone* forgives sins as such, Isa. xliii. 25. Ministers publish his remission in the gospel; and church-courts absolve from sins, considered as scandals, John xx. 23. We forgive the faults of our neighbour, only as injuries done to us, Eph. v. 32. Repentance hath an inseparable connection with forgiveness of sin, Prov. xxviii. 13; but is not a proper condition of it, Rom. iii. 24. A legal repentance may, and often doth, precede the judicial pardon of sin in justification, Acts ii. 37, 38; but no true gospel-repentance can, because, till the curse be removed by pardon, we continue under the dominion of sin, 1 Cor. xv. 56. Rom. vi. 14; and it is the view of God's pardoning mercy that can influence our heart to godly sorrow for sin, Ezek. xvi. 62, 63. and xxxvi. 25—31. But gospel-repentance may, and doth precede God's fatherly forgiveness, and his publishing of forgiveness at the last day, Acts iii. 19; and the Jews, returning from their gross wickedness, behoved to precede God's removal of outward calamities, 1 Kings viii. 31—50. Lev.

xxvi. 40—46. It may be often prudent to forbear intimating forgiveness to an injuring neighbour, till he appear to repent of his injuring us; but we are in our heart to forgive him, even suppose he be going on in injuring us, Luke xvii. 4. and xxiii. 34. Our forgiving of injuries done us, is not the condition of God's forgiving us; but it is an inseparable attendant, and token thereof, Matth. vi. 14. Eph. v. 32. Nor can we, in faith, ask forgiveness of God, while we indulge ourselves in resentment against our neighbour, Luke xi. 4.

FORM; shape; likeness, Job iv. 16. Christ was in the *form* of God, and took on him the *form* of a servant; he was truly God, in nature the same, and in person like unto the Father; and he really became a bond-servant to the broken law in our stead, Phil. ii. 6, 7. He had no *form or comeliness;* no outward splendour, or earthly dignity, as the Jews expected in the Messiah, Isa. liii. 2. In different *forms*, or outward appearances, he appeared to his disciples after his resurrection, Mark xvi. 12. A *form of sound words*, is a draught or system of divine truth, 2 Tim. i. 13.—A *form of godliness*, without the power of it, is an outward shew of true religion, and worship of God, without experience of the saving power and grace of God in our heart, 2 Tim. iii. 5. To FORM, is to give a thing being, or shape, Gen. ii. 7.

FORNICATION. See WHOREDOM.

FORSAKE; to depart from. God seemingly *forsakes* his people, when he withdraws his sensible presence, and withholds his noted assistance and comfort, Psal. lxxii. 11. and xxii. 1. Isa. xlix. 14; but he *never forsakes* them as to real love, and such influence as is absolutely necessary for the subsistence of their grace, Heb. xiii. 5. Psal. xxxvii. 28. Men *forsake* God and his law, when they disregard and contemn him, and disobey his law, deny his truth, neglect his worship, and depend not on his fulness for supply, Jer. xvii. 3. and ix. 13. Men *forsake* others, when they deny them their company, help, or comfort, and leave them to shift for themselves, 2 Tim. iv. 10. To *forsake* persons or things for Christ, is to be ready to quit them; or actually to part with them, in order to enjoy and serve him, Matth. xix. 27, 29. There was a *great forsaking in the land* of Israel, when most of the inhabitants fled from their dwellings, or were killed, or carried captive by the Assyrians and Chaldeans, Isa. vi. 12.

FORSWEAR; to break an oath or vow, Matth. v. 33.

FORT; FORTRESS. (1.) A strong HOLD; a place of defence and safety. The Lord is the *fortress* or *strong hold* of his people. To him they flee in times of danger; in him they trust, and find safe preservation from hurt, Psal. xviii. 2. Nah. i. 7. (2.) A kind of mount or TOWER, erected by besiegers of a city, in order to annoy the defenders, or their walls, Ezek. xxi. 22.

To FORTIFY; to make strong, by erecting towers and walls for defence, Judg. ix. 31.

FORTY days the deluging rain fell, Gen. vii. 17; thrice Moses fasted *forty* days, Deut. ix. 9—25. Exod. xxiv. 18. and xxxiv. 28; in *forty* days, the Hebrew spies searched Canaan, Numb. xiii. 25; for *forty* days, Goliath defied the Hebrew troops, 1 Sam. xvii. 16; *forty* days Elijah fasted, 1 Kings xix. 8; *forty* days was the time allotted for the ruin of Nineveh, Jon. iii. 4; *forty* days Ezekiel bore the iniquities of the house of Judah, a day for a year, Ezek. iv. 6; *forty* days Christ was tempted of the devil, Matth. iv. 2. Mark i. 13; *forty* days he continued on earth after his resurrection, Acts i. 3; *forty* years the Hebrews tempted God in the wilderness, Psal. xcv. 10; and *forty* years after Christ's death were their city and temple preserved.

FORWARD. (1.) Further on in

a journey; in the progress of a work; or in time, Gen. xxvi. 13. 1 Chron. xxiii. 4. 1 Sam. xvi. 13. (2.) Strongly bent and inclined, Gal. ii. 10. (3.) Far on in readiness, 2 Cor. viii. 10.

FORWARDNESS; an earnest bent of the mind towards any thing, particularly to make collection for the poor, 2 Cor. viii. 8. and ix. 2.

To FOUND; (1.) To fix the lower part of a building, Ezra iii. 6. (2.) To settle the beginning of a city or nation, Isa. xxiii. 13. (3.) To ordain, or appoint firmly, 1 Chron. ix. † 22. Psal. viii. † 2. (4.) To cast metal, Jer. x. 9.

FOUNDATION. (1.) The lower part of any structure, as a house, wall, mountain, &c. which supports the rest, Ezra iv. 12. 2 Sam. xxii. 16. Deut. xxxii. 22. (2.) The beginning of a thing; thus the *foundation of the world* denotes the beginning of it, Matth. xiii. 35. Christ is a *foundation;* on his person, office, and work, is his church, and the whole of our salvation, erected and supported, Isa. xxviii. 16. 1 Cor. iii. 11. Matth. xvi. 18. He is likened to twelve *foundations* of precious stones; he is infinitely precious, adapted to every case, and exhibited in the doctrine of his twelve apostles, Rev. xxi. 14, 19, 20. God's truth, published by the prophets and apostles, are a *foundation:* on them the saints found their faith and hope; and depending on them, they are built up to perfect holiness and happiness: and on them the church, in all her ordinances, faith, profession, offices, and blessings, depend, Eph. ii. 20. The first principles of divine truth are a *foundation,* as they ought to be first known, in order to understand the rest, which depend on them, Heb. vi. 1, 2. One's teaching these divine truths, is called his *foundation.* Paul studied so to preach Christ as not to build on another man's *foundation; i. e.* to preach Christ, where nobody had before taught the first principles of Christianity, Rom. xv. 20. Magistrates, and the principal constitutions of their government, are the *foundations* of a state that support and establish the rest, Psal. lxxxii. 5. and xi. 13. Mic. vi. 2. The righteous are an everlasting *foundation:* being fixed in Christ, their persons, and holy and happy state and condition, are stable and fixed; and they are great means of supporting and establishing nations and churches, Rev. x. 25. They lay up a good *foundation* for the time to come; receive Jesus and his righteousness; whereby they are infallibly determined to such good works, as shall be rewarded in the future state; or the *good foundation* they lay up, is the heavenly glory itself, which is fixed and stable; and, on that account, is called a city having foundations, 1 Tim. vi. 19. Heb. xi. 10. The *foundation of God,* that *standeth sure,* having this seal, The Lord knoweth them that are his, is either his unchangeable and fixed purpose of election, on which the salvation of his people is reared up; or the fundamental truths of the gospel that cannot be overthrown; or the saints themselves, divinely fixed in their new-covenant state, 2 Tim. ii. 19. The *foundations* or *pillars* of heaven, are the mountains on which the skies seem to rest, 2 Sam. xxii. 8.

FOUNDER; one that casts metal into vessels and other utensils, Judg. xvii. 4. Jer. x. 9. God, and his prophets, are likened to a *founder,* because, by the judgments declared by prophets, and executed by God, nations are melted with trouble, to purge off their dross, and form them into a conformity to his will, Jer. vi. 29.

FOUNTAIN; WELL; SPRING. In the south part of Canaan, as well as in most of Arabia, and in many places of Africa, &c. it was hard to come at any spring-water; hence so much contention happened about wells, Gen. xxi. and xxvi. Exod. ii. In the valley of Baca, it seems there were no springs, but pits that retained

the rain-water, Psal. lxxxiv. The most noted wells we read of in scripture, were Abraham's at Beer-sheba; Hagar's at Beer-Lahai-roi; Isaac's wells of Sitnah, Ezek, and Rehoboth; Laban's at Haran; Jacob's near Shechem, Gen. xvi. and xxi. and xxvi. John iv. 6; these of Elem, Exod. xv. 27; the well of Beer, eastward of the Dead sea, Numb. xxi. 16, 17, 18; of Bethlehem, 1 Chron. xi. 17, 18; the *fountain of gardens*, probably at the foot of mount Lebanon, about six miles north from Tripoli; and the *well of living waters*, about a mile southward of Tyre, Song iv. 15; together with the fountain of Gihon and Enrogel, at Jerusalem; and Samson's well, Enhakkore, Judg. xv. 19. 1 Kings i. 9, 38. Uzziah also digged a great many wells, 2 Chron. xxvi. 10. The *upper* and *nether springs*, which Caleb gave to his daughters, were two fields full of springs, Judg. i. 15. That called Joseph's *well* in Egypt, is about 276 feet, or 49 fathoms deep; and the water is drawn by a most curious engine, wrought with oxen, some far below, and some above ground.

God is called a *fountain of living waters*, and with him is the *fountain* of living waters; he is the unsearchable and unfailing source of all our happiness and comfort, Jer. ii. 13. Psal. xxxvi. 9. Jesus Christ is an open fountain, a *fountain of gardens*, a *well of living waters*, and *streams* from Lebanon; by his blood, righteousness, and spiritual influence, exhibited and offered in the gospel, are our guilt and pollution washed away, and all the churches and worshipping assemblies of his people refreshed, quickened, and rendered fruitful in the works of righteousness, Zech. xiii. 1. Song iv. 15. The Holy Ghost, attending the preaching of the gospel, is a *fountain* coming out of the house of the Lord, and watering the valley of Shittim; he, proceeding from, and sent by Jesus, the residence of God, doth, by his gifts and graces, cool, refresh, cleanse, and fructify the barren souls of men, Jews and Gentiles, Joel iii. 18; and is a *well of waters springing up to eternal life*, in growth of grace, and abounding practice of good works, John iv. 14. and vii. 38, 39. The church is a *spring shut up*, and *fountain sealed:* in her is lodged the fresh and ever-flowing fulness of Jesus's word, blood, and Spirit, for the purification and refreshment of her members: none but Christ ought to rule or govern in her as her head; and, by his providence and grace, her true members are safely and secretly secured to him alone, Isa. lviii. 11. Song iv. 12. All the saints' *springs are in her:* in her dwells God, the fountain of living waters; Jesus the smitten, the water-yielding Rock of ages; the Holy Ghost, that *river* of life, issuing from under the throne of God, and the scriptures and ordinances, these subordinate wells of salvation, whence the saints draw their happiness and comfort: and which make them send forth *rivers* of edifying words and works in their conversation, Psal. lxxxvii. 7. John vii. 38. The saints are *fountains;* from their soul, replenished with the Spirit and grace of Christ, flow forth much edifying talk, and so their tongue or mouth is called a *well of life*, and much refreshful benevolence, and many useful good works: but when they fall before the wicked, by temptations and persecution, they are a troubled *fountain* and *corrupt* spring; far less comely and useful, Prov. xxv. 26. and x. 11. Spiritual knowledge and wisdom, and the fear of the Lord, are a *fountain*, or *well-spring of life;* a delightful means of promoting the temporal and spiritual happiness of ourselves and others, Prov. xvi. 22. and xviii. 4. and xiii. 14. and xiv. 27.—Wives are called *fountains and wells;* they bring forth Children, that, as streams, are dispersed in the streets; and are a noted means of happiness and comfort to their husbands, Prov. v. 15, 18. Children are *fountains;*

and the offspring of Jacob, *his fountain;* they are a means of help and comfort to their parents; and in due time, produce children of their own, Prov. v. 16. Deut. xxxiii. 28; but the *fountain of Israel*, may either signify Jacob's posterity; or Jesus, who sprung from him; or God, the source of all true comfort to Jacob and his seed, Psal. lxviii. 26. False teachers are *wells without water:* they promise men much instruction, edification and comfort; and yet can afford nothing but fleshly errors, corrupt examples, and enticements, 2 Pet. ii. 17. Whatever a thing proceeds from, is called its *fountain* or *spring*. Thus the cause, or first rise of the bloody issue, is called its *fountain*, Lev. xx. 18. Mark v. 29. The right ventricle of the heart, whence the blood, and with it the life and vital spirits take their rise, is called a *fountain*, Eccl. xii. 6. *Fountains* and *springs* also denote prosperity, and the means thereof, Hos. xiii. 15; and so to turn dry land into springs of water, is to grant great prosperity to a distressed nation; or to grant plenty of ordinances and powerful influences to a church or people that had been barren and withered, Psal. cvii. 35. Isa. xxxv. 7. and xli. 18. and xlix. 10. To turn *springs* and *rivers* into a wilderness, is not only to alter the soil of fields to the worse, as God has done in Idumea, Canaan, Egypt, &c; but to change great prosperity into sad adversity, Psal. cvii. 33.

FOURSQUARE; that whose length and breadth are equal. The foursquare form of the altar and the new Jerusalem, figures out the stability and self-consistence of Christ and his church, Exod. xxvii. 1. Rev. xxi. 16.

FOWLER; one that, by fire-arms, arrows, or nets, studies to catch fowls. Satan is a *fowler;* with great subtilty and deceit, he and his agents lay snares and temptations for the ruin of mankind, Psal. xci. 3. Prov. vi. 5.—Such as oppress and seek the ruin of their neighbours, or endeavour to ensnare them into sin or danger, are called *fowlers*, Psal. cxxiv. 7. Jer. v. † 26.

FOX; an animal of the dog kind. In form it resembles the common dog, and in size the spaniel: it is chiefly distinguished by its long and straight tail, with a white tip. It is a native of the most northern countries, and is remarkable for its craft, its winding motions, its rank smell, its ill scent, its stubbornness when pricked, and its hurtfulness to vines and flocks, its eating of dead corpses, its desperate biting, &c. It cannot be tamed so as to become harmless; it feeds on the more tame animals, rather than the wild: it has often if not always a variety of outlets to its den, that, if one be stopt, it may escape by another. Foxes fattened with grapes, are, by some, used as food in the harvest. Foxes were very numerous in Canaan, lodging in hedges, old ruins, and the like; and hence some cities or countries were called *Shual*, which signifies a fox; as the land of *Shual*, *Hazar-Shual*, *Shualabbin*, &c; so that it was easy enough for Samson to procure 300 of them, or of another kind of animals of a middle size, between a wolf and a fox, which assembled there sometimes in hundreds, Judg. xv. 4. False prophets and teachers are likened to *foxes:* how crafty! how obstinate in their evil way! how uneven, and inconsistent their doctrine and practice! how abominable the breath of their instructions! how often, under a mask of innocence and usefulness, they undermine nations and churches, and render them unfruitful to God! how maliciously they hate such as oppose them! Ezek. xiii. 4. Song ii. 15.—Tyrants, and other wicked men, are likened to *foxes* for their craft, obstinacy in sin, and ruinous designs against others, Luke xiii. 32. Inward sinful lusts resemble *foxes;* how crafty, stubborn, abominable, and ruinous to the souls of men! and how

hurtful to the graces of the saints! Song ii. 15. To be the *portion of foxes*, is for men to have their land or habitation rendered desolate and ruinous, and themselves left unburied, Psal. lxiii. 10.*

FRAGMENTS; broken pieces of meat, Matth. xiv. 20. John vi. 12.

FRAIL; easy to be broken, or cut off by death; short lived, Psal. xxxix. 4.

FRAME; artfully to put into form. A FRAME is, (1.) An instrument for fashioning a thing upon, Jer. xviii. † 3. (2.) The figure or picture of a thing, Ezek. xl. 2. (3.) The very constitution of a person or thing, Psal. ciii. 14.

FRANCISCANS, in ecclesiastical history, are religious of the order of St. Francis, founded by him in the year 1209. He having led a dissolute life, was reclaimed by a fit of sickness, and afterwards fell into an extravagant kind of devotion, that looked less like religion than alienation of mind. Soon after this, viz. in the year 1208, hearing the passage repeated, Matth. x. 9, 10. in which Christ addressed his apostles, *Provide neither gold, nor silver, &c.* he was led to consider a voluntary and absolute poverty as the essence of the gospel, and to prescribe this poverty as a sacred rule both to himself and to the few that followed him.—They are sometimes denominated *fraterculi, i. e.* little brethren, or friars-minor, also *grey-friars*, on account of the colour of their clothing and *cordeliers*, &c. The Franciscans and Dominicans were zealous and active friends to the papal hierarchy, and, in return, were distinguished by peculiar privileges and honourable employment. His rigid laws, which absolutely forbade the possession of either personal or collective property, being considered too strict and severe, were dispensed with soon after his death.—Such was the enthusiastic phrenzy of the Franciscans, that they impiously maintained, that the founder of their order was a second Christ, in all respects similar to the first; and that their institution and discipline were the true gospel of Jesus. Accordingly, Albizi, a Franciscan of Pisa, published a book in 1383, with the applause of his order, entitled, The Book of the Conformities of St. Francis with Jesus Christ. The general opinion is, that the Franciscans came into England in the year 1224, and had their first house at Canterbury, and the second at London.

Ency.

FRANKINCENSE; a sweet smelling gum, anciently much burnt in temples, and now used in medicine. It distils from incisions made in the tree during the heat of summer: the largest and best trees are called male-incense: the whitish drawn at the end of summer, are better than those drawn at the beginning. Some frankincense is brought from the East-Indies: but it is not equal to that of Arabia or Syria. What is the form of the frankincense-tree, we do not

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* The *silver fox* of Louisiana resembles the common *fox* in form, but has a most beautiful coat. The short hairs are of a deep brown; and over them spring long silvery hairs, which give the animal a very elegant appearance. They live in forests abounding in game, and never attempt the poultry which run at large.—The woody eminences of Louisiana are every where pierced with their holes.

Of all animals the *fox* has the most significant eye, by which it expresses every passion, of love, fear, hatred, &c. *Foxes* produce but once a year; and the litter commonly consists of four or five, seldom six, and never less than three. The young are brought forth blind; like the dogs, they grow 18 months or 2 years, and live 13 or 14 years.—The *fox*, as well as the congenerous wolf, will produce with the dog-kind.—The yelping of the *fox* is a species of barking, and consists of a quick succession of similar tones; at the end of which he generally raises his voice similar to the cry of a peacock.—Crows, magpies, and other birds, who consider the *fox* as their common enemy, will often, by their notes of anger, point out its retreat.

Ency.

certainly know. Pliny one while says, it is like a pear-tree; another, that it is like a mastick-tree; then, that it is like the laurel; and, in fine, that it is a kind of turpentine-tree. Frankincense is still used in many of the Popish ceremonies, as well as by Heathens; and, at funerals, it is bestowed as an honorary present on prelates, &c. Rev. xviii. 13. The saints, and their graces and religious services, are likened to *frankincense*: how delightful and medicinal to themselves, and other church-members! and how savoury and acceptable to God! Song iv. 14. and iii. 6.

FRAUD. See DECEIT.

FRAY; to chase away with fear, Deut. xxviii. 26.

FRECKLED; clear-whitish. A freckled spot was not the leprosy, but an approach to it, Lev. xiii. 39.

FREE. (1.) Without price; out of mere favour, Rom. v. 15. and iii. 24. (2.) Without constraint or obligation, Psal. liv. 6. Rom. viii. 2. (3.) Without restraint or hinderance, 2 Thess. iii. 1. God's Spirit is *free*, voluntary, or princely; he is freely bestowed on sinners; and, in a princely and liberal manner, he influences, convinces, instructs, draws, and comforts men's souls, Psal. li. 12. God's blessings of the new covenant are *free*; though purchased by Christ, yet are given to us, sinful men, without money or price on our side, and are to be received as gifts of mere grace and favour, Rom. v. 18. Rev. xxii. 17. A *free* heart, is one princely disposed to bestow freely and willingly, 2 Chron. xxix. 31. *Free* or *free-will* offerings, were these given without any obligation of God's law, Exod. xxxvi. 3. Lev. xxii. 21. Persons are *free*, when in no slavish bondage, or exempted from paying tribute, Deut. xv. 13. Matth. xvii. 26; or not obliged to maintain parents, Matth. xv. 6. The saints are *free*, or freed from the law, or from sin: they are, by the grace of God in Christ, delivered from the yoke of the broken law, the dominion of sin, and the slavery of Satan; and now, under the gospel, from the Jewish ceremonies, are entitled to all the privileges of the children of God, Rom. viii. 2. and vi. 22. John viii. 34, 36. Gal. v. 1. Sinners are *free from righteousness*, quite destitute of, and no way influenced by any holy principle, Rom. vi. 20. To be *free among the dead*, is to be in a miserable case on earth, as if a citizen of the grave, Psal. lxxxviii. 5.

FREEDOM; signifies, (1.) The giving of liberty to a slave, Lev. xix. 20. (2.) The privilege of citizens in the Roman state, Acts xxii. 28.

FRESH. (1.) New and uncorrupted, Numb. xi. 8. (2.) What is beautiful, and has no appearance of fading, Job xxix. 20. and xxxiii. 25.

FRET. (1.) Angrily to murmur, 1 Sam. i. 6. Prov. xix. 3. (2.) To vex exceedingly; make one very angry, Psal. xxxvii. 1—7. Ezek. xvi. 43. A *fretting* leprosy, is one which, by prickling and rankling, wastes the flesh, Lev. xiii. 51.

FRIEND; one who heartily, and, in a fixed manner, loves us, and is ready to exert himself for our good: one that sympathizes with us in trouble, and whom we may safely trust with our secrets, Prov. xvii. 17. Christ is called *a friend*: how affectionately and constantly he loves his people! what great and good things he has done, doth, and will do for them! how kindly and faithfully he reproves their faults; sympathizes with them in distress; and is ready to give them counsel and help! and how safely he may be intrusted with our most important secrets! Song iv. 16. Christ's *friends* and *neighbours*, whom he invites to rejoice with him at the conversion of his elect, are angels, ministers, and saints, who ardently love him and his Father, promote his honour and cause, and have much intimacy with him, Luke xv. 6, 9. Jam. ii. 22. John xv. 15. Song v. 1. In allusion to the *friend* at marriages, who performed the honours of the wed-

ding, and led the bride to the nuptial bed, John Baptist, and other ministers, are *friends of the Bridegroom:* they, by their preaching and example, direct and conduct sinners to Christ, Judg. xv. 20. John iii. 29. Judas, and the man without the wedding-garment, were but pretended *friends:* or the word is used as a term of discreet address, Matth. xxvi. 50. and xxii. 12. The *friendship* of this world, which is enmity with God, is a superlative love of, and desire after, earthly and sinful things; and a study to obtain the favour of worldly men, by conformity to them in their evil courses, Jam. iv. 4. Matth. vi. 24. Luke xvi. 13.

FRINGE. See CLOTHES.

FROG; an amphibious animal, that lives partly in the water, and partly on the earth. It has a short body, without any tail, and four legs for leaping with. Frogs are strong breathed, delight in pools and fens, and are much given to croaking. Sometimes, during a summer-shower, after a long drought, such multitudes creep abroad, and that to a considerable distance from their habitations, that some have foolishly imagined they had been rained from heaven. When God used them to plague the Egyptians, they swarmed in such numbers as to cover the whole land. They entered their houses and ovens; nor could their beds, and repositories for victuals, be kept rid of them. When God cut them off by death, the Egyptians gathered them into heaps, and the country stank with their disagreeable smell, Exod. viii. The unclean spirits, like *frogs*, proceeding out of the mouth of the Heathen dragon, Antichristian beast, and Mahometan false prophet, may be the Jesuits and other Romish or Mahometan clergy, who, by a kind of authority, exert themselves to support their various abominations, wallow in vileness, croak out their error and flatteries, creep into bed-chambers, to defile matrons and maidens, and strangely gain the ear and confidence of great men; and who, about the beginning of the Millenium, shall exert themselves to the utmost to support Paganism, Popery, and Mahometism, against Christ and the gospel, Rev. xvi. 13, 14.*

FRONT. (1.) The fore-part of an house, 2 Chron. iii. 4. (2.) The fore-rank or part of an army, 2 Sam. x. 9.

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* We have seen a very singular and curiously formed animal called the *horned frog of Louisiana.* Of this species of the frog our naturalists seem to have been unacquainted. It is as singular in its formation, as it is remarkable for its being enabled to live an uncommon length of time without any apparent means of sustenance. We were assured that this frog had been closed up in a little box for six months without having eaten any food. It was still alive, and could crawl tolerably smart, but its belly looked indeed as if it had fasted for years, for it was almost as flat as a cent. It was found 700 miles up the Missouri river, among the prairies, where they love to live. Its eyes are remarkably small and black; eye-lids, thin and delicate; forehead broad, and clothed with two pair of short horns inclining backwards; neck very short; three short white horns grow out of each cheek; two pair of principal horns on its back, and a number of lesser ones, between which are little hard scales. It has four legs; its fore ones with the nails, five in number on each hand, are remarkably delicate, and puts us in mind of the hand of a dwarf-infant; the nails are round, uncovered, and a little hooked, and like the points of the finest needles; the shape and movement of the hind legs are more like those of a tortoise. From the nose to the end of the tail it is about three inches long, the tail three quarters of an inch long and of the tortoise kind; its body one inch broad, belly is scaly and of a dusky white; the under parts of its legs also scaly; has a whitish stripe running on its back from the head to the end of the tail; has the mouth of a frog, and in the sides of the under jaw a range of little, short, hard, and nicely pointed horns.

This singular little creature was in the possession of a gentleman who was on his road to the seat of the general government, and who intended to present it to the president of the United States, Thomas Jefferson, as one of nature's curious productions.

FRONTIERS, the outermost borders of a country, Ezek. xxv. 9. FRONTLET, called also PHYLACTERIES, or preservatives; a kind of busk, or mark on the forehead. God charged the Hebrews to have his law as a *sign* on their forehead, and as *frontlets* between their eyes; that is, to have a thorough knowledge of it, constant regard to it, and to obey it in all they did, Exod. xiii. 16. It seems, that after the death of the prophets, the Jews began foolishly to understand these words according to their literal signification, and made four pieces of parchment; on the first, they wrote the texts, Exod. xiii. 2—10; on the second, they wrote, Exod. xiii. 11—21; on the third, they wrote, Deut. vi. 4—9; and on the fourth, Deut. xi. 13—21. These they put together; and covering them with a piece of hard calf-skin, bound it on their forehead, and wore it, the more devout, at both morning and evening prayer, the less devout only at morning prayer. In our Saviour's time, the Jews of Persia and Chaldea wore them, as well as these in Judea. He plainly condemned the proud affecting of them, especially such as were larger than ordinary, Matth. xxiii. 5. The Caraite Jews, who are but few, and detest the Pharisaic traditions, call the wearers of frontlets bridled asses.

FROST. *By the breath of God frost is given;* by his will, and by the chilness of the air, the earth is hardened, and water frozen into ice, Job xxxvii. 10. By frost, or excessive cold, was Jacob distressed, as he watched Laban's flocks by night, Gen. xxxi. 40. JEHOIAKIM's corpse lay unburied, till it was hardened by the frost, Jer. xxxvi. 30. By frost were the sycamores of Egypt withered, Psal. lxxviii. 47. *Hoar-frost*, is dew frozen in the air, and falling on the ground, Psal. cxlvii. 16. In some warm regions near the Equator, they have scarce ever any frost or ice; and could hardly believe that water will harden, so as men may walk on it.—In the regions near the pole, whether in the north or south, as in Norway, Sweden, Lapland, Siberia, and especially Greenland, frost prevails the most of the year, and seas freeze to a prodigious depth of ice; nay, in some high mountains, the frost is scarce ever absent, though they be situated at no great distance from the Equator. In the Alps, which are a great way to the southward of us, there are lakes that have perhaps been frozen ever since the flood. In Muscovy, the ice is often from six to ten feet thick. In *A. D.* 401, the Euxine, or Black sea, was frozen over for the space of twenty days; and in 763, the seas at Constantinople were frozen one hundred miles from the shore, so thick as to be able to bear the heaviest carriages.

FRUIT; whatever is produced by any cause. The *fruits* of the earth are grass, corn, trees, herbs: the fruit of vegetables, is their berries, apples, grapes, &c: the *fruit* of animals is their young ones. Children are called the *fruit* of the body, or womb, Deut. xxviii. 4. Psal. cxxvii. 3. To prevent hurting of fruit-trees, by too early plucking their fruit; to secure the best for the Lord on the 4th year; to commemorate the entrance of sin by forbidden fruit; and to teach us to bridle our appetites; the Jews were to hold their fruit of trees unclean for three years, and on the 4th year it was to be the Lord's, Lev. xix. 23. Christ is the *fruit of the earth;* his human body sprung of it, Isa. iv. 2. The *twelve manner of fruits*, which he bears, and which are better than gold, are his various blessings of righteousness, peace, pardon, acceptance, adoption, sanctification, comfort, and eternal glory, sufficient for all the tribes of his chosen Israel, Rev. xxii. 2. Song ii. 3. Prov. viii. 19.—The *fruits of the Spirit*, are the gracious qualities, tempers, comforts, and good works, which his inhabitation and influence produce in the saints, Gal. v. 22, 23, 24. Eph. v. 9.

The *fruits of the gospel*, are turning from idols, and other wickedness, to God, believing on Christ, and bringing forth of good works, Col. i. 6. Rom. i. 13. Saints are represented as *fruit* gathered by ministers, Isa. xxvii. 6. John iv. 36. Song viii. 12; their *good fruit*, is the exercise of their graces, and their good works; they are *fruits of righteousness*, produced by the application of Jesus's righteousness to their soul, and are an obedience to God's righteous law: they are sown in peace; founded on, and performed in a state of peace with God, and in the study of following an holy peace with men, Matth. vii. 18. and xii. 33. Gal. v. 22, 23, 24. Prov. xi. 30. Phil. i. 11. Jam. iii. 18.—They are *fruits meet for repentance; i. e.* such as mark the truth and sincerity of, and answer to a profession of it, Matth. iii. 8; and *fruit unto holiness* and life; they mark the truth of our inward sanctification, and promote our holiness in themselves; and they are a means to promote life temporal, spiritual, and eternal, in ourselves and others, Rom. vi. 22; they are *fruits of the valley*, produced in Jesus's church, and by his influence, and spring from an humble heart, Song vi. 11; they are Christ's *pleasant fruits*, produced by his Spirit, and to his honour; and are a delight and pleasure to him and his people, Song iv. 16; and *fruits, new and old, laid up*, holy fruits produced at different times, and all aimed at the glory of Christ, Song vii. 13; and *fruit unto God*, to shew forth his grace, power, wisdom, and holiness, Rom. vii. 4. The *fruit of the lips*, is either the comfortable doctrines of the gospel published by ministers; or the saints' praises and thanksgiving to God; or their pious conferences and counsels, Isa. lvii. 19. Heb. xiii. 15. Prov. xii. 14. The *fruit* of the wicked is their evil works, in thought, word, or deed, Matth. vii. 16; it is *fruit unto death*, as it tends to promote the spiritual and eternal death of themselves and others, Rom. vii. 5, 13. Jam. i. 15. Even their good-like fruit, is *fruit to themselves*; springs from selfish principles, is performed in their own strength, and directed to selfish ends, Hos. x. 1. Zech. vii. 5, 6; and it is *withering fruit*, which is not continued in, but they fall away, and grow worse, and worse, Jude 12. The *fruit* of the stout heart of the king of Assyria, was his insolent blasphemies against God, Isa. x. 12. Liberal donations to such as are in need, are called *a fruit*; they proceed from a benevolent disposition, and are refreshful to such as receive them, Rom. xv. 28. Phil. iv. 17. The *fruit* of men's ways or deeds, is the reward or punishment that follows on good or evil works, Prov. i. 31. Isa. iii. 10.

FRUSTRATE; to make void.—God *frustrateth the tokens of the liars, and maketh the diviners mad:* he, especially after the coming of Christ, struck dumb the Heathen oracles, disappointed their lying priests, and made void the tokens which their soothsayers gave out, of such or such things happening; and so they became distracted with shame and grief, Isa. xliv. 25.

FUEL; wood, coals, or the like materials, for burning in the fire.—Men are as *fuel*, when they are cast into, and painfully destroyed by the fire of God's judgments, Isa. ix. 19. Ezek. xxi. 32. Christ and his people's victory over their enemies, shall be with burning and *fuel of fire*; quickly and easily effected by them, but very terrible and destructive to their enemies, Isa. ix. 5.

FUGITIVE and VAGABOND; one that flies his country, and wanders up and down in a restless manner, Gen. iv. 12, 14.

FULL. (1.) Complete; perfect; without want, 2 John 8. John xv. 11. (2.) Having as much as a person or thing can hold, Numb. vii. 13, 14. (3.) Having as much, and more than one wishes, Isa. i. 11. (4.) Having

as much as one is persuaded he needs, Luke vi. 25. "Now ye are *full*, *rich*, and *reign*, and would to God that ye did reign, that we might reign together with you." In your own view, ye abound in knowledge and wisdom; and I wish you were as wise and holy as you think yourselves, that we might rejoice in your happiness, 1 Cor. iv. 8. (5.) Having a great deal of: hence men are said to be *full* of faith; *full* of the influences of the Holy Ghost; *full* of abomination; *full* of children, of days, or years, &c. Acts vi. 5. Rev. xvii. 4. Psal. xvii. 14. Gen. xxv. 8. God is *full of compassion*, and his right hand *full of righteousness*; he is infinitely ready to pity and do good to poor sinful men: he is ready to bestow the righteousness of his Son; and all his works are perfectly just and righteous, Psal. cxii. 4. and cxviii. 10. The earth is *full* of the goodness of the Lord, or glory of Christ; when they are every where signally displayed, Psal. xxxiii. 5. Isa. vi. 3. Men's *cup*, or their *measure* of iniquity, is *full*, when God will no longer defer to execute proper vengeance on them, Gen. xv. 16. See FILL.

FULNESS. (1.) The furniture contained in any thing, or what fills it, Psal. xxiv. 1. (2.) Great abundance, Numb. xviii. 27. The *fulness of the Godhead* dwelling in Christ, is the whole perfections of the divine nature, Col. ii. 9. Christ, as mediator, has *all the fulness* of the new-covenant blessings of righteousness, grace, comfort, and glory, lodged in him by the Father, and out of that the saints receive, and grace for grace, Col. i. 19. John iii. 34. Eph. iv. 16. John. i. 16. The saints are filled with *all the fulness* of God, when they enjoy the Father in his love, the Son in his righteousness and blessings, and the Holy Ghost in his influences, in a most abundant degree, Eph. iii. 19. The saints are the *fulness of Christ*; among and in them he displays the fulness of his righteousness, grace, and glory; and by their union and subjection to him, and their dependence on him, he is rendered a complete mediatorial Head, Eph. i. 23. They grow up to the stature of the *fulness of Christ*, when they are all brought to perfection, and so constitute his complete and perfect mystical body, Eph. iv. 13. Christ came in the *fulness of time*, *i. e.* in the time fixed in God's purpose, and marked out in his predictions; and when the world was full enough of wickedness to be conquered; when men had been sufficiently warned of his coming; and when the godly had waited long enough for him, Gal. iv. 4. Eph. i. 10. The future gathering of multitudes of Jews and Gentiles to Jesus, to receive happiness in him, in the Millennium, is called *their fulness*, Rom. xi. 12, 25. The *fulness* that Christ's eyes sit upon, may be the time of his incarnation, the fulness of his mystical body, Song v. † 12. Sodom's sin was *fulness* of bread, *i. e.* excessive gluttony and drunkenness, Ezek. xvi. 46.

FULFIL; to render full; complete, Exod. v. 13. To *fulfil a work*, is to finish or complete it, Matth. iii. 15. To *fulfil* a promise, threatening, or prophecy, is to do what is promised, threatened, or foretold, Matth. xxiv. 34. To *fulfil* a law, or command, or will, is to obey it, Rom. xiii. 8. To *fulfil* requests and desires, is to grant the things desired, Psal. xx. 4, 5. To *fulfil* lusts, is to do what wicked works they incline us to, Eph. ii. 3. Time is *fulfilled*, when it is over or fully come, Luke i. 57. and ii. 6, 22. and xxi. 24.

FURLONG; a measure of length, containing 125 paces, which made the eighth part of an Italian MILE; but Maimonides says, the Jewish furlong contained 266 2-3 cubits, and so 7 1-2 went to one mile, Luke xxiv. 13.

FURY. See ANGER.

FURNACE. (1.) A great fire for melting and refining metals; or for burning offenders, Gen. xix. 28. Dan. iii. 6—23. (2.) A place of cruel and tormenting bondage: so E-

gypt is called a *furnace*, and *iron-furnace* to the Hebrews, Deut. iv. 20. Jer. xi. 4. Isa. xlviii. 10. (3.) Most grievous and tormenting judgments and calamities, whereby the righteous are tried and purged from sin, and the wicked consumed as dross, Isa. xxxi. 9. and xlviii. 10. (4.) The terrible and tormenting punishments of hell, Matth. xiii. 42.

FURNISH; to give what is needed, 1 Kings ix. 11. FURNITURE, is whatever is necessary to accommodate a person or thing, for the end or work it is designed; as a house for dwelling in, a camel for riding, &c. Exod. xxxi. 7.

FURROW. (1.) An opening of the ground with a plough, Psal. lxv. 10. (2.) Grievous injuries done to the church and saints of God, are likened to *long furrows* made upon the back: how barbarous and painful! Psal. cxxix. 3. The Israelites' *two furrows*, may either denote their principal transgressions, revolting from the family of David by rebellion, and from God by idolatry, or their two countries, or their hard service under the Assyrians, Hos. x. 10.

G.

GAA

GAAL, the son of Ebed, probably a Canaanite, and perhaps descended of Hamor, the ancient king of Shechem. When the people of that city began to conceive a dislike at ABIMELECH, Gaal came and dwelt among them, and increased the dissension. Under his direction, they ravaged the adjacent fields and vineyards, and, amidst their carousals, cursed Abimelech. Gaal, to excite their rage, cried, What a silly fellow is this Abimelech, an Hebrew bastard, that we should serve him? Let us make some descendant of Hamor, the father of the city, our head. He insolently wished they would make him their captain, and he would quickly dethrone Abimelech. Zebul, Abimelech's deputy in the city, informed him of all these things. Next morning he appeared with an army on the adjacent hills. For a time, Zebul imposed on Gaal, as if he took the tops of the mountains for men; but when he could no longer dissemble, he upbraided him, and bade him, who lately boasted of his superiority, go and fight Abimelech. Gaal and his friends being defeated, Zebul expelled them from Shechem, Judg. ix. 26—41.

GAB

GAASH; an hill in the lot of Ephraim, southward of Timnath-Serah. At the foot of this mountain was probably the *brook* or *valley* of *Gaash*, where Hiddai, or Hurai, one of David's worthies, was born, Josh. xxiv. 30. 2 Sam. xxiii. 30. 1 Chron. xi. 32.

GABBATHA; a place in Pilate's judgment-hall, whence he pronounced sentence of death on our Saviour. It was probably a pretty high seat, terrace, or balcony, paved with stone; and hence called the *pavement*, John xix. 13.

GABRIEL; a noted angel of God. For three weeks he conflicted with the prince of Persia; either some evil angel occupied at the Persian court, or rather the Persian king, whose counsels against the Jews he opposed and frustrated; and meanwhile forwarded the ruin of Persia, Dan. x. 13, 20.—He explained to Daniel his visions of the four beasts, of the ram and goat; he declared the time of our Saviour's appearance on earth, and his death, and the fearful consequences thereof, to the Jewish nation. He informed him of the ruin of the Persian empire; and of the wars between the Grecian kings of Egypt and Syria; and of the

distress of the Jews under Antiochus Epiphanes; and of the rise and fall of Antichrist; and of the present adversity, and future restoration of the Jews, Dan. vii—xii. He informed Zacharias of the birth of his son John Baptist, and of his punishment of dumbness, till he was born. He afterwards informed the Virgin Mary of her conception and birth of the Messiah; and told her, her cousin Elizabeth was now in the sixth month of her pregnancy. He admonished Joseph to retain his wife, to flee into Egypt, and to return thence after the death of Herod, Luke i. Matth. i. and ii.

GABRIELITES, in ecclesiastical history, a sect of Anabaptists that appeared in Pomerania in 1530. They derive their name from Gabriel Scherling; who, after having been for some time tolerated in that country, was obliged to remove, and died in Poland. *Ency.*

GAD, the son of Zilpah, the handmaid of Leah; so called, to signify, that a *troop*, or *good fortune*, was coming, Gen. xxx. 9, 10, 11. He had seven sons, Ziphion, Haggai, Shuni, Ebzon, Eri, Arodi, Areli; all of whom were fathers of numerous families, Gen. xlvi. 16. Numb. xxvi. 15—18. When this tribe came out of Egypt, under their prince Eliasaph, the son of Deuel, it amounted to 45,650, but it decreased 5150 in the wilderness. Their spy to search the promised land was Geuel the son of Machi, Numb. xiii. 15. They, along with the Reubenites, petitioned for, and obtained, their inheritance from Moses, on the east of Jordan, between the Reubenites on the south, and the Manassites on the north, Deut. xxxii. and xxxiii. 20, 21.—Their warriors assisted in conquering Canaan, westward of Jordan; and from mount Ebal they gave their assent to the curses of the law, Josh. i. 12. and iv. 12. Deut. xxvii. 13.—After seven years, they returned to their homes, Josh. xxii. Eleven captains of this tribe, swimming through Jordan when high swollen, came to David in the hold, and routed some Arabs, or Philistines, they found in the valley of Jordan; and great numbers of them attended at David's coronation to be king of Israel, 1 Chron. xii. 8—15, 37, 38. The situation of the Gadites exposed them to terrible harassment from the Syrians and Arabians; but in the issue they had often the better. About the time of Jeroboam II. they cut off a prodigious number of the Arabian Hagarites, and seized on their cattle and country, Gen. xlix. 19. Deut. xxxiii. 20. When Tiglath-pileser transported the Gadites and Reubenites to Assyria, the Ammonites and Moabites seized on their country, 1 Chron. vi. 18—26. Jer. xlix. 1. and xlviii. 18—24.

2. GAD, a prophet that attended David in his persecution by Saul, and afterward. In the first year of David's exile, Gad divinely admonished him to depart from the country of Moab, into the land of Judah, 1 Sam. xxii. 5. When David numbered the people, Gad, in the name of the Lord, offered him his choice of three plagues, famine, pestilence, or war; and when David had chosen the pestilence, and by humble prayer obtained the shortening thereof, Gad, by the Lord's direction, ordered him to build an altar in the threshing-floor of Araunah.—Gad wrote a history of David's life, 2 Sam. xxiv. 1 Chron. xxi. and xxix. 29.——GAD was also a name given to the country of the Gadites, and to the river Arnon, that run through part of it, 1 Sam. xiii. 7. 2 Sam. xxiv. 5.

To GAD, is to go hither and thither. The Jews *gadded* about to change their way; they changed their Gods, leaving the true God to worship idols: now they applied to the Assyrians, and anon to the Egyptians, for help, Jer. ii. 36.

GADARA; a celebrated city.—Josephus says, it was the capital of

Perea, and about eight miles eastward of the sea of Tiberias; and in it Pompey, about *A. M.* 3948, erected one of the five principal Jewish courts. The Gadarenes who inhabited it, being a mixture of Jews and Heathen, fed great numbers of swine; or living on the borders of the Heathen, they fed them to sell them to the Heathen. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of accepting the punishment of their iniquity, they besought our Saviour to leave their country; and about 40 years after had their city burnt to ashes by the Romans, Mark v. Luke viii. 26, &c. Matthew, chap. viii. 28. calls this the country of the *Gergesenes*, because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border betwixt the two, or in a place common to both.

GAIN; profit; advantage, Luke xix. 15. Men *gain*, when they make profit seeming or real, Job xxvii. 8. To *gain* men, is to be instrumental in converting them from sin and danger to Jesus Christ, and his way, Matth. xviii. 15. 1 Cor. ix. 19—22. ——To GAINSAY, is to refuse, contradict, Rom. x. 21.

GAIUS; a noted Christian, baptized by Paul at Corinth, and in whose house Paul lodged when he wrote to the Romans. He sent his salutation to them. He and Aristarchus, both originally Macedonians, accompanied Paul to Ephesus, where, in the mob raised by Demetrius, they were dragged from their lodging to the theatre; but it seems received no remarkable hurt, 1 Cor. i. 14. Rom. xvi. 23. Acts xix. 29. Whether he was the same with Gaius of Derbe, Acts xx. 4; or with that hospitable person to whom John directed his third epistle, we know not.

GALATIA; a province of Lesser Asia; bounded on the west by Phrygia; on the north by Paphlagonia; on the east by the river Halys; on the south by Lycaonia. It anciently contained 22 noted cities, viz. Gordium, Ancyra, Pessinus, &c. It received its name from the Gauls or Galatæ, who, when their country of France, and places adjacent, were overstocked with inhabitants, after ravaging Italy and Greece, entered Asia, and pillaged the country, as far southward as Babylon; but 120,000 of them being there defeated by an handful of Jews, and Attalus king of Pergamus, having forced them from his territories, they settled here.—Some ages before the birth of our Saviour, and even 400 years after, they spoke much the same language as that then used at Triers in France. About *A. M.* 3824, the Romans ravaged Galatia; and about *A. D.* 25 reduced it, and some places adjacent, into a Roman province. About *A. D.* 266, it was terribly ravaged by the Goths. After the Romans, the Saracens and the Turks became lords of the country. The gospel was here preached, and Christianity planted by the apostle Paul, Acts xvi. 6. and xviii. 23. Gal. i. 2. He had scarce left the country, when some judaizing teachers stirred up the people to despise him, and to seek justification by the works of the law, and the observation of the Jewish ceremonies. To vindicate his own character, refute these heresies, and direct the Galatians to the peaceful and proper duties of Christianity, he wrote them an excellent epistle. For about 900 years, the churches of Galatia were not inconsiderable. We find a great number of bishops, and some consuls or synods, among them; but for these 800 years past, the tyranny of the Mahomedan Saracens and Turks, has almost buried Christianity in oblivion.

GALBANUM; a fat gum, or sweet spice, and one of the ingredients of the Jews' sacred perfume, Exod. xxx. 34. It was extracted

from a plant much like to the large fennel; and which grows in mount Amanus in Syria. It was probably different from our ill-smelling galbanum.

GALILEE; a large and fertile territory of the north parts of Canaan. The Lower Galilee lay on the west of Jordan, and sea of Tiberias; and contained the portions of Issachar, Zebulun, Naphtali, and Asher. Upper Galilee lay eastward of the Jordan, and took in a great part of the lot of the eastern half-tribe of Manasseh, if not more. It was called *Galilee of the Gentiles*, because it bordered on the Heathen countries of Syria and Arabia; and, it seems, great numbers of Gentiles dwelt along with the Jews in it. Solomon gave 20 cities of Lower Galilee, called the land of Cabul, to Hiram king of Tyre: and here Jonah and Nahum the prophets were born. Benhadad, and, long after, Tiglath-pileser, terribly ravaged the land of Galilee, 1 Kings ix. 11. and xv. 20. 2 Kings xiv. 25. and xv. 29. Nah. i. 1. After the Jews returned from Babylon, the Samaritans kept possession of Samaria, or the portions of Ephraim, and the western Manassites; but the Jews spread themselves into Galilee, and into the country called Perea, beyond Jordan. In Galilee, our Saviour, and most of his disciples, were educated; and here he chiefly preached and wrought miracles. Here he was transfigured; and afterwards seen of 500 followers after he had risen from the dead; and from this country he and they were sometimes called Galileans,—Luke xxiii. 6. Acts ii. 7. Isa. ix. 2, 3.

The GALILEANS in general bore no good character for religion, John vii. 52; but they were very intrepid and daring. They were the first to rebel against the Romans, and thereby brought terrible calamities of sieges, ravage, and bloodshed on themselves. About *A. D.* 10, or sooner, one Judas, a native of Golan in Upper Galilee instigated a number of his people to resist the lifting of the Roman tax for which they had been enrolled about ten years before. They formed into a kind of sect, called Galileans. They held much the same sentiments as the Pharisees; but were more active to put them into execution. They held it quite unworthy of an Hebrew to pay tax to Heathens. These began the war with the Romans, which scarce ever was quite extinguished, till the Jewish nation was ruined. Even the more quiet people of the country often suffered, as if they had been of this sect. When some Galileans attended the worship of God at Jerusalem, at one of the festivals, Pilate barbarously murdered them in the court of the temple, and mingled their blood with their sacrifices. To render our Saviour obnoxious, his accusers represented him to Pilate as a Galilean, that went about stirring up the nation to a revolt, and forbidding to give tribute to Cæsar, Luke xiii. 1. and xxiii. 2.

GALL; an herb or root, much like our hemlock. It is exceeding bitter; and to torment or intoxicate him, it, mingled with vinegar, was given to our Saviour on the cross, Psal. lxix. 21. Any thing very bitter or disagreeable is likened to it, as a part or juice of the animal body, Job xvi. 13. and xx. 25. Injustice, oppression, and like wicked works, are likened to *gall:* how offensive and detestable to God! how hurtful and ruinous to men! Amos vi. 12. Deut. xxxii. 32. A state of sin, is called the *gall of bitterness*, and *bond of iniquity*, Acts viii. 23. Most grievous troubles are called *gall*, Jer. viii. 14. and ix. 15. Lam. iii. 5, 19. The wicked man's meat, and other outward enjoyments, are turned into the *gall of asps* within him; they tend to ruin and destroy him; and often his conscience is terribly tormented for the unlawful manner of procuring them, Job xx. 14.

GALLERIES; upper-rooms.—Christ's ordinances are likened to

them: they are lightsome, pleasant, and refreshful, and in them the saints hold him by their faith and love, Song vii. 5. The same word is rendered *rafters* and *watering-troughs*, Song i. 17. Gen. xxx. 38, 41.

GALLEY; a ship rowed with oars. The enemies of the Jews, and the Assyrian army in particular, are likened to *galleys*, or *gallant*, *i. e.* large and magnificent *ships*, Isa. xxxiii. 21.

GALLIM; a city of the Benjamites, about three or four miles north from Jerusalem, and near Anathoth. Here lived Phalti, the husband of Michal, David's wife; and here the inhabitants were terribly affrighted and harassed by Sennacherib's troops, 1 Sam. xxv. 44. Isa. x. 30.

GALLIO, the brother of Seneca, the famed moralist, and the adoptive son of Lucius Junius Gallio, from whom he received his name. Under the Emperors Claudius and Nero, he was proconsul, or deputy governor of Achaia. About *A. D.* 54, when the Jews, enraged at PAUL's converting many of the Corinthians to be Christians, dragged him to Gallio's tribunal, as guilty of teaching men to worship God contrary to the Roman law; as Paul was going to answer for himself, Gallio, being of a temper extremely mild, calmly told the Jews, that, had their charges against Paul been of a criminal nature, he would have thought himself obliged to give them a hearing; but since they only related to idle disputes about their law, he ordered them directly out of his presence. The Heathen Greeks, glad of an opportunity of affronting the Jews, laid hold on Sosthenes, the chief ruler of their synagogue, and beat him before the tribunal, without Gallio's concerning himself in the affair, Acts xviii. 12—17. Not many years after, Gallio and his brother were murdered by the order of Nero.

GAMALIEL; a noted Pharisee, and Doctor of the Jewish law, at whose feet Paul had been brought up. When not long after our Saviour's ascension, the Jewish councils were on the point of murdering the apostles, Gamaliel advised to let them alone; for if they were impostors, their folly would quickly appear, and their project come to nought, as had happened in the case of Judas and Theudas; but if their case was of God, all opposition to it amounted to a fighting against God. With this speech he persuaded the council to spare their lives, Acts xxii. 3. and v. 34—40. It is said that Gamaliel was the son of the famous Hillel, and the uncle of Nicodemus, and for 32 years president of the Jewish sanhedrim. What is further said of his conversion to Christianity, and of the share he had in the honourable buriel of Stephen, we pass as unworthy of regard.

GAMMADIMS were not dwarfs of a cubit long, as some have pretended, but the inhabitants of some place in Phænicia; either of Ancon, in Hebrew *Gamad*, a cubit; or of Gammade, which Pliny corruptly calls Gamale. They served as soldiers in his towers of Tyre; and Hiller, in the Onomasticon, thinks their name imports them to have been left-handed, Ezek. xxvii. 11.

GAP; a breach made in a dam, or hedge. The Jewish false prophets did not *stand in the gap*, or make up the hedge; they did nothing tending to stop the course of wickedness, which opened a door for the vengeance of God to break in upon their nation; nor did they, with effectual fervent prayer, intercede with God to turn away his wrath, Ezek. xiii. 5. and xxii. 30.

To GAPE upon one, imports a strong desire, cruelly to undo one's property, reputation, or life, in the manner of a wild beast, Job xvi. 10. Psal. xxii. 12, 13.

GARDEN; a place inclosed, and much cultivated, for the bringing up of herbs, flowers, and fruitful trees.—That of Eden was the most famous, and is called the *garden of the Lord*, because he planted it, Gen. ii. 7. and

xiii. 10. Joel ii. 3. In Isaiah's time, the Jews sacrificed in gardens, upon altars of brick, and performed a variety of impious lustrations, Isa. i. 29. and lxv. 3. and lxvi. 17. The church is likened to a *garden*; she is taken from the waste soil of sinful mankind. Not naturally, but by the gracious implantation of God is every thing useful in her: in her are a variety of precious saints, these lilies, herbs, and trees of righteousness; and in each of them is a garden of God, planted with graces and good works. She is regulated by divine ordinances and laws; fenced about with divine protection and government; is watered with the rain, dew, and river of God's love, word, and spiritual influence; and is purged from corruptions by ministers and providences.—As Jesus plants and owns her, so he takes great pleasure in her; and her whole tendency is to honour him.—And she is called *gardens*, because of her various worshipping assemblies, Song iv. 16. and v. 1. and viii. 12.

GARLANDS; a kind of crowns made of flowers, ribbands, &c. These brought by the priest of Jupiter, were probably designed to crown the ox destined for sacrifice, in like manner as the Jews crowned their victim of first-fruits with olive branches, Acts xiv. 13.

GARLICK; a plant, whose flower is of the lily-kind, and consists of six leaves, with a pistil in the centre, which at last becomes a roundish fruit, divided into three roundish cells, each containing seeds of the same figure. The flowers are collected into round heads, and the roots are covered with a kind of skin. Tournefort mentions 33 sorts of garlick. It is an extremely active and penetrating medicine; and ought to be used when fresh and full of juice. It is useful to kill worms in the belly, to cure colicks and suppressions of urine, and to promote expectoration in asthmas, and catarrhs of the breast; but if it is used in too large quantities, it is apt to inflame the bowels. Whether that, so much eaten, and even worshipped in Egypt, had the same virtues as ours, we know not, Numb. xi. 5.

GARMENT. See CLOTHES.

GARNER. See STORE-HOUSE.

GARNISH; to cover over; deck beautifully, 2 Chron. iii. 6. Job xxvi. 13.

GARRISON. (1.) A place where soldiers are posted to defend it, or to protect, or keep in subjection the country about, 1 Sam. xiii. 23. (2.) The bands of soldiers posted in such a place, or for such an end, 2 Cor. xi. 30. 2 Sam. viii. 6.

GASHMU, or GESHEM. See SANBALLAT; NEHEMIAH.

GATE; the entrance into a city, court, house, &c. Judg. xvi. 3. As the gates of cities were the most public places of intercourse, judges anciently held their courts at them, Deut. xvii. 5, 8. and xxv. 6, 7. Ruth. iv. 1; and sometimes *gate* is put for the power or work of judging, Prov. xxii. 22. To open the mouth in the *gate*, is to judge, or speak sensibly in public companies, Prov. xxiv. 7. *Gates mourn*, when there are no people to frequent them, and the judges and governors are destroyed, Isa. xiv. 31. Jer. xiv. 2. Men *exalt their own gate*, when they talk boastingly; build magnificent houses, and live beyond their ability, Prov. xvii. 9. To *reprove in the gate*, is to judge causes, or give faithful, public, and authoritative reproofs, Prov. i. 21. Isa. xxix. 21.—To *possess the gates* of enemies, is to have dominion over them, Gen. xxii. 17. The *gates* of God's courts are called *gates of righteousness*; by them the righteous nation of Israelites went in before God, to praise him for his goodness, Psal. cxviii. 19. The *gates* and lasting *doors* of the temple, *opening* to receive the sacred ark, typified the abundance and solemn entrance of Jesus into heaven at his ascension; and figured our receiving him with the full consent of our soul, Psal.

xxiv. 7, 9. The *gates* and *doors* of the temple and tabernacle, represented him as in his person, righteousness, and intercession, the means of our access to the favour and fellowship of God, and of our communion with his church: and he is the twelve pearly *gates* of the new Jerusalem; by him there is most precious, constant, and abundant access to God, for all the tribes of his people; full access for sinful men, from every end of the earth, 2 Chron. viii. 14. Ezek. xl. xli. xlii. and xlviii. 31, 32. Rev. xxi. 12, 13, 21, 25. Christ, and the work of regeneration, and faith by union to him, are a *straight gate*, at which we must strive to enter in: by this alone we enter into a new-covenant state of grace and glory; nor can we enter it with one reigning lust, Matth. vii. 13. Luke xiii. 23. Isa. liv. 12. Christ's ordinances of preaching, baptism, &c. are *gates and doors*; how *open* and accessible to every nation and sort of men! and by them we have access to fellowship with God and his church: they are *praise*, when thereby wonderful mercies are bestowed, and church-members strongly disposed to praise God for his kindness, even in the most open manner. Their not being *shut* by day, but *open* continually, may not only denote men's ready access to the church, but her perfect safety, and abundant peace, Prov. i. 22. and viii. 34. Isa. lx. 11, 18. Rev. xxi. 25.—And in, or *at these gates* of ordinances, are the saints' pleasant fruits of grace and good works *laid up* for Christ, Song vii. 13. *Gates of brass*, and *bars of iron*, import strong help and full protection; or impediments apparently unsurmountable, Psal. cxlvii. 13. and cvii. 16. The *gates of hell*, that cannot prevail against Christ's church, are the whole power and policy of hell; the whole legions of evil angels, and their unnumbered agents of erroneous and wicked men, Matt. xvi. 18. The *gates* of death or the grave, are sore troubles, near approaches to death and the grave, Psal. ix. 13. Isa. xxxviii. 10. The *gates* of the river, may be the bridges on it, Nah. ii. 6.

GATH, or GETH, and whose inhabitants were called Gittites, was a celebrated city of the Philistines, about 14 miles south of Joppa, 5 from Ekron, and 32 west from Jerusalem. It was very ancient; for while the patriarch Ephraim yet lived, about *A. M.* 2360, the men of Gath made a descent on the land of Goshen, carried off part of the Hebrews' cattle, and murdered several of Ephraim's sons, but were repulsed by the Benjamites, 1 Chron. vii. 21. and viii. 13. Here Goliath, and his gigantic brethren, were born. Achish, to whom David twice fled for protection, was king of it, 1 Sam. xvii. and xxi. and xxvii. About eight or ten years after, David reduced it, 2 Sam. viii. 1, 2. Rehoboam fortified it for Judah, 2 Chron. xi. 8. About the time of Jehoram, it seems to have been recovered by the Philistines; but Hazael king of Syria took and demolished it, 2 Kings xii. 17. Uzziah took it from the Philistines, and brake down the wall of it, 2 Chron. xxvi. 6; but they retaking it under Ahaz, Hezekiah recovered it to Judah, 2 Kings xviii. 8. Since which time, it appears to have been of small note. About 780 years ago, Fulk, king of Jerusalem, built a castle on its ruins.

GATH, or GITTAH-HEPHER; a city of Galilee, noted as the birth-place of the prophet Jonah, Josh. xix. 13. 2 Kings xiv. 25. Jerome says, it was two miles from Sephoris or Diocæsarea. There were two *Gath-rimmons*; one in the lot of Dan, and westward from Jerusalem, and another in the lot of the western half-tribe of Manasseh: both were given to the Levites of Kohath's family, Josh. xxi. 24, 25. In a country so full of vineyards as Canaan was, we need not wonder to find a variety of cities named Gath, or *wine-press*.

GATHER; (1.) To bring or come

together, Zeph. ii. 1. (2.) To collect for the poor, 1 Cor. xvi. 2.—Christ *gathers lilies*, when he brings his chosen into a state of grace; when he operates, and delights in their graces and good works; or when he transports them by death to his celestial garden above, Song vi. 2. He *gathers* his myrrh with his spices, and eats his honey-comb with his honey, and drinks his wine and milk, when he brings near to his people his promises and blessings, and takes delight in their exercise of faith thereon, Song v. 1. He *gathers* sinners to himself, when, by his preached gospel, and holy Spirit, he powerfully draws and unites them to his person, and instates and preserves them in favour and fellowship with him, Matt. xxiii. 37. These *gather with Christ*, that promote the true interests of religion, and welfare of men's souls, Matth. xii. 30. Luke xi. 23. The *gathering of the people* was to Judah, as, at the three solemn feasts, the Hebrew tribes went up to Jerusalem: and their *gathering* was and is to Shiloh, when multitudes attended his instructions; multitudes, chiefly of Gentiles, believe on and walk in him, Gen. xlix. 10. The daily *gathering* of the manna on the mornings of the labouring-days, figured out our early and constant attendance on Christ's ordinances, and our receiving his person, righteousness, and benefits, for the portion of our soul; and all such as do so, have an equal interest in a whole Christ, and his fulness, Exod. xvi. 26. 2 Cor. viii. 13, 14, 15. To have one's soul *gathered with sinners*, and his life with bloody men, is to be shut up to their company, share of their plagues, and be carried into hell with them, Psal. xxvi. 9. The Jews *gathered wares* out of the land, when they carried up their goods to Jerusalem for fear of the Chaldeans, and when they prepared for going into flight or captivity, Jer. x. 17.

GAZA. (1.) A city of the Ephraimites, whose true name perhaps was Adazzah, 1 Chron. vii. 28. (2.) GAZA; a city near the south-west point of Canaan, and about two miles and a half from the Mediterranean sea, 60 south-west of Jerusalem, and 157 north-west from Elath. It was anciently a city of the Philistines, but given to the tribe of Judah, who conquered it, and Askelon and Ekron, after the death of Joshua, Judg. i. 18. But the Philistines retook it, and kept possession of it till the reign of David. SAMSON carried the gates of it almost to Hebron, and afterward was imprisoned, and died in it, along with many of the inhabitants, called Gazites, or Gazathites, Judg. xvi. David reduced it. About 150 years after, the Gazites revolted; and during the disasters of Judah, they sold or betrayed many of the Jews to the Edomites. Whether Uzziah or Hezekiah retook it, is not certain; but it seems that Shalmaneser or Sennacherib kings of Assyria took it, and burnt part of it with fire, Amos i. 6, 7. Pharaoh-Necho, king of Egypt, seized it, Jer. xlvii. 1. Not long after, it fell into the hand of the Chaldeans, and after them the Persians. About *A. M.* 3670, Alexander took it, after a siege of two months; and, in the most barbarous manner, dragged the brave commander of the Persian troops around it alive, and destroyed the place, Zeph. ii. 4. Zech. ix. 5. Probably it was never after rebuilt, Acts viii. 26.—The Gaza, which belonged to the Greek sovereigns of Egypt, and was sacked by Antiochus the Great, and which the Maccabean generals several times wrested from the Syrian-Greeks, and which, by Alexander Janneus king of the Jews, was razed to the ground, but rebuilt by Gabinius the Roman, and given by Augustus the emperor to Herod the Great, was probably little Gaza or Majuma, that stood about three miles from the other on the sea-shore, and had been the sea-port to it. Here the people were obstinate Heathens, and had a noted deity called Marnas, which was

worshipped in a magnificent temple. Reland, and some others, think this new Gaza was much about the spot of the old city, and quite different from Majuma. During the first six centuries of Christianity, there appears to have been a church in this place; and mention is made of its bishops as present at sundry of the ancient councils. Here Constantine built a stately church, and called the city Constantia, from the name of his son, and made it a free city: but Julian deprived it of all its privileges, about 30 or 40 years after. Some report, that it is at present in a pretty flourishing condition; but if so, it must be since 1707, when Sir Paul Lucas saw it little better than a heap of ruins, with about 400 poor people nestling among them.

GAZE: to look upon a thing with curiosity, Exod. xix. 21. Persons are made a *gazing-stock*, when set up by men, or by the providence of God, as if to be looked upon with curiosity and contempt, Nah. iii. 6. Heb. x. 33.

GEBAL; the inhabitants of it were in the grand alliance against Jehoshaphat king of Judah. There appears to have been a twofold Gebal, the one on the south of Canaan, the same with the country of Amalek.—The Chaldee and Samaritan version call mount Seir Gebla. Josephus mentions the Gobelitis, or Gobolitis, and Stephanus Gebalene in these quarters. The other was a hill and city, perhaps the same as Byblus, in Phœnicia. Pliny calls it Gabale; and it is now called Gibyle. This was the land of the Gibelites, Josh. xiii. 5. From hence Solomon had his Tyrian stone squarers, or Giblites, 1 Kings v. 18. The ancients of Gebal were occupied in repairing and making the Tyrian ships, Ezek. xxvii. 9. Byblus was anciently a magnificent city, famous for a temple of Adonis or Tammuz: but now, though it has a wall and ditch around it, with some square towers, it is a very poor place, remarkable for scarce any thing but stately ruins of fine pillars, scattered up and down in their gardens.

GEDALIAH, the son of Ahikam, a Jewish prince, who had gone over to the Chaldeans a little before the destruction of Jerusalem. Nebuzaradan, the Chaldean general, made him governor of the poor people that were left in the land of Judah. Jeremiah and Baruch retired to him at western Mizpah: numbers of Jews, who had fled into the land of Moab and Ammon, came and put themselves under his protection: he assured them of safety, provided they lived peaceably.—Ishmael the son of Nethaniah, instigated by Baalis king of the Ammonites, came to murder him, and set up for himself. Gedaliah was timeously informed of this horrid intention, but would not believe it: he generously entertained Ishmael and his attendants. Scarce was the feast ended, when Ishmael and his party murdered Gedaliah, and all that were present with him at that time, whether Jews or Chaldeans. The remnant of the Jews that were under his protection, fearing that Nebuchadnezzar would impute to them the murder of his deputy, retired into Egypt, notwithstanding all the prophet Jeremiah could say to hinder them, 2 Kings xxv. 22. Jer. xl—xliii.

GEDER; probably the same with Gederah and Gedor. It seems, that near to it the Simeonites smote the Amalekites; and so it must have been a city about the south-west point of Canaan, Josh. xii. 13. and xv. 58. 1 Chron. iv. 39.

GEDEROTH, and GEDERAH, or GEDEROTHAIM; two cities of the tribe of Judah; the former of which, lying in the plain south-west of Jerusalem, was taken by the Philistines in the reign of Ahaz, Josh. xv. 21, 36. 2 Chron. xxviii.

GEHAZI, had possibly been the servant of Elijah. It is certain he attended Elisha for some time. He tried to recover the Shunamite's son, by laying his master's staff on him:

sometime after his greed of money tempted him to run after Naaman the healed leper, whom his master had freely dismissed, and demand some money and clothes of him in his master's name: he readily obtained more than he asked; but Elisha, highly displeased with his conduct, rebuked him; and by a solemn curse, laid him and his posterity under the leprosy. He was immediately infected, and left his service. But it seems, that about five or six years after, he conferred with Jehoram king of Israel concerning Elisha's miracles, 2 Kings iv. and v. and viii.

GENDER. (1.) To get with young, Lev. xix. 19. Job xxi. 10. (2.) To breed; bring forth, 2 Tim. ii. 23. Gal. iv. 24.

GENEALOGY; a list of ancestors. That the Messiah's descent from Abraham, Judah, and David, according to the promise, might be clearly manifested, God instigated the Hebrews to a careful preservation of their genealogies. Josephus avers, that his nation had an uninterrupted succession of priests for about 2000 years; and that the priests in Judea, and even in Chaldea and Egypt, were, amidst all the ravage of war or persecution, careful to preserve their genealogy. Such priests after their captivity, as could not produce their genealogies, were excluded from officiating. In the first part of the Chronicles, we have genealogies carried on for more than 3500 years, 1 Chron. i. and iii. and vi. Matthew gives us one of about 2000 from Abraham to Christ; and Luke one of 4000 from Adam to Christ. These two are different, as Matthew gives the genealogy of Joseph, Luke gives the genealogy of Mary. The variation found in genealogies is owing to several causes. Some persons had several names: different persons had the same name; fathers and sons-in-law, grandfathers and grandsons, and fathers and sons by adoption, are represented as if proper fathers and sons. When one raised up seed to his brother, the first-born child was the legal son of the one and the natural son of the other. The ancient Gauls, the Arabs, ancient Scots, and many other nations, have been, or are not a little careful to preserve their genealogies. But since Jesus is come in the flesh, there is no reason to give heed to useless or endless registers of descent, Tit. iii. 9. Nor, since the destruction of Jerusalem by Titus, and the more complete ruin of the Jews by Adrian, can that people produce any genealogy that can be depended on.

GENERAL; that which consists of, or respects many, or all of the kind, Heb. xii. 23.

GENERATION, properly signifies the natural production of animals, &c. In scripture it signifies, (1.) Posterity; offspring, Gen. x. 1. (2.) Historical account of the formation, descent, posterity, or life of one.—The *generations* of the heavens and the earth, are the history of their formation, Gen. ii. 4. The book of the *generation* of Jesus Christ, is a history of his descent, birth, life, and death, Matth. i. 1. The book of the *generations* of Adam, is the history of his creation and offspring, Gen. v. 1. (3.) A particular order of descent; and hence a race or class of persons alive at the same time; so there were 42 generations from Abraham to Christ, Matth. i. 2—17. Joseph saw three *generations*; his own, his children, and his grandchildren. Abraham's seed came out of Egypt in the *fourth generation*, as Jochebed the daughter of Levi, or others of the 4th descent, might be still alive, Gen. l. 22. and xv. 16. This *generation shall not pass away, till all these things be fulfilled*; the people living at the time of Christ's death, were not all dead when Jerusalem, and the Jewish nation, were ruined by the Romans, Matth. xxiv. 34. In Christ's time, the Jews were a faithless, perverse, and untoward *generation*, Mark ix. 41. Acts ii. 42. The saints are a *chosen gene-*

ration, a *generation* dedicated to the Lord, and who seek his face, 1 Pet. ii. Psal. xxii. 31. and xxiv. 6. (4.) When the original for generation is DOR, it most properly signifies an age, as Exod. iii. 15. and xvii. 16. Psal. xc. 1. and xxxiii. 11. Who can declare *his generation?* Who can explain the manner of his divine generation by his Father's, or even of the Virgin's conception of him, and the unition of his natures, or of his resurrection? Or rather, who can reckon the number converted to him, in consequence of his death and resurrection? Who can comprehend his duration as God, or his everlasting continuance as God-man? Who can express the dreadful wickedness of his age, and of the generation he lived among? Isa. liii. 8.

GENNESAR, or GENNESARETH; a country or city on the west of the sea of Tiberias, Matth. xiv. 34.

GENESIS. The Hebrews call it, and the other books of Moses, from the first word or words; but the Greeks call it Genesis, or *generation*; because it relates the history of the creation, and of about 24 generations descended from Adam. It extends to 2369 years; informs us of God's making of the world; of man's happy state and fall; of the propagation of mankind in the lines of Cain, the murderer of Abel, and of Seth; of the rise of religion, and general apostacy from it; of the flood, the salvation of Noah's family by an ark, and their repeopling the world; of the original of nations, and building of Babel; of the life, and death, and posterity of Nahor, Lot, Abraham, Isaac, Esau, Jacob, and Joseph. Moses might have had an human certainty of the most of what he records in this book. By reason of their long lives, Adam might inform Methuselah; he Shem; Shem Isaac; Isaac Levi, whose grandchild Moses was. But not this, but the unerring inspiration of the holy Ghost, was the proper ground on which he proceeded, and for which we are to credit his account. No history but this, affords any probable account of ancient things; and this has the concurrent testimony of almost every shred of ancient history we have; as of Abydenus, Berosus, Magasthenes, Polyhistor, Nicolaus, &c. Whether Moses wrote this book while in Midian, or rather when he led the Hebrews through the desart, is not agreed.

GENTILES; HEATHEN; all nations besides the Jews. For many ages before Christ, these nations were destitute of the true religion, and gave up themselves to the grossest ignorance, or most absurd idolatry, superstition, and horrid crimes. Their most learned men, that pretended to wisdom, were absurd in the main, as well as others; and complied with, or promoted the absurd customs they found among their countrymen. They were strangers to the covenants of promise, without God, and without hope in the world; living in subjection to Satan, and in the most horrid, and often unnatural lust. Rom. i. 19—32. 1 Cor. vi. 9, 10. Eph. ii. 2, 3, 12. and v. 8. 1 Pet. v. 8. It was however divinely foretold, that in Abraham's seed all nations should be blessed; that to the Saviour they should gather, and become his inheritance, and rejoice with his people; be enlightened, and saved by him, and seek to him, &c. Gen. xxii. 18. and xlix. 10. Psal. ii. 8. Deut. xxxii. 43. Isa. xlii. 6, 7. and xlix. 5—8. and lx. and xi. 10. Nay, it was particularly predicted, that the Chaldeans, Assyrians, Arabians, Philistines, Egyptians, Ethiopians, Tyrians, inhabitants of the isles, and ends of the earth, should believe on him, Psal. lxxxvii. 4. and lxxii. 8—11. and lxviii. 31. and xlv. 12. Isa. xix. 18—25. and xxiii. 18. Isa. lx. 5, 6, 7. and lxvi. 19. To prepare matters for the accomplishment of these and like promises, vast numbers of the Jews after the Chaldean captivity, were left scattered among the Heathen. The Old Testament was

translated into Greek, the most common language of the Heathen. A rumour of the Saviour's appearance in flesh was spread far and wide among them. When Christ came, he preached chiefly in Galilee, where there were multitudes of Gentiles: he never extolled the faith of any but Gentiles; nor did he ever prohibit them to publish his fame. On the Greeks' desiring to see him, he hinted, that after his death and resurrection, vast numbers of Gentiles should be brought into the church, Matth. iv. John xii. 20—24. For 1700 years past, the Jews have been generally rejected, and the church of God has been composed of the Gentiles, Rom. xi. Paul was the apostle, or noted missionary of Christ, for promoting the conversion of the Gentiles, as Peter was of the Jews, 1 Tim. ii. 7. Gal. ii. 7. As the nations were of old destitute of the knowledge and worship of the true God, the word *Heathen*, or *Gentile*, sometimes denotes such as are without the church, are ignorant, atheistical, idolatrous, &c: so excommunicated persons are to be held by us as *Heathen* men, and *publicans*; they must be secluded from the seals of the covenant, and we must keep at all possible distance from them as to civil converse, that they may be ashamed of their wickedness, Matth. xviii. 17. The *Gentiles*, who tread the outer court of the church for 1260 years, are the Papists, who resemble the ancient Heathens in ignorance, idolatry, and superstition, Rev. xi. 2.*

GENTLE; quiet; meek, and easy to be intreated, 1 Thess. ii. 7. God's *gentleness*, is his grace, goodness, and mercy, and favours proceeding therefrom, Psal. xviii. 35.

GERAH; The 20th part of a shekel. It was the least of the Jewish coins, Exod. xxx. 13.

GERAR; an ancient city of the Philistines, somewhere about the south-west of Canaan, between Ka-

* Gentoos, in modern history, according to the common acceptation of the term, denote the professors of the religion of the bramins or brachmans, who inhabit the country called Hindostan, in the East Indies, from the word *stan*, a "region," and *hind* or *hindoo*; which Ferishteh, as we learn from Col. Dow's translation of his history, supposes to have been a son of Ham the son of Noah. The Hindoos, or Gentoos, vie with the Chinese as to the antiquity of their nation. They reckon the duration of the world by four jogues, or distinct ages: the first is the Suttee jogue, or age of purity, which is said to have lasted about 3,200,000 years; during which the life of man was 100,000 years, and his stature 21 cubits: the second, the Tirtah jogue, or the age in which one-third of mankind were reprobate; which consisted of 2,400,000 years, when men lived to the age of 10,000 years: the third, the Dwapar jogue, in which half of the human race became depraved; which endured to 600,000 years, when men's lives were reduced to 1000 years: and fourthly, the Collee jogue, in which all mankind were corrupted, or rather diminished, which the word *collee* imports. This is the present æra which they suppose will subsist for 400,000 years, of which near 5000 are already past; and man's life in this period is limited to 100 years. It is supposed by many authors, that most of the Gentoo *shasters*, or scriptures, were composed about the beginning of the Collee jogue: but an objection occurs against this supposition, viz. that the shasters take no notice of the deluge; to which the bramins reply, that all their scriptures were written before the time of Noah, and the deluge never extended to Hindostan. Nevertheless, it appears from the shasters themselves, that they claim a much higher antiquity than this; instances of which are cited by Mr. Halhead.

The doctrine of transmigration is one of the distinguishing tenets of the Gentoos. With regard to this subject, it is their opinion, according to Mr. Holwell, that those souls which have attained to a certain degree of purity, either by the innocence of their manners, or the severity of their mortification, are removed to regions of happiness proportionate to their respective merits; but that those who cannot so far surmount the prevalence of bad example, and the powerful degeneracy of the times, as to deserve such a promotion, are condemned to undergo continual punishment in the animation of successive animal forms, until, at the stated

desh and Shur, and not very far from Beersheba, nor from Gaza. Its territories extended into Arabia. It was governed by kings called ABIMELECH, whose herdsmen were very troublesome to Abraham and Isaac's servants, Gen. x. 19. and xx. xxvi.

GERSHOM, or GERSHON, the eldest son of Levi. At the departure from Egypt, his family consisted of 7500 males, 2630 of them fit for service. They were stationed at the west end of the tabernacle in the wilderness, and governed by Eliasaph, the son of Lael. Their work was to carry the vails and curtains of the tabernacle, as Ithamar ordered them, Numb. iii. 21—25. and iv. 24—28. When they came to Canaan, they had 13 cities assigned them, *viz.* Golan and Beeshterah, from the eastern half-tribe of Manasseh; from Issachar, Kishon, Dabareh, Jarmuth, and Engannim; from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammoth-dor, and Kartan, with their suburbs, some of whose names were changed, or perhaps the cities exchanged for others, Josh. xxi. 27—33. 1 Chron. vi. 71—76. As the family of Gershom consisted of two branches, these of Laadan had for their heads, in the days of David, Jehiel, Zetham, Joel, Shelomith, Haziel, and Haran; and these of Shimei, had Jahath, Zinah, Jeush, and Beriah, 1 Chron. xxiii. 7—11. Jehiel's sons, Zetham and Joel, were overseers of the treasures in the house of the Lord, 1 Chron. xxvi. 21, 22.

GESHUR. (1.) A city or county on the south of Damascus, and east of Jordan. Whether the Geshurites were Canaanites or Syrians, is not clear. Neither Moses nor Joshua expelled them; but Jair a valiant Manassite, reduced them, Josh. xiii. 11, 12, 13. 1 Chron. ii. 23. Nevertheless, they, and their neighbours the Maachathites, had kings of their own, in the days of David. Talmai then reigned in Geshur, whose daughter Maachah, David took to wife, and had by her Absalom. The Geshurites were subject to Ishbosheth: and to Geshur Absalom fled, after he had murdered his brother, 2 Sam. xiii. 37. (2.) Geshur, or Geshuri; a place on the south-east of the land of the Philistines: the inhabitants of this place, David and his warriors slew, while he dwelt at Ziklag, Josh. xiii. 2. 1 Sam. xxvii. 8.

GETHSEMANE; a small village

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period, another renovation of the four jogues shall commence, upon the dissolution of the present.

They imagine six different spheres above this earth; the highest of which, called *suttee*, is the residence of Bhrima and his fortunate favourites. This sphere is also the habitation of those men who never uttered a falsehood, and of those women who had voluntarily burned themselves with their husbands; the propriety of which practice is expressly enjoined in the code of the Gentoo-laws.

There is an astonishing similarity between the institutes of this code and many of the ordinances of the Jewish law; between the character of the bramins or priests, and the Levites; and between the ceremony of the scape-goat under the Mosaic dispensation, and a Gentoo ceremony called the *ashummed jug*, in which a horse answers the purpose of the goat. Many obsolete customs and usages alluded to in many parts of the Old Testament, may also receive illustrations from the institutes of this code.

Few Christians, says the translator of the Gentoo code, have expressed themselves with a more becoming reverence of the grand and impartial designs of Providence in all its works, or with a more extensive charity towards all their fellow-creatures of every profession, than the Gentoos.

It is much to the credit of Christianity, and to the honour of civilization, that industrious and indefatigable Missionaries are now among this bewildered people.—Great exertions are making, and very large subscriptions have already been collected, for the purpose of getting the Old and New Testaments printed in the languages of the eastern nations of Indians. One is already completed, and two or three more are contemplated. This indeed is a spirit of true Christianity and benevolence, and for the success of which every man must feel warmly interested.

in the mount of Olives, and where it seems there was an *oil-press*. Hither our Saviour sometimes retired from Jerusalem; and in a garden belonging to it, he had his bitter agony, and was apprehended by Judas and his band, Matth. xxvi. 36—50.

GEZER, Gazer; a city not far from Joppa, on the south-west corner of the lot of Ephraim: but the Canaanites kept possession of it for many ages, Judg. i. 29. There was another Gezer on the south-west of Canaan, the inhabitants of which, David and his warriors smote, 1 Sam. xxvii. 8. Possibly these Gezerites might be a colony from north Gezer, and might have changed the name of Gerar into Gezer. These Gezerites or Gerarites, are probably the Gereans, and Gerrenians in the time of the Maccabees. Whether it was south, or rather north Gezer, that Pharaoh king of Egypt took from the Canaanites, and burnt with fire, and gave as a dowry with his daughter to Solomon, who repaired it, is not altogether certain, 1 Kings ix. 15, 16.

GHOST,* a Spirit. See God.

GIANTS; persons far exceeding the common stature. The Hebrews called them Nephilim, because of their violent *falling on* and oppressing of others; and Rephaim, because their terror and strokes rendered men incurable, or dead. Sundry of the mixed posterity of Seth and Cain were *giants* before the flood; and it is pos-

* The ancients supposed every man to be possessed of three different ghosts, which after the dissolution of the human body were differently disposed of. These three ghosts are distinguished by the names of *Manes, Spiritus, Umbra*. The *manes*, they fancied, went down into the infernal regions; the *spiritus* ascended to the skies; and the *umbra* hovered about the tomb, as being unwilling to quit its old connections. Thus Dido (Virg. Æn. iv. 384.) threatens Æneas after death that she will haunt him with her umbra, whilst her manes rejoice in his torments below. This idea of a threefold soul is very clearly expressed in these lines, which have been attributed to Ovid.

Bis duo sunt homini: Manes, Caro, Spiritus, Umbra:
Quatuor ista loci bis duo suscipiant
Terra tegit Carnem, *tumulum circumvolat* Umbra,
Orcus habet Manes, Spiritus *astra petit.*

The most striking outlines of the popular superstitions respecting ghosts among us, are humorously collected by Captain Grose in his Provincial Glossary; among which are the following relations:

In most of the relations of ghosts, they are supposed to be mere ærial beings, without substance, and that they can pass through walls, and other solid bodies at pleasure. A particular instance of this is given, in relation the 27th, in Glanvil's collection, where one David Hunter, neat-herd to the bishop of Down and Connor, was for a long time haunted by the apparition of an old woman, whom he was by a secret impulse obliged to follow whenever she appeared, which he says he did for a considerable time, even if in bed with his wife: and because his wife could not hold him in his bed, she would go too, and walk after him till day, though she saw nothing; but his little dog was so well acquainted with the apparition, that he would follow it as well as his master. If a tree stood in her walk, he observed her always to go through it. Notwithstanding this seeming immateriality, this very ghost was not without some substance; for, having performed her errand, she desired Hunter to lift her from the ground; in the doing of which, he says, she felt just like a bag of feathers. We sometimes also read of ghosts striking violent blows; and that, if not made way for, they overturn all impediments, like a furious whirlwind. Glanvil mentions an instance of this, in relation 17th, of a Dutch lieutenant who had the faculty of seeing ghosts; and who, being prevented making way for one which he mentioned to some friends as coming towards them, was, with his companions, violently thrown down, and sorely bruised. We further learn, by relation 16th, that the hand of a ghost is 'as cold as a clod.' *Ency.*

The old world is still full of these kind of silly superstitions,—still fond of entertaining foolish notions about ghosts and hobgoblins.—The people of the new world begin to strengthen their minds against impressions of the existence of apparitions, and look upon such whims as bordering on the alienation of sound judgment.

sibly in allusion to these, that companions of whores and wanderers from God's way, are represented as going to, or remaining among the Rephaim or dead, *viz.* in hell, Prov. ii. 18. and ix. 18. and xxi. 16. Ham's posterity was distinguished for several families of giants. Eastward of Jordan were the Rephaim of Bashan, whom Chedorlaomer smote at Ashtaroth-Kirnaim. Og the king of Bashan, who gave battle to, and was entirely routed, and his kingdom seized by Moses, appears to have been the last remains of these: his iron bedstead was 15 feet 4 1-2 inches in length, and was long after preserved in Rabbah of the Ammonites, Deut. iii. 11. The Emims and Zamzummims were a *gigantic* people, that were cut off by the Moabites and Ammonites, and their land seized by them, Deut. ii. 9—21. About the same time, there lived a number of giants about Hebron, Debir, and Anab, and in other hill-countries of Canaan. The most noted family seems to have been the Anakims, or children of Anak, of whom Arba the father, Anak the son, and his three sons, Ahiman, Sheshai, and Talmai, were the most noted. These giants were a terror to the Hebrew spies; but Joshua, Caleb, and Othniel, cut them off, Numb. xiii. 21—33. Josh. xi. 21. and xiv. 15. and xv. 13—17. Bochart thinks, that part of these *Beneanack* fled north to about Tyre, and gave the country the name *Phœnicia*. It is more certain, that there still remained giants in Gaza, Gath, and Ashdod; but whether these were of a Canaanitish or Philistine original, we know not, Josh. xi. 22.—In David's time, we find a family of giants at Gath, *viz.* Goliath, Suph, or Sippai, Ishbi-benob, Lahmi, and another, who had six fingers on each hand, and as many toes on each foot: all these were cut off by the hand of David and his servants, in several battles, 2 Sam. xxi. 1 Chron. xx. After this, we hear no more of *giants* in Canaan. Not only the scripture, but almost every ancient writer, as Homer, Herodotus, Diodorus, Pliny, Plutarch, Virgil, Ovid, &c. inform us of giants in the early ages;—though proceeding on vulgar fame, they ordinarily overstretch their magnitude.

GIBBETHON; a city of the tribe of Dan, given to the Levites, Josh. xxi. 23. It lay on the borders of the Philistines. It seems the Levites forsook it, or were driven out of it by Jeroboam the son of Nebat. Soon after which the Philistines seized on it. Both Nadab, the son of Jeroboam, and Elah, the son of Baasha, attempted to wrest it from them; but it is probable, that it remained in their hands till the reign of Jeroboam the second, Josh. xxi. 23. 1 Kings xv. 27. and xvi. 15.

GIBEAH, or GIBEATH; a city at first given to the tribe of Judah, but afterward to the Benjamites; or there were two or more cities of this name. It is certain there was a place called Gibeah, or the *Hill*, near Kirjath-jearim, Josh. xv. 57. and xviii. 28. 1 Sam. vii. 1. with 2 Sam. vi. 3, 4. Gibeah, in the tribe of Benjamin, was about four or six miles north of Jerusalem, upon an hill. Not long after the death of Joshua, its inhabitants were become remarkably wicked. A Levite of mount Ephraim had gone to Bethleem Judah, to bring back his whorish concubine; her parents detained him some days; but having got off at last with his concubine, they did not choose to lodge with the Canaanites of Jebus, but pushed forward to Gibeah. So inhospitable were its inhabitants, that no body offered them lodging. An old man from mount Ephraim, a sojourner, at last invited them to his house. They had scarce supped, when the lewd inhabitants demanded the stranger, that they might abuse his body in a manner absolutely unnatural. When no intreaty could prevail, the old man offered them his own daughter, a virgin, and the Levite's wife: the last

was actually put out, and they abused her, till she was at the point of death. Next morning, her husband found her dead on the threshold, carried her corpse home with him; and dividing it into twelve pieces, sent a piece by a messenger to each tribe, that they might be fired with a sense of his wrong, and meet for revenging the same. When they assembled at Mizpah, a city of Ephraim, about eight miles north of Gibeah, this Levite declared the affair of his treatment at Gibeah. As the Benjamites took the part of the wretches of Gibeah, that tribe was almost wholly destroyed, Judg. xix. and xx. The *days of Gibeah*, denote a time, when the most horrible wickedness is committed, and protected, Hos. ix. 9. and x. 9. Gibeah was then burnt, but rebuilt, and was the royal residence of king Saul: and here the Gibeonites hanged seven of his offspring, 1 Sam. x. 29. and xv. 34. 2 Sam. xxi. 6. The inhabitants of it fled for fear of Sennacherib's army, Isa. x. 29. Hos. v. 8.

GIBEON; a city situated on a hill, about five miles north from Jerusalem. Near to it, the Lord rained hailstones, and cast thunderbolts on the Canaanites, while the sun stood over it; and to commemorate this, there seems to have been a great stone erected, Josh. x. 10. Isa. xxviii. 21. 2 Sam. xx. 8. Near to it the troops of David and Ishbosheth skirmished, and Asahel was slain, 2 Sam. ii. 13. and iii. 30. Here the tabernacle and altar of burnt-offering about that time and afterwards stood, 1 Chron. xxi. 29, 30. 1 Kings iii. 3, 4: and long after, Ishmael the son of Nethaniah was taken, and his captives recovered, Jer. xli. 12. Hananiah, the false prophet, was a native of it, Jer. xxviii. 1. In the time of Joshua, the Hivites who inhabited Gibeon, Chephirah, Beeroth, and Kirjath-jearim, alarmed with the Hebrews' miraculous passage through Jordan, and their capture of Jericho and Ai, came to meet them, arrayed in old clothes, and with mouldy provision, as if they had come from a far country, alarmed with the overthrow of the Amorites beyond Jordan; and begged they would enter into a league with them. After making some objections, the Hebrew princes, without consulting the Lord, made a covenant with them, and partook of their victuals, as a testimony of their friendship. On the third day after, the Hebrews discovered their mistake, by coming to their cities.—Being reproached with their fraud, the Gibeonites pleaded, in excuse, their impending danger of utter destruction. In terms of the covenant, their lives were spared; but Joshua condemned them to the servile, but sacred, work of hewing wood, and drawing water, for the house of God. Five of their neighbouring nations immediately took arms against them for submitting to the Israelites: but Joshua protected them, and cut off their enemies, Josh. ix. and x. Saul, and his subjects by his orders, had, under pretence of zeal for the Hebrew nation, murdered great multitudes of them. Long after Saul's death, God punished the Hebrews with three years of famine; nor was it removed till the Gibeonites, by David's permission, had hanged up seven of Saul's descendants before the Lord in Gibeah, 2 Sam. xxi. Before or after this, the Gibeonites, and such others as devoted themselves, or were devoted by David, Solomon, or others, to that servile labour of the tabernacle or temple, were called *Nethinims*. They were carried captive along with the Jews; and it seems most of them, to enjoy an easier life, remained in Casiphia, and places adjacent; but 392 returned with Zerubbabel, and 220 with Ezra, and had their dwelling in Ophel at Jerusalem, and other places; and Ziha and Gispa were their directors, Lev. xxvii. 1—8. Ezra ii. 58. and viii. 20. Neh. iii. 26. and xi. 21. and x. 28. As they were now too few for their work, the Jews appointed a kind of feast, at which they

brought wood to the temple.—Did these Nethinims represent Jesus, as, for our fraud, condemned to the humblest service of the church, and as the provider of what is necessary to cleanse and inflame our spiritual offerings? Or did they figure out ministers and saints, in their humble but laborious work, content to be, and do, every thing for the service of Christ, in which they live near unto God.

GIDEON, the son of Joash, of the western half-tribe of Manasseh, and city of Ophrah. After the Midianites and their allies had, from about *A. M.* 2752 to 2759, greatly oppressed the Hebrews, eating up their crop, and seizing their cattle, the Hebrews cried to the Lord. By his prophet he reproached them for their ungrateful abuse of former deliverances; but appeared to Gideon, as he was threshing wheat in a secret place; and assured him, that however mean himself and family were, he should deliver Israel from their present servitude. To confirm his faith herein, he, with a touch of his rod, caused fire come out of the rock and consume the slain kid, and unleavened cakes, all moistened with broth, which Gideon, at his command, had put thereon.—When the Lord disappeared, Gideon was terribly apprehensive of immediate death, as he had seen an angel; but was assured of God, that he was in no danger. He immediately built an altar to the Lord, and called it JEHOVAH SHALOM, *i. e. the Lord shall perfect, or send peace.* That very night. God directed him to cut down the grove, and demolish the altar which his neighbours had erected for Baal, and build an altar to God on the rock where the miraculous fire had devoured his provision, and offer one of his father's bullocks on it. With the assistance of ten of his father's servants, he punctually executed these orders. Enraged hereat, his fellow-citizens demanded his life: but Joash his father remonstrated, that it ill became the covenanted people of God to plead for Baal; and that it was more reasonable, that every one who did it should be slain; and that if Baal was truly a God, he ought to exert his power in punishing him who had broken down his altar: and he called his son Jerubbaal, *i. e.* let Baal contend with him. Understanding that the Midianites, to the number of almost 200,000, had crossed the Jordan westward, and were encamped in the valley of Jezreel, at no great distance, Gideon, filled with the Spirit of God, sounded a trumpet, and assembled his friends the Abiezrites: by messengers, he required the tribes of Manasseh, Asher, Zebulun, and Naphtali, to attend him, for attacking the Midianites. He had quickly an army of 32,000 men. By a double sign, of bedewing a fleece of wool, while the adjacent ground was dry; and again, bedewing the ground, while the fleece was dry, the Lord condescended to confirm his doubtful mind.

Thus assured of victory, Gideon marched his forces directly toward the Midianites. At the well of Harod, his faith was put to a double trial. God ordered him to warn his army, that every body, who, that was in the least timorous, should return home: 22,000 departed, and 10,000 remained. That it might be more fully evident that the victory was wholly of God, he was further ordered to cause all his people drink out of the river, without using any vessel. On this trial, only 300 lapped the water, putting their hand to their mouth. Only these were retained, and all the rest sent home. These 300 he ordered to provide victuals for some days, and each a trumpet, and a lamp concealed in an empty pitcher. We hear nothing of arms. In the night Gideon directed of God, went into the Midianitish camp, along with Phurah his servant; there he heard one tell his fellow of his dream, that a barley-cake, rolling from the hill, had overturned their tent; which dream the

other explained of Gideon's overthrowing the Midianites. Encouraged hereby, Gideon hasted back to his men; and ordering them to imitate himself, they, in three companies, attacked the camp of Midian on different sides. Gideon, all of a sudden cried, "The sword of the Lord and of Gideon;" and breaking his pitcher, threw it and the lamp on the ground, and blew his trumpet; all his 300 men immediately did the same. Filled with terror, the Midianites fled; and taking their friends for foes in the dark, they killed one another. The Manassites, Asherites, and Naphthalites, pursued the fugitives. Excited by Gideon's messengers, the Ephraimites took the fords of Jordan, and slew Oreb and Zeeb, two of the Midianitish kings. One hundred and twenty thousand Midianites were slain; 15,000 still remained in a body, and got over Jordan with Zeba and Zalmunna their kings.—Gideon pursued them at the heels. His men being faint, he desired the elders of Penuel and Succoth, as he passed, to give them some victuals; but they reckoning him a fool to pursue the Midianites with such a handful of men, refused his troops a refreshment. He overtook the Midianites at Karkor, near the country of Ammon; took the kings prisoners, and cut their army to pieces. In his return westward, he chastised the two cities for their barbarity and insult.—With thorns and briers he tore the flesh of the princes of Succoth; he killed the chief men of Penuel, and demolished their tower. After finding that Zeba and Zalmunna had murdered some of his friends or relations at mount Tabor, he ordered his son Jether to kill them; but the young man fearing, he did it himself. With mild words he pacified the proud Ephraimites, who complained he had not more early invited their assistance. The Hebrews offered him and his posterity the government of their nation; but he piously declined it; and told them, that the Lord was their alone rightful Sovereign.—At his desire, they gave him the earrings of their prey, which amounted to 1700 shekels of gold, or £ 10,577 77 cts. with other ornaments. Of these Gideon made an ephod, and placed it in Ophrah. Whether he imagined his being ordered to offer sacrifice constituted him a priest; or, if he intended to consult God by this ephod; or, if merely intended it as a memorial of his victory, we know not; but it proved an occasion of idolatry to Israel, and of ruin to his family. After judging Israel 40 years, he died, *A. M.* 2798, leaving behind him 70 sons, all of whom were basely murdered by his bastard ABIMELECH, Judg. vi. vii. and viii.

Was our Redeemer prefigured by Gideon! How mean his debased condition! but express, solemn, and seasonable his call to his work, and miraculous the confirmation thereof? How important and necessary his work of our salvation! With what burning zeal he offered his sacrifice, overthrew idolatry, and restores the true love and worship of God! By a few weak and unarmed preachers, sounding the gospel-trumpet, and displaying its light and fire from their earthen vessels hefoiled sin, Satan, and the world, and their numerous agents. How kindly he invites us to share with him in his victories! how mildly he pacifies his unreasonable friends! and what terrible vengeance he inflicts on his despisers, of Judah and Rome; and will on all such as deny his poor people supply in their time of need?

GIER-EAGLE. See EAGLE.

GIFT. (1.) What is given without any price or obligation. Thus Christ is the *unspeakable gift of God*: his excellency, usefulness, and fulness of office, righteousness, and salvation, cannot be conceived or expressed by any creature; and God freely gave him for us as our ransom, and gives him to us as our husband and portion, 2 Cor. ix. 15. His righ-

teousness, and the benefits thereby purchased, are the *free gift*, and *gift of righteousness*, Rom. v. 15, 16, 17. The Holy Ghost, and his miraculous influences, are the *gift of God*, Acts viii. 20. Eternal life, offices in the church, and furniture for the discharge thereof, and every saving blessing, are represented as *gifts*.—Such of them as are necessarily connected with union to Christ, are gifts given to his children, never to be recalled; and such as are separable from real grace, are gifts given to servants to be recalled, Rom. vi. 23. Jam. i. 17. Psal. lxviii. 18. Eph. ii. 8. and iv. 8. Ezek. xlvi. 16, 17. Rom. xi. 29. 1 Cor. xii. 1, 4, 9, 28—31. and xiv. 1, 12. Heb. vi. 4. (2.) A present between friends, whether given in mere friendship, or to repair an injury, obtain something desired, or to reward a service. Thus the wise men gave Christ *gifts*, Matth. ii. 11; Shechem offered Jacob and his sons *any gift* to obtain Dinah, Gen. xxxiv. 12; Daniel had a *gift* offered him, for his service in reading and interpreting the hand-writing, Dan. v. 17. A *gift in the bosom*, is one secretly given, which strongly tends to appease anger, Prov. xxi. 14. (3.) Free-will offerings, or other noted services to God, or to idols, Psal. xx. Matth. v. 23, 24. Ezek. xx. 26, 31, 39. (4.) A bribe given to judges, to hire them to pervert judgment; or to others, to instigate them to wickedness, Eccl. vii. 7. Prov. xv. 27. and xxix. 1. Ezek. xvi. 33. and xxii. 12. And to *take a gift* out of the bosom, is to take it secretly, Prov. xvii. 23.

GIHON. (1.) One of the four heads or branches of the river that watered the garden of Eden, and compassed or run along the whole land of Cush. The Arabs call that river that runs north-westward into the Caspian sea, and is the north-east boundary of modern Persia, Gihon; but it cannot be the Gihon of scripture. Calmut and Reland will have the Gihon to be the river Araxes, which, taking its rise in Armenia, near the head of the Euphrates, runs eastward into the Caspian sea: Calvin, Scaliger, and others, will have it the western branch of the mingled Euphrates and Tigris. I am persuaded, that Bochart, Wells, &c. are more in the right, who make it the eastern branch that runs along the west side of Cush, Susiana, or Chusistan, Gen. ii. 13. (2.) A noted fountain or stream, on the west side of Jerusalem, near to which Solomon was anointed, 1 Kings i. 33; and whose upper or southmost branch or stream Hezekiah inclosed within the walls, or privately conveyed into the city, when he feared an Assyrian siege, 2 Chron. xxxii. 4, 30.

GILBOA; a mountain noted for the defeat of the Hebrews, and the slaughter of Saul and his three sons; it lay about 60 miles north from Jerusalem, and six westward from Bethshan, on the south of the valley of Jezreel. Though David, in his elegy, wished its wonted fertility turned into barrenness and drought, yet travellers assure us, that rain and dew fall on it, as well as on other places, 1 Sam. xxviii. 4. and xxxi. 2. 2 Sam. i. 6, 21.

GILEAD. (1.) The son of Machir, and grandson of Manasseh.—His sons were Jezer, Helek, Asriel, Shechem, Shemida, and Hepher, by whom he had a numerous posterity settled beyond Jordan, Numb. xxvi. 29, 30, 31. and xxxii. 40. (2.) The father of Jephthah, who also had a numerous family, and might be a descendant of the former, Judg. xi. 1, 2. (3.) A noted ridge of mountains, stretching almost all the way from Lebanon to the country of Moab, at some distance eastward from Jordan. Whether it had its name originally from Jacob's *Galeed*, or *heap of witness*; or from Gilead the son of Machir; it is certain, that the whole country pertaining to the Hebrews, eastward of Jordan, and which contained Perea, Golan, Bashan, and

Trachonites, was sometimes called Gilead, and the people Gileadites, Numb. xxxii. 3, 26; but the northern part of the hill-country was most properly called Gilead, Numb. xxxii. 1. Gilead was noted for the best of balm, Jer. viii. 21. and xlvi. 11. and li. 8; and for the most excellent pasture; and hence a prosperous condition is likened to the pastures of Gilead, Song iv. 1. Mic. vii. 14. Zech. x. 10. Jer. l. 19. In the time of JEPHTHAH, it was terribly over-run by the Ammonites, who laid claim to a great part of it; and it seems they thought to revive their pretended claim in the days of SAUL. It was not till after the death of Ishbosheth that DAVID was king here. It was often terribly ravaged by the Syrians, under Benhadad and Hazael. When the Assyrians carried captive the Hebrews, it was generally seized by the Ammonites and Moabites. After the Chaldean captivity, the Jews, with a mixture of Gentiles, dwelt in it, Judg. xi. 2 Sam. ii. 9. Psal. lx. 7. Amos i. 3, 13. We remember of no noted person of this country, besides Jair, Jephthah, Ibzan, and Elijah. (4.) A city called Ramoth-Gilead, and Ramoth-Mizpeh; a strong city, near to where Jacob and Laban made their covenant, and which was an east frontier to the tribe of Gad. It was a city of the Levites, and of refuge, Josh. xx. 8. and xxi. 37. It seems to have been noted for idolatry, Hos. vi. 8. and xii. 11; as it was for the judgments of God, being a chief bone of contention between the Syrians and Hebrews, in the days of AHAB and JEHU, &c. 1 Kings xxii. 2 Kings viii. and ix.—*Thou* royal family of Judah, are to me *as Gilead, and the head of Lebanon; i. e.* though you were in as flourishing and stately a condition as the pastures of Gilead, or cedars of Lebanon, I will make you a wilderness, and ruin you, Jer. xxii. 6. Benjamin shall *possess Gilead;* that tribe once so weak, shall greatly prosper; part of them, after the Chaldean captivity, or their present dispersion, shall inhabit the country eastward of Jordan, Obad. 19.

GILGAL. (1.) A famed place, about three miles westward of Jordan, and perhaps about as much from Jericho. Here Joshua had his camp, for some time after he passed the Jordan; and by circumcising the people, and *rolling* away their reproach, gave name to the spot. A city was here built. Here Saul had his kingdom confirmed to him, and his ejection from it intimated, and Agag king of Amalek hewed in pieces before his face, 1 Sam. xi. and xv. In the time of Samuel, there was an altar erected here, and sacrifices offered thereon, 1 Sam. xi. 15. and xv. 33. Whether there was an idolatrous regard paid to the place, or any idol erected here in the time of Ehud, from whom perhaps Eglon thought he brought his message, is not certain; but towards the decline of the kingdom of the ten tribes, there were idols worshipped here, Judg. iii. 19. Hos. iv. 15. Amos iv. 4. and v. 5. (2.) A city or county, about six miles north from Antipatris, and whose ancient kingdom consisted of various nations or tribes, Josh. xii. 23. There was a village called Galgulis about this spot, 400 years after Christ.

GIN. See SNARE.

GIRD; to fasten any thing firm and close about one, 1 Kings xx. 11. As the Jews, and other eastern nations, wore a loose kind of garments, they made much use of *girdles*, to tuck up their clothes, and fit them for working or walking, John xiii. 4. 1 Kings xviii. 46; and some of them were very costly and fine, Prov. xxxi. They were often large and hollow, somewhat like the skin of a serpent or eel; and were used as their purses, to bear their money, Matth. x. 9. In times of mourning, the Jews laid aside their costly girdles, and used belts of sackcloth, ropes, or the like, Isa. iii. 24. and xxii. 12. Some prophets, as Elijah and John Baptist, that professed continual mourning, wore

girdles of coarse leather, 2 Kings i. 8. Matth. iii. 4. Servants' girdles wherewith they tucked up their long robes, were probably coarse, Luke xii. 37. and xvii. 8. The Hebrew soldiers' belts, wherewith they girded on their arms, went not about their shoulders in the manner of the Greeks, but about their loins, and were supposed to strengthen them, Neh. iv. 18. Ezek. xxiii. 15. They were generally valuable, especially these of commanders; and hence Jonathan made a present of his to David, 1 Sam. xviii. 4; and Joab represents a *girdle* as a valuable reward, 2 Sam. xviii. 11. The priests' girdle, at least that of the high-priest, was of fine twined linen, embroidered with gold, blue, purple, and scarlet, Exod. xxviii. 4, 8. Josephus says, it went twice about their body, and was fastened before, and the ends hung down to their feet. God's *girding himself*, imports his giving noted displays of his almighty power, and his readiness to act, Psal. xciii. 1. and lxv. 6. His *girding* others with strength, or gladness, is his exciting and enabling them to do great exploits, and his filling their heart with joy and pleasure, Psal. xviii. 32, 39. and xxx. 11. He *girded* Cyrus; encouraged and enabled him to conquer the nations, Isa. xlv. 5; but he *looses the bond* of kings, and *girds their loins with a girdle*, when he strips them of their power and authority, and reduces them to the condition of servants, Job xii. 18.——— Christ's love, power, equity, and faithfulness, are the *girdle* of his breast or loins, whereby he is qualified for the discharge of his priestly and kingly office; and whereby we hold him by faith, Isa. xi. 5. Dan. x. 5. Rev. i. 13. The Jews are likened to a *linen girdle*, hid in the bank of the river Euphrates, and *marred*: after God had caused them to cleave to him by covenant, by profession, and receipt of special favours, he, for their sins, marred them; and by the Chaldean troops, and in the Chaldean captivity, reduced them to a very low condition, Jer. xiii. 1—14. The saints have their *loins girded*, when they are in constant readiness to receive God's gracious favours, and obey his laws, Luke xii. 35. 1 Pet. i. 13. Their *loins are girt about with truth*, when they are thoroughly established in the faith and experience of divine truth: are filled with inward candour and sincerity; and pay an exact regard to their promises and vows: how excellently this qualifies them to fight the Lord's battles! Eph. vi. 14. The seven angels that pour out destructive vials on Antichrist, are *girded with golden girdles*; they are fully furnished with strength and courage, and are ready for, and zealous in, their work, Rev. xv. 6.

GIRGASHITES; a tribe of the ancient Canaanites. Joshua destroyed part of them, Josh. xxiv. 11. It is said, part of them fled off into North Africa; and Procopius tells us of an ancient pillar in that country, whose inscription bore, that the inhabitants had fled from the face of Joshua the ravager. Perhaps the Gergesenes on the east of the sea of Tiberias were the remains of them. See GADARA.

GITTITES; the inhabitants of Gath, Josh. xiii. 3. Perhaps Obed-edom and Ittai, David's friends, were called Gittites, because they resorted to him at Gath; or because they were natives of Gittaim, a city of Benjamin, to which the Beerothites fled after the death of Saul, and which was rebuilt after the captivity, 2 Sam. vi. 10. and xv. 19. and iv. 3. Neh. xi. 33.

GITTITH, in the title of Psal. viii. lxxxi. and lxxxiv. is by some thought to be the name of a musical instrument invented at Gath; by others, to signify a wine-press, and these Psalms to have been sung after the vintage; others think they were sung by virgins born in Gath; others, that they were composed on the defeat of Goliath the Gittite; but this is vry unlikely.

GIVE, properly signifies, to bestow a thing freely, as in alms, John iii. 16. But it is used, to signify the

imparting or permitting of any thing good or bad, Psal. xvi. 7. John xviii. 11. Psal. xxviii. 4. To *give* ourselves to Christ, and his ministers and people, is solemnly to devote ourselves to the faith, profession, worship, and obedience of Jesus Christ, as our husband, teacher, Saviour, portion, and sovereign Lord; and to a submissive subjection to the instruction, government, and discipline of his ministers; and to a walking with his people in all the ordinances of his grace, 2 Cor. viii. 5. To be *given* to a thing, is to be much set upon, earnest for, and delighted in it, 1 Tim. iii. † 3.

GLADNESS. See Joy.

GLASS. Anciently looking-glasses were made of polished brass, tin, silver, brass and silver mixed, &c. The brazen laver of the tabernacle was formed of looking-glasses, which devout women had offered. According to Pliny and Tacitus, the Phœnicians were the inventors of glass. According to Diodorus, the Ethiopians very anciently preserved their dead bodies in large glasses. The invention of fire-glasses is commonly ascribed to Archimedes of Sicily, who lived about 200 years before Christ; but Abulpharaj, an Arabic author, says, the Egyptians knew it not long after the flood. The word and ordinances of God are a *glass*; therein we see our own sins, wants, or graces; have imperfect views of Jesus and his Father, and of eternal things, and have our heart warmed thereby, Jam. i. 23, 25. 2 Cor. iii. 18. When the ceremonial and gospel-ordinances are compared, the former are called a *shadow*, which gives a very imperfect view of the thing represented: but the latter are called a *glass*, in which we see spiritual things much more clearly, Col. ii. 17. Heb. x. 1. 2 Cor. iii. 18. The new Jerusalem is likened to *transparent glass*, for her comeliness and glory, and the delightful views of divine things therein enjoyed, Rev. xxi. 18, 21. The *sea of glass*, mingled with fire before the throne of God, on which the saints stand, may denote Jesus's righteousness, mingled with flaming love and fiery suffering; and which indeed is the support and encouragement of the saints before God: or the glorious gospel, attended with the influences of the Holy Ghost, to uphold and embolden them: or a pure and holy church, actuated with burning zeal for the glory of God, Rev. iv. 6. and xv. 2.* †

* The word glass, when it occurs in the Old Testament, is not to be understood of that artificial glass which we now use; but of natural crystal, or polished brass, or any substance which was made use of to transmit or reflect the rays of light. The art of making what we now call glass seems to have had its rise about the time of Tiberius Cæsar. The first place, where we read of its being made, is Sidon in Syria, which, according to Pliny, was famous for glass-houses.

Josephus, in the second book of the Wars of the Jews, speaks of the sands on the shore of Belus, a little river in Palestine, being found vitrified; which are supposed to have suggested the invention of the factitious glass which is now in use.—Tacitus says, the sands of the river Belus, mixed with nitre, made glass, so that glass of the sort which now bears that name, may probably be meant by the Greek word so rendered in the New Testament.

† The materials of which glass is made, are, sand melted in a strong fire with fixed alkaline salts, lead, flags, &c.—The first time we hear of glass made among the Romans was in the time of Tiberius, when Pliny relates that an artist had his house demolished for making glass malleable, or rather flexible; though Petronius Arbiter, and some others, assure us, that the emperor ordered the artist to be beheaded for his invention.—It appears, however, that before the conquest of Britain by the Romans, glass-houses had been erected in the island, as well as in Gaul, Spain, and Italy.—The glass manufacture was first begun in England in 1557.—Glass is one of the most elastic bodies in nature.—A most remarkable phenomenon is produced in glass tubes placed in certain circumstances. When these are laid before a fire in an horizontal position, having their extremities properly supported, they acquire a rotatory motion round their axis, and also

To GLEAN, is properly to gather ears of corn, or grapes, left by reapers and grape-gatherers. Nor were the Hebrews allowed to glean their fields or vineyards, or to go over their trees a second time, but to leave the gleanings to the poor, fatherless, and widow, Lev. xxiii. 22. Ruth ii. 3. Lev. xix. 10. Deut. xxiv. 21. To *glean*, and *turn the hand into the basket*, figuratively signifies to kill, and take captive, such as had escaped the more general overthrow, Jer. vi. 9. Judg. xx. 45. and viii. 2; and hence a small remnant left in a country are called *gleanings*, Isa. xvii. 6. Jer. xlix. 9. Obad. 5.

GLEDE; a well known fowl of the ravenous kind. It is called *daah*, from its swift flight; *raah*, from its quick sight. It is impatient of cold, and so is seldom seen in the winter: through fear and cowardice, it seldom attacks any but tame fowls, hens, &c. Deut. xiv. 13. It is called a *vulture*, Lev. xi. 14. Was this unclean bird an emblem of persecutors, destitute of courage, except to harass and destroy the saints?

GLOOMINESS; a darkening of the air with clouds, or with multitudes of locusts, Joel ii. 2. God's judgments are likened to *gloominess*: how terrible in their nature! and how ready to fall on transgressors! Zeph. i. 15.

GLORIFY; to render glorious.—God is *glorified* by Christ, or by creatures, when his perfections are acknowledged or manifested by their praising, trusting in him, or serving him; or are displayed in his favours and judgments executed on them, John xvii. 4. Psal. l. 23. Rom. iv. 20. Lev. x. 3. Isa. xliv. 23. Christ is *glorified*, in God's receiving him into heaven, bestowing on him the highest honour, power, and authority, as our Mediator, John xvii. 1, 5; and in the Holy Ghost's declaring and revealing his excellencies, and communicating his fulness to men, John xvi. 14; and in his people's believing on him, walking in him, praising, obeying, and imitating him; and in his exerting and manifesting his power and wisdom, by doing good to them, 2 Thess. i. 10, 12. John xi. 4. Men are *glorified*, when endowed with great and shining holiness, happiness, and honour, in the heavenly and eternal state, Rom. viii. 17, 30. To *glorify one's self*, is to claim or boast of honour not due to him, Heb. v. 5. Rev. xviii. 7.

GLORY; the bright shining forth of excellency, 2 Cor. iii. 7, 9. The *glory of God*, is either, (1.) The cloud, or visible brightness, whence God spake to Moses or others, and which entered into the temple of Solomon, Exod. xvi. 7, 10. 1 Kings viii. 11; or, (2.) The bright display of his perfections, his holiness, power, wisdom, goodness, &c. Lev. x. 3. Numb. xiv. 21. Thus the heavens declare his *glory*, Psal. xix. 1. Christ was raised from the dead *by the glory* of his Father, by his mighty power, and to the honour of all his perfections of wisdom, equity, goodness, and truth, Rom. vi. 4. (3.) His grace and mercy, Eph. iii. 16. Psal. c. 16. (4.) The *glory* ascribed or given to God, is the

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a progressive motion towards the fire, even when their supports are declining from the fire, so that the tubes will move a little way up hill towards the fire. When the progressive motion of the tubes towards the fire is stopped by any obstacle, their rotation still continues. When the tubes are placed in a nearly upright posture, leaning to the right hand, the motion will be from east to west; but if they lean to the left hand, their motion will be from west to east; and the nearer they are placed to the perfectly upright posture, the less will the motion be either way.—If the tube is placed horizontally on a glass plane, the fragments, for instance, of coach-window-glass, instead of moving towards the fire, it will move from it, and about its axis in a contrary direction to what it had done before; nay, it will recede from the fire, and move a little up hill when the plane inclines towards the fire.—These experiments are recorded in the Philosophical Transactions.

Ency.

acknowledgment of his excellencies, by esteeming, loving, trusting in him, commending and praising him, and studying, in all we do, to aim at honouring him, and manifest his perfections to men, Psal. xxix. 1. 1 Sam. vi. 5. Josh. vii. 19. 1 Cor. x. 31. (5.) The glorious state of happiness in heaven, which he prepares and bestows, Rom. v. 2. Psalm lxxiii. 24. (6.) An honourable representation of him: thus the man is called the *glory of God*, as he represents him in his superiority and dominion:—as the woman is also an honourable representation of the man, 1 Cor. xi. 8.—The *glory of God*, that mankind by sin have come short of, is likeness to him in spiritual knowledge, righteousness, and holiness; actual honouring of him in what they do; and the glorious privileges that had been conferred on them if they had not sinned, Rom. iii. 23. God is the *glory* of his people; their relation to him is their great honour; their enjoyment of him is their true and everlasting happiness; and their fellowship with him, renders them honourable in the view of others; and in him do they boast themselves, Jer. ii. 11. Isa. lx. 19. Zech. ii. 5. It is *the glory of God* to conceal a thing; God sees it often for his honour, for a while to conceal the reasons of his providential conduct; and, to hide pride from men, does not qualify them to take up a matter so quickly or clearly as might be expected, Prov. xxv. 2.—Christ's *glory*, is either the manifestation of his divine excellencies, and exalted offices, John i. 14. and ii. 11. and xvii. 5; or the glorious state of his exaltation, Matt. xix. 28. Heb. ii. 9. 1 Tim. iii. 16; or his ministers, who represent him, and publish his excellencies and usefulness to men, 2 Cor. viii. 23.—Christ, and the gospel, and the ordinances thereof, are *the glory*, the honourable and exalting things that dwell in a land, Psal. lxxxv. 9. Col. i. 27. Christ gave that *glory* to his apostles which the Father had given to him: he not only rendered them holy in nature, and heirs of eternal happiness, but constituted them preachers, and workers of miracles, John xvii. 22. Christ was *glorified* with his Father himself; and had that *glory* given him which he had before the world began; when, by his Father's acceptance, and exaltation of him as man, and Mediator, into his immediate presence and throne, the brightness of his divine nature shone clearly through his manhood, and the high grandeur of that office, to which he was from eternity set apart, clearly appeared, John xvii. 5. The *glory of the Lord fills the whole earth*, when the excellencies of the person and office of Jesus Christ, and of God in him, are clearly preached, and by the Holy Ghost, in his influences and fruits, discovered in Judea, and a multitude of nations, Isa. xl. 5. and vi. 3. The church is called *the glory*; as she is rendered honourable by her relation to Christ, by his ordinances, Spirit, saints, and their graces, and holy conversation, Isa. iv. 4, 5.

Whatever tends to render a person or people honoured, is their *glory*, Prov. iii. 35. The ceremonial ark is called *glory*: it represented the glorious Redeemer; it was the honourable token of the Jews' peculiar relation to God, 1 Sam. iv. 21. Rom. ix. 4. Saints are *the glory* of ministers: their conversion and holy walk put great honour on them, as instrumental therein; and their labour shall be rewarded in the eternal state, 1 Thess. ii. 20. The grace of the saints is *glory*; it renders them like God, and renders their nature and practice comely and honourable; and *from glory to glory*, is from one degree of grace to another, 2 Cor. iii. 18. The Ephesians' perseverance in the Christian faith and practice amidst trials, and Paul's enduring persecution for the gospel, which they believed, was their *glory*, or honour, Eph. iii. 3; and their state of eternal happiness, is *glory*; how surpassing its happi-

ness, brightness, and excellency! what bright views of divine persons! what adorning privileges it comprehends! Psal. lxxiii. 24. Men's tongue is their *glory*; when rightly used, it procures them honour; and with it they do, or ought to publish the praises of God, Psal. xvi. 9. and xxx. 12. and lvii. 8. and cviii. 1. Strength is the *glory*, or honour, of young men, Prov. xx. 29. Fathers of a good character, are the *glory*, or honour, of their children, Prov. xvii. 6. Rich clothing and shining ornaments were the *glory* of Solomon, Matth. vi. 29. Wealth, authority, sumptuous buildings, shining apparel, and the like, are the *glory* of great men, Psal. xlix. 16. Riches, dominion, powerful armies, and fine cities, are the *glory* of a nation, and their kings, Dan. xi. 39. Isa. viii. 7. So Adullam, or Jerusalem, was the *glory* of Israel, Mic. i. 15.—Whatever is most excellent, or people pride themselves in, is called their *glory*. So the captains and best warriors of the Assyrian army, are called *the glory* of Sennacherib's *forest*, Isa. x. 18; and his high looks, in which he prided himself, is called his *glory*, ver. 12; and the Egyptians, on whom the Jews depended, and in whom they boasted, are called their *glory*, Isa. xx. 5. The praise and commendation of men, was the *glory* or honour the Pharisees sought for, Matth. vi. 2. *Shew me thy glory*; more bright and full discoveries of thine excellency, power, wisdom, mercy and goodness, Exod. xxxiii. 18. God set *glory in the land of the living*, when he restored the Jews to their own country from Babylon, and established his temple and ordinances among them; and when Christ appeared in the flesh, and the gospel church was erected, Ezek. xxvi. 20. After *the glory* hath he sent me to the nations that spoiled you. After the Jews' honourable return from Chaldea, and from their present dispersion, my prophesies of divine judgments on your enemies are uttered, or shall be fulfilled: or after the glorious incarnation of me the Messiah, shall I be manifested to the Gentiles, and cause them to be united into one gospel-church with the Jews, Zech. ii. 8. He hath called us *to* or *by glory and virtue*: by the glorious exercise of his power and grace, he hath called us to a glorious state of fellowship with Christ, now and hereafter; and to an active abounding in holiness and good works, 2 Pet. i. 3. Thou shalt *see the glory of God*: see his power and kindness mightily displayed in raising thy brother, John xi. 40.—The Gentiles and kings bring their *glory and honour* into the new Jerusalem: they improve their power, wealth, and reputation, and every thing they have, to promote the welfare of the church on earth: and the saints shall enter heaven full of grace, and to receive the free reward of their good works, Rev. xxi. 24. The ceremonial dispensation, though established in a glorious manner at Sinai, and had much outward pomp, yet it had *no glory*: *i. e.* very little comeliness in comparison, of the exalting *glory* of the gospel-dispensation, wherein Jesus and his fulness, are revealed in a way most clear, powerful, and extensive, and more agreeable to the spiritual nature of the things, and of our souls, 2 Cor. iii. 7—11.

To Glory. See Boast.

GNAT; a small troublesome insect, which often flutters about lighted candles till it burn itself. Sometimes great swarms of them have obliged people to leave their country. Such as are very zealous about trifles, or smaller matters, while they indulge themselves in things evidently and heinously sinful, are said to *strain at a gnat and swallow a camel*, Matth. xxiii. 24.

GO: when one moves from a lower place to a higher, he is said to *go up*, as from Egypt to Canaan; from the country about, to Jerusalem; from earth to heaven, Gen. xiii. 1. Matth. xx. 18. Psal. xlvii. 5. When

his motion is from an higher to a lower, he is said to *go* or come down; as from Canaan to Egypt; from earth to the sea; or to hell, or the grave; or from heaven to earth, 2 Chron. vii. 1. Gen. xlvi. 3. Psal. cvii. 23. and lv. 11. and xxii. 29. When God is said to *go down* or *up*, it does not mean, that he changes his place in respect of his essence; but that his knowledge or powerful operation, or the symbol of his presence, bear such relation to a particular place, Gen. xi. 5, 7. and xxxv. 13. His *goings*, are the display of his perfections, and the acts of his providence towards the world, towards Jesus, or his church; and in respect of this, he may be said to come to, or go from one, Psal. lxviii. 24.—Christ's *goings forth* from everlasting, may include his being begotten of the Father, and his appearing as our Surety in the council of peace from all eternity, Mic. v. 2. The *prince in the midst of them when they go in, shall go in; and when they go forth, shall go forth.* Jesus, who is among his people, in their heart, alway present to assist them, shall go with them, when they go *in* to the throne of grace, that he may present their petitions, and render them accepted; when they go in to the house of God, he shall *go in* to feed them on good pasture: when they *go in* to their heart, to search it, he shall *go in* to discover it to them, and comfort against all grief on every side. When they *go out* from public ordinances, he shall *go* with them, to impress what they have been about on their mind; he shall *go out* with them to the world, to keep them from the evil; he shall go out of the world with them at death, to introduce them to eternal glory, Ezek. xlvi. 10. The saints' *going out and in*, denotes their whole conversation, which is by Christ as the door; they have great liberty in him, and live by faith on him, Psal. xvii. 5. and cxxi. 8. John x. 9. Their going out at an opposite gate, not at that by which they entered, imports their making progress in their religious course, by an upright and uniform conversation, Ezek. xlvi. 9, 10. Rulers' *going out and in* before their subjects, denotes their whole government of them, and shewing them a proper example, Numb. xxvii. 17. 2 Chron. i. 10. To *go with one*, often signifies to be a companion of his, entered into close fellowship with him, Prov. xxii. 24. Zech. viii. 21, 23. Men's *goings* are their whole behaviour and condition, Prov. v. 21. Psal. xl. 2; and they are of the Lord, as nothing can be done without the determination and concurrence of his upholding and governing providence, Prov. xx. 24.

GOAD, a long staff, or wand, for driving cattle with, Judg. iii. 26. It had a prick in the small end, and perhaps a paddle on the other, to cut up weeds. The words of the wise are as *goads*; they penetrate into men's minds; and stir them up to the practice of duty, Eccl. xii. 11.

GOAT; a four footed animal of the flock kind, much of the same size with the sheep, but with hollow and erect horns, bending a little backward; and covered with a pale dun hair, which in some eastern countries is spun, and made into cloth, such as that whereof the tabernacle had one of its coverings. Goats are also noted for their long beard: they are much given to wantonness; and sometimes have a very rank smell: they eat serpents and poisonous herbs, but their milk is very medicinal for such as are weak and consumptive: they are pretty mischievous to corns and plants; and their bite hurts the growth of trees: their blood is said to scour rusted iron, and to soften the adamant-stone. Wild goats have often larger horns, and are so swift, that they can run on sides of rocks, and leap from one to another. Under the law, goats were ceremonially clean, and often used instead of a lamb; but they were especially used in the sin-offerings, Numb. vii. xxix. Did these sacrificed goats represent Jesus, as, in

the likeness of sinful flesh, Surety for, and reckoned with transgressors, sacrificed for us? Did the two expiatory goats on the FAST of atonement, the one sacrificed, and the other conducted to the wilderness, represent Jesus in his two natures; the manhood in which he died, and his Godhead in which he lived and conquered death? Or the one, his dying for our offences, and the other, his rising again for our justification, and being preached to the Gentiles in the wilderness of the people? Lev. xvi.

Princes and great men are likened to *he-goats*, whose goings are very comely: their station requires them to go before and direct others in an orderly manner: but alas, how often are they wanton, polluted, disagreeable, and mischievous! Zech. x. 3. Jer. l. 8. The GREEKS, who were also called Egeans, *i. e. goatish people*, are likened to an *he-goat* with one horn; that, without touching the earth, ran against, and trode down, a pushing ram. Under Alexander, their sovereign, they with incredible speed marched into Asia, and overthrew the Persian empire, Dan. viii. 5. Devils and wicked men are likened to *goats*; how vile, hurtful, and disposed to climb in pride and self-conceit! Lev. xvii. † 7. 2 Chron. xi. † 15. Mat. xxv. 33.

GOB; a place on the border of the Philistines, where the Hebrews gave the Philistines two noted defeats, and killed two of their giants. Instead of Gob, we have Gezer in another text; which shews that Gob and north GEZER were not far distant, if they were not the same, 2 Sam. xxi. 18, 19. 1 Chron. xx. 4.

GOBLET; a small vessel for holding liquor. The church's *navel*, her ministers, ordinances, and the inward constitution of her saints, are as a *round goblet not wanting liquor*; are abundantly supplied with gifts, gospel-truths, and gracious influences, from the fulness of Christ, Song vii. 2.

GOD, properly denotes a being of infinite perfection: of the two Hebrew names so rendered, EL signifies, *the strong One*; and ELOAH, *the worshipful One*: perhaps it is so often used in the plural ELOHIM, to hint at the Trinity of persons; and Hutchison renders the word, *the persons in covenant*. He is also called LORD, JEHOVAH, JAH, &c. We cannot seriously consider the nature of our own soul and body, or the things around us, or events that happen; we cannot attend to the dictates of our conscience concerning good or evil, and how it accuses or excuses us with respect to our conduct: we cannot consider the universal harmony of all nations, however different in interest, or form of devotion, on this head, without being persuaded of some self-existent, and absolutely eternal, almighty, benevolent, but wise and just Being, who hath created, and doth support and govern all things. But in our present corrupted condition, we must have recourse to the Bible, for a clear and efficacious knowledge of him. There we find, that there is *one God*, the Creator of all things, Deut. vi. 4. 1 Cor. viii. 6. Psal. lxxxvi. 10. Jer. x. 10, 11. Joh. xvii. 3. 1 Tim. vi. 15. and ii. 5: that he is an *eternal Spirit*, Joh. iv. 24. Heb. xi. 27. 1 Tim. vi. 16. Deut. xxxiii. 27. Psal. xc. 2; that he is *infinite*, every where present, and incomprehensible in excellencies, Job xi. 7. 1 Kings viii. 27. Jer. xxiii. 24. Psalm viii. 1. and cxxxix. 6—10. Eccl. iii. 11. and viii. 17. 1 Tim. vi. 16. Rom. xi. 33; and unchangeable, Exod. iii. 14. Mal. iii. 6. James i. 17: that he *knows all* things past, present, or to come; and is *infinitely wise*, to purpose and order things to their proper ends, 1 Sam. ii. 3. Job xxxvi. 4. and xlii. 2. Psal. cxlvii. 5. and cxxxix. 2. Jer. xxxii. 19. Acts xv. 18. Isa. xlii. 9. and xli. 22—26. and xlvi. 10. and xlviii. 3. and xl. 13, 14. Job ix. 4. 1 Tim. i. 17; that he is *almighty*, able to do every thing not base or sinful, Jer. xxxii. 17, 27. Rev. xix. 6. Psal. cxlv. 5. Job ix. 4. &c. 1 Chron. xxix. 11, 12. Gen. xvii. 1. and

xviii. 14; that he is perfectly *holy*, Isa. vi. 3. and xliii. 15. and lvii. 15. Psal. cxlv. 17. Rev. xv. 4. Exod. xv. 11. 1 Sam. ii. 2; perfectly *good*, kind, merciful, and gracious, Matth. v. 48. Psal. lii. 1. and cxlv. 9. Matth. xix. 17. James i. 17. Exod. xxxiv. 6, 7. 1 John iv. 8; perfectly *just*, *true*, sincere, and faithful, Psal. xxxvi. 6. and cxxix. 4. and cxix. 137. and xcvii. 2. and xcix. 4. Rom. ii. 6. Acts x. 34, 35. Rev. xv. 3. Deut. xxxii. 4. Numb. xxiii. 19. Deut. vii. 9. 2 Sam. vii. 28. Tit. i. 2. 1 Sam. xv. 29; that, according to his fixed and eternal purpose, he hath created, and by his providence upholds and governs all his creatures, and all their actions, good or bad, Acts xv. 18. Isa. xlvi. 10. Eph. i. 11. Gen. i. 1. Psal. xxxiii. 6. Acts xiv. 17. Heb. xi. 3. Psal. xxxvi. 6. and cxxxvi. 25. and civ. and cvii. and cxlv. cxlvi. cxlvii. Job xii. 10. and xxxvii. xxxviii. and xxxix. Acts xvii. 28. Matth. x. 29, 30. Prov. xvi. 33. Amos iii. 6. and iv. 7. Gen. l. 20. Acts ii. 23. and iv. 27, 28. Rom. ix. 17—23.

They also shew us, that this one God, necessarily in, and of his own infinite, but simple and undivided essence, subsists in three distinct Persons, the Father, Son, and Holy Ghost, the same in substance, and equal in all divine power and glory, Gen. i. 26. and iii. 22. and xi. 7. Isa. vi. 3. and lxi. 1, 2. and lxiii. 7, 8, 9. Psalm xxxiii. 6. and xlv. 7. Matth. iii. 16, 17. and xxviii. 19. John xiv. 16. 1 Cor. xii. 4, 5, 6. 2 Cor. xiii. 14. Gal. iv. 6. 2 Thess. iii. 5. 1 Pet. i. 3. 1 John v. 7. Rom. i. 4. Heb. ix. 14. Rev. i. 4, 5. Concerning the Father, we are informed that he is the true God, John xvii. 3. Eph. i. 3; that from eternity he begat his only Son, Psal. ii. 7; consulted with him, foreordained, and set him up as our Surety and Mediator, and entered into covenant with him before the foundation of the world, Prov. viii. 22—31. 1 Pet. i. 20. Acts ii. 23. Isa. xlix. 6—9. and l. 7, 8, 9; he promised, sent, and afterward brought him into the world, Jer. xxxi. 22. Zech. ii. 8, 9, 10. Luke i. 35; he gave him commission and furniture for his work, John x. 18. and xx. 21. Isa. xi. 2, 3. and lxi. 1, 2. Matth. iii. 16, 17. John i. 32, 33. and iv. 34. Col. i. 19; he stood by him in care, love, power, and providence, during the whole course of his humiliation, Isa. xlix. 2, 8. and xlii. 1—7; he spake in, and wrought by him, and bare witness to him, Heb. i. 1. John v. 19—22; he gave him up to death, and raised him from the dead, Rom. viii. 32. Acts ii. 23, 24. 1 Pet. i. 21; he crowned him with glory and honour, exalted him to his right hand, gave to him, as Mediator, all power, authority, and judgment, in heaven and on earth, and made him Head over all things to his church, John xvii. 5. Heb. ii. 9. Acts. ii. 32, 33. Phil. ii. 9, 10. Matth. xxviii. 18. John v. 22. Eph. i. 20, 21, 22; he promiseth, and sends the Holy Ghost, who proceedeth from him, to anoint Jesus Christ, and his prophets, apostles, and people, Psal. xlv. 7. Joel ii. 28. Luke xxiv. 49. John iii. 34. and xiv. 26. and xv. 26; —that he predestined the elect to holiness and happiness, Rom. viii. 28, 29, 30. Eph. i. 4, 5; he proposed the covenant, and terms of their salvation, Zech. vi. 13. Prov. viii. 20—30. Isa. liii. 10, 11, 12. Heb. ii. 10: having sent his Son, and accepted his reconciling righteousness in their stead, he shews him to them, draws them to him, and reconciles them to himself, Jer. xxxi. 32, 33, 34. Matth. xi. 25. Gal. i. 16. John vi. 44. 2 Cor. v. 18—21; he adopts, quickens, and sanctifies them, Gal. iv. 6. Rom. viii. 11. Tit. iii. 5, 6; he, by the Holy Ghost, confirms and comforts them, and in fine brings them to glory, 2 Cor. i. 21, 22. Eph. iii. 20, 21. John x. 28. and xvii. 11. John xiv. 16, 17. 2 Thess. ii. 17. Heb. ii. 10. Rev. vii. 17.

Concerning the Son, we are informed, that he is, from eternity, begotten by the Father in a manner no creature

is, Psal. ii. 7. John i. 14. Rom. viii. 3, 32; that he is equal to him as a person, Zech. xiii. 7. Phil. ii. 6, 7; and one with him in essence, John x. 30. 1 John v. 7. We find names and titles proper only to God ascribed to him, as JEHOVAH, Jer. xxiii. 6. and xxxiii. 16. Isa. xlv. 23, 24, 25. with Rom. xiv. 10, 11, 12. Isa. xl. 3. with Luke i. 76. Isa. vi. 1, 9, 10. with John xii. 40. 41; and in hundreds of other places, where mention is made of the Lord speaking to prophets, or others, under the Old Testament. He is called *God*, Matth. i. 23. John i. 1, 2. and xx. 28. 1 Tim. iii. 16. 2 Pet. i. 1; the *true God*, 1 John v. 20, 21; the *great* and *mighty God*, Tit. ii. 13. Isa. ix. 6; the *only wise God*, Jude 24, 25. Rom. xvi. 27. 1 Tim. i. 16, 17; the *God of glory*, Acts vii. 2; the *only God*, Isa. xlv. 15—23. with Rom. xiv. 11; *God blessed forever*, Rom. ix. 5; the *God of Abraham, Isaac, and Jacob*, Exod. iii. 6. with Acts vii. 30, 31, 32. Hos. xii. 3, 4, 5; the *Lord of hosts*, Isa. viii. 13, 14. with 1 Pet. ii. 6, 7, 8. Psal. cxviii. 22. with Matth. xxi. 42. and 2 Sam. vi. 2. and Isa. liv. 5. with 2 Cor. xi. 2: *King of kings*, and *Lord of lords*, Rev. xvii. 14. and xix. 13—16. with 1 Tim. vi. 14, 15; the *first* and *the last*, Rev. i. 17, 18. and ii. 8. with Isa. xli. 4. and xliv. 6. Divine attributes are ascribed to him; as, *omniscience*, Col. ii. 3. Rev. ii. 23. John xxi. 17. and ii. 24, 25. Matth. xii. 25; *omnipresence*, Matth. xviii. 20. and xxviii. 20. Col. i. 17. Heb. i. 3. John i. 18. and iii. 13; *almighty power*, Phil. iii. 21. Rev. i. 8. with chap. i. 11, 17, 18. and xxii. 12, 13, 20; *eternity*, Rev. i. 11, 17. Heb. vii. 3. Prov. viii. 23. Mic. v. 2. John i. 1. and viii. 56; *unchangeableness*, Heb. i. 12. and xiii. 8. Divine works of creation, providence, and redemption, are ascribed unto him, John i. 1, 2. Col. i. 16, 17. 1 Cor. viii. 6. Eph. iii. 9. Heb. i. 3. Acts xx. 28. He is represented as the object of religious worship, without any limitation; as of baptism, faith, prayer, praise, vows, Matth. xxviii. 19. John v. 23. and xiv. 1. and xx. 28. Acts vii. 5, 9. Heb. i. 6. Phil. ii. 9, 10, 11.

Though, as Son, this second person be equal to the Father; yet, in his human nature, and as appointed to be the Mediator, surety, prophet, priest and king of his people, he is his Father's inferior and servant, John xiv. 28. and xx. 17. 2 Cor. xi. 31. Mark xiii. 32. John v. 18, 19. Isa. xlii. 1. and xlix. 3. and lii. 13. Phil. ii. 6.—— As Mediator, he is chosen of God, and consents to the covenant of our redemption, and undertakes to pay our debt to the law of God, Isa. xlii. 1. Psal. xl. 6, 7, 8. Jer. xxx. 21; he fulfils the condition of the covenant in his debased state, Matth. iii. 15. Luke xxiv. 26. Isa. xlii. 21; he administrates the fulness of blessings purchased by his death; and is the husband, friend, shepherd, physician, and *all in all* to his people, Psal. lxviii. 18. Col. iii. 11. See CHRIST, and COVENANT.

To execute the offices with which the Father had invested him, the Son assumed our nature into a personal, uncompounding, and indissoluble union with his divine person; and is God and man, in two distinct natures and one person, for ever, Isa ix. 6. John i. 14. 1 Tim. iii. 16. This union of his divine and human natures was necessary to his being Mediator, that he might be a middle person, at once nearly related to both God and men, equally careful for the true interests of both, and qualified to do what tended to bring both to agreement: necessary to his being a Redeemer, that he might have the right of redemption, and be qualified to give a proper price of sufficient value for, and have sufficient power to effectuate our redemption:—necessary to his being a surety and priest, that, *as God*, he might lawfully undertake, being absolute master of himself; might fully secure the payment of

our debt; might do the world no injury by his voluntary death; might willingly bear all that law and justice could lay upon, or require at his hands, and add infinite value to his obedience and suffering; and might exactly know every particular person, and his circumstances, for whom he died; and might, by his own power, conquer death, and come from prison and from judgment: and that, *as man*, the law might take hold on him, that he might obey and suffer; that he might pay our debt in the same kind we did owe; and that in his payment of it, he might have a fellow-feeling of our infirmities, and set us a pattern of holy obedience, and patient suffering; and that, as our intercessor, he, by his divine power, might remove from his sacrificing state to that of his honorary intercession; might with confidence appear before God, and sit with him on his throne, that he might know all the necessities and believing requests of his people, and might have that in his intercession, which is sufficient to balance all our weakness and unworthiness; and, as man, might present our nature, and intercede for us, as one having a fellow-feeling of our infirmities, Heb. iv. 14, 15, 16:—necessary to his prophetic office, that, *as God*, he might, in every age, be equally present with all his disciples; might at once have a comprehensive view of the whole of divine truth, that there might be full certainty of the authority, fulness, and infallibility of his revelations; that he might employ the Holy Ghost, and render his instructions duly efficacious on our heart; and, *as man*, might teach us, in a way adapted to our weakness, exemplifying the truths he taught, and the teaching thereof, in his own person and life:—necessary to his own kingly office, that he, *being God*, his subjects might be reduced under no lower head, in their recovered than in their creation-state; that he might equally defend and rule every one of them; that he might withstand all the opposing power and policy of hell and earth, and be head over all things to his church, and be capable to supply all her wants in a proper season and manner; that his power might be proper for conquering, changing, ruling, and comforting the hearts of his people, and he might be capable to call the world to an account for their carriage to him and his chosen;—and that, *as man*, his heart might be toward his brethren in condescending and tender regard; and he might, by his example, enforce obedience to that law, by which he, as a visible Judge, will quickly state the endless condition of both angels and men. His manhood renders every relation of his near and delightful; his Godhead secures the everlasting comfort and infinite efficacy thereof. His manhood rendered his humiliation and exaltation possible, real, and exemplary; his Godhead rendered his humiliation infinitely deep, meritorious, and dignified with rays of divine brightness; and renders his exaltation high, and qualifies him to bear and manage it aright.

As God is one with our Redeemer, in his divine nature, in perfections, will, affection, and dignified dominion; he is *with him* in mutual operation, in support, in favour, and intimate fellowship, as our Mediator. He is *in him*, in respect of delight, residence, and accessibleness to men. In him, every apparently opposite perfection, name, declaration, or work of God, do delightfully harmonize; and in his person and work as God-man, as the infinity, eternity, unchangeableness, independency, subsistence in three distinct persons, life, wisdom, power, holiness, justice, goodness, majesty and ineffable glory of God, brightly discovered, in a way saving and satisfying to sinful men, John x. 31. and v. 19. and xiv. 2 Cor. iv. 6. Christ in his person, God-man, and office, is the foundation of the counsels and works of God, the centre in which they harmoniously meet, the great

means of their fulfilment, the great scope and end of them, the chief glory of them, and attractive of the heart of God to them, Col. i. 17, 18. He is the foundation, the centre, the repository, the glory, the exemplification, and the source of the saving efficacy of revealed truth; nor can we perceive or be profited by them, but in beholding and maintaining fellowship with him in his person and office.—All the blessings of grace and glory are lodged in his person as our Mediator, and are had by union therewith: as election; donation of the Holy Ghost; righteousness; justification; a new covenant-interest in God, as friends, children, and possessors; regeneration; sanctification; comfort; preservation in grace; happy death; and eternal glory, Eph. i. 3, 4. &c. &c. All our fellowship with the Father in his love, and with the Holy Ghost in his influences, is through our fellowship with Jesus in his personal comeliness, purchasing righteousness, and purchased grace: no saving grace, but stands nearly connected with his person and office as God-man. Saving knowledge perceives the truths relative to God, to his law, his covenants, gospel, and to sin, righteousness, and judgment, holiness, happiness, or misery, as these are manifested in Jesus Christ, his person, suffering, or work, 1 Cor. ii. and i. 30. Faith is persuaded of divine truths, as yea and amen in him; receives and cleaves to his person; possesseth righteousness in, and derives holiness and comfort from his person; and presents the soul, and all its needs and service to God, through him, Gal. ii. 20. Hope has Christ in his death, and the promises as the New Testament in his blood, for its ground; Christ in the heart, as its actuater, and pledge of the thing hoped for; and Christ in his glory, and all the fulness of God in him, as its expectal object, 1 Tim. i. 1. Col. i. 27.—Holy love is kindled by his redeeming love shed abroad in the heart, and by the views of the loveliness of his person; and it primarily fixes on his person, and God is loved as in him: righteousness, grace and comfort, holiness of life, scriptures, ordinances, providences, and saints, are loved, as connected with his person, 2 Cor. v. 14. Repentance has the views of his person suffering for us, as the grand demonstration of the love of God, and of the evil of sin, as its chief motives; his righteousness imputed frees from the strength of sin; and in him God is apprehended merciful and gracious, fit to be turned to, as an intimate friend, sovereign Lord, and everlasting portion, Zech. xii. 10. Christ's person and office as Mediator, are the motive and chief means of all gospel-worship, and the sole cause of its acceptance with God; and in his divine nature he is the object of it, equally with the Father and Holy Ghost, Eph. ii. 18. With respect to our walking with God in all holy obedience, he is the way in which God and we must walk together; all reconciliation with God, all knowledge of him, all harmony of design with him, all skill, strength, and confidence necessary for this walk, and all acceptance of it, are in and from his person, John xiv. 6. Heb. x. 19—22. Col. iii. 17. Our perseverance in our gracious state, nature, or course, is from his person; righteousness, as of his infinite value, secures an everlasting reward to us; his intercession, as infinitely prevalent, secures our grace and glory; the love and power whereby he embraces and holds us firm is infinite; and the immutable and eternal vivacity of his person is the immediate spring of our endless life, John xiv. 19. In his person he laid down the price; in his person he, by intercession, prepares glory for us; in his person he is the establishment of our title to it; and the beholding of, and enjoying his person, are the foretaste of it here; and the being with, and beholding his person, and God in him, are the whole sum of our everlasting

happiness, John xvii. 24. Concerning the Holy Ghost, we are informed, that he proceeds from the Father and Son, John xv. 26. Gal. iv. 5, 6. He is called JEHOVAH, Isa. vi. 9. with Acts xxviii. 25. Exod. xvii. 7. with Heb. iii. 7, 8, 9. Jer. xxxi. 31—34. with Heb. x. 15, 16. He is called *God*, Acts v. 4. 1 Cor. iii. 16. and vi. 19; and *Lord*, 2 Cor. iii. 17. 2 Thess. iii. 5. Divine perfections of *omniscience*, 1 Cor. ii. 10, 11. Isa. xl. 13, 14. 1 John ii. 20; *omnipresence*, Psalm cxxxix. 7. Eph. ii. 17, 18. Rom. viii. 26, 27; *almighty* power, Luke i. 35. 1 Cor. xii. 11; *eternity*, Heb. ix. 14. are ascribed to him: as are also the *divine works* of creation and providence, Gen. i. 2. Job xxvi. 13. Psal. xxxiii. 6. and civ. 30; of miracles; of anointing Christ; and of converting, sanctifying, and comforting his people, Heb. ii. 4. Isa. lxi. 1. Tit. iii. 5. John xvi. 13, 14. *Divine worship* of him is exemplified and commanded; as baptism in his name, Matth. xxviii. 19; prayer, praise, or solemn appeals to him, 2 Cor. xiii. 14. Rev. i. 4. Isa. vi. 3, 9. Rom. ix. 1. Matth. ix. 38. with Acts xiii. 2. and xx. 28.——That he is a person, not a mere powerful energy, is plain from his being described in plain scriptures, as *understanding*, 1 Cor. ii. 10; *willing*, 1 Cor. xii. 11; *speaking*, and *sending* messengers, Isa. vi. 8. Acts viii. 29. and x. 19, 20. and xiii. 1—4. 1 Tim. iv. 1; as *pleading*, Rom. viii. 26; as being *grieved*, Isa. lxiii. 10. Eph. iv. 30; as *teaching* and *reminding* persons, John xiv. 26; as *testifying*, John xv. 26; as *reproving* and *executing* a commission from God, John xvi. 8—14.

The Holy Ghost, in order of operation, finished the creation-work; he qualified men with uncommon strength of body, and with distinguished endowments of wisdom and understanding: he inspired men with a certain knowledge of the mind and will of God; and sometimes rendered persons prophets, to whom he never communicated saving grace: he effected miracles unnumbered. But his work on our Saviour, and the souls of his people, is, in a particular manner, worthy of our consideration. He framed the body of our Redeemer, and created his soul, in a state of union to his divine person, Luke i. 34, 35. He sanctified his manhood in the formation thereof, with all the grace it was then capable of, Isa. xi. 2, 3. John iii. 34. He increased his grace in proportion to the growth of his human faculties, Luke ii. 40, 47, 52.—At his baptism, he conferred on him such extraordinary gifts as qualified him for his public ministry, Isa. lxi. 1, 2, 3. Matth. iii. 16, 17. John iii. 34. and vi. 27: he directed him to the wilderness to endure temptation, and enabled him to resist it, Luke iv. 1—14. He made Christ's human nature the moral instrument of multitudes of miracles, Acts ii. 22. Matt. xii. 28—32. He excited him to, and supported in him, proper dispositions amid his suffering-work, Heb. ix. 14. He preserved his dead body from corruption; and in his resurrection he united his soul and body together, 1 Pet. iii. 18. Rom. viii. 11. Eph. i. 17, 18, 19. 1 Tim. iii. 16. He filled his human nature with such glory and joy as suits his now exalted state, Psalm xlv. 7; and in fine, after his ascension, bare witness of his Messiahship, by multitudes of miraculous gifts and operations on his followers: and by the powerful spread of his doctrine, John xv. 26. Acts v. 32. Heb. ii. 4. John xvi. 7—14. 2 Corin. x. 4, 5.

In his operations on elect men, he often prepares their soul by various affecting convictions of sin, and illuminations in the knowledge of Christ, Rom. viii. 15. John xvi. 9, 10. Matt. xiii. 20, 21, 22. Heb. vi. 4. In conviction, he impresses the law of God on their conscience; fixes their thoughts thereon, and on their disconformity thereto; and impresses a

sense of sin on the affections, that they become filled with fear and shame, Rom. vii. 9. Acts ii. 37.—In regeneration, he, attending the word of the gospel with almighty influence, opens the understanding to discern the truth; and, by means of the enlightening truth, conveys Jesus and his righteousness, and himself into their soul, and conveys heart-renewing grace from Jesus into their nature, which, as an abiding habit, or vital principle, produceth good works, 1 John v. 20. Eph. i. 17, 18. and iv. 23. Col. iii. 10. 2 Cor. iv. 6. Heb. x. 20. 1 Cor. vi. 11. John xvi. 13. Psal. cx. 3 2 Cor. v. 17. Ezek. xxxvi. 26. Rom. viii. 2. Deut. xxx. 6. Col. ii. 11. Having thus formed the habit of faith in them, he excites and enables them actively to embrace Christ, who has already taken possession of the heart, Phil. i. 29. In justification, he causes their conscience to condemn them as in themselves; applies Jesus as their righteousness to their conscience, and intimates the sentence founded thereon, 1 Cor. vi. 11. With respect to adoption, he translates them into the family of God; and by his personal inhabitation and influence enables them to discern and believe the paternal love of God to them, and to behave towards him as children; and he witnesseth with their spirit, that they are heirs of God, and joint-heirs with Christ, Gal. iv. 6. Rom. viii. 16.—In the work of sanctification, he shines on the truths of the gospel, and gives them an understanding more and more to perceive them, 1 Cor. ii. 4. Psal. cxix. 18. Luke xxiv. 25. 1 John ii. 20—27: thus he produces spiritual knowledge and wisdom, and removes prid[e] error, prejudice, sloth and the like. Hereby he not only discovers to them their polluted condition, and the beauty and reasonableness of holiness; but by the views of Christ's glory, the impression of his righteousness on their conscience, and the shedding abroad his love in their heart, new supplies of grace are conveyed; and what is conveyed is excited to action: hence they watch and struggle against sin, and grow in faith, humility, repentance, and other graces, Tit. iii. 5, 6. 1 Cor. ii. 10, 11. and vi. 11. 2 Cor. iii. 18. Phil. iv. 19. and ii. 13. Gal. v. 22—26.—He particularly promotes every grace: he shews the grounds of faith and hope, and enables them to fix thereon, Psal. cxix. 49. By shewing a crucified Saviour, and a merciful Father, through the word of the gospel, he disposes to repentance, Zech. xii. 10. Isa. lv. 7. By discovering the loveliness and love of Jesus and of God in him, and impressing the affections therewith, he makes men to love him, Rom. v. 5. 1 John iv. 19. In prayer, he impresseth us with a sense of our needs; he shews our encouragement to pray, drawn from the relations, promises and former deeds of God: he directs what to ask; enables to request it in faith and fervency; and to wait for answer, Rom. viii. 26, 27. In self-examination, he shines on the marks of grace laid down in scripture, renders our grace or sinfulness observable, and enables our conscience to draw a just conclusion, Rom. viii. 16.—He comforts the saints, by shining on these truths that relate to the relations and promises of God to them, or his works towards them, by impressing these on their conscience, and enabling to apply them earnestly, and by restraining Satan, the world and our lusts, from marring our comfort. With respect to eternal happiness, he is the seal that sets aside the saints to it; and he prepares them for it, Eph. iv. 30; he, in his presence and influences, is the earnest of it, Eph. i. 13, 14. 2 Cor. i. 21, 22; and he is the immediate bestower of all that fulness of holiness and glory, which they possess in the heavenly state, John iv. 14. and xiv. 16. Rev. xxii. 1.

No doubt Adam in his state of innocency had this property of the di-

vine nature, its necessary subsistence in three persons, revealed to him, that he might worship the true God agreeably to his nature. Some knowledge of it is absolutely necessary to salvation; nor can we have any proper conception of the method of our redemption, without supposing it, John xvii. 3. and xvi. 7—14. No doubt all the three have their distinct agency in the creation of all things, in the preservation of the world, and every creature therein; and in the effecting, permitting, and ruling every thing, miraculous or common, that takes place in the world, from the beginning to the end, and throughout the eternity to come: but in many cases our weakness disqualifies us to conceive their respective influence.—God is the *God of glory*, grace, mercy, patience, peace, comfort, and salvation, &c. as he is infinitely glorious in his perfections, counsels, and works: he is full of, and marvellously exerciseth, mercy and patience towards creatures sinful and miserable; and provides and bestows peace, comfort, and salvation on his people, Acts vii. 2. 1 Pet. 5. 10. Psal. lix. 10. 2 Cor. i. 3. Rom. xv. 33. Psal. lxviii. 19. He is *the God of hope*, as he is the object thereof, from whom, and in whom, we expect every good thing, Rom. xv. 13. He is the *living and true God:* he possesseth an infinite fulness of life in himself, and gives to his creatures whatever life they enjoy, and he alone is really possessed of infinite perfection or Godhead, 1 Thess. i. 9. He is the *God of gods*, superior to angels, magistrates, and whatever can be esteemed or adored as a God, Ezra v. 11. He is the *God of Christ;* he formed his manhood, appointed him to his mediatory office, and assisted in, and rewards his work, John xx. 17. Eph. i. 3. He is the *God* of all men; in creation, he formed; by providence, he preserves and actuates; and therefore has a right to govern them: he is the *God* of church-members, by his word separating them from the world, giving them his ordinances, and by their professed dedication of themselves to his service: he is the *God* of saints, by instating them in the new covenant, and giving himself to them as their *all in all;* and by their solemn and hearty dedication of themselves to him, Numb. xxvii. 16. Jer. xxxi. 31. He was the *God* of Abraham, Isaac, and Jacob, and of Israel, as he entered into a covenant of special friendship with, and gave himself to be their portion, ruler, civil and sacred, and their last end. God very often, particularly in giving laws, makes a grant of himself to men as their God to mark how much he delights to bestow himself freely upon men as their portion; and to shew, that all our obedience must be founded upon our taking him freely as our God in Christ, Exod. iii. 6. and xxiv. 10. Sometimes, to express the dignity or excellency of things, they are represented as *of God;* hence Moses is said to be *fair to God*, Acts vii. † 20. Stately cedars are called *trees of the Lord*, Psal. civ. 16. A great trembling is called a *trembling of God*, 1 Sam. xiv. † 15. To assist our weak minds in conceiving of God, and to keep them alway impressed with his presence and nature, affections innumerable belonging to creatures, especially men, are ascribed to God; to understand which, we must always remember he is a most pure Spirit, and that these affections must represent what in his spiritual nature, or his work, corresponds thereto. Thus, as *eyes* in men are instrumental in descerning objects, and in marking love, pity, pleasure, or anger, we must consider them, when ascribed to God, as denoting his knowledge, wisdom, favour, or wrath. As *hands* are the instruments of action, of kind support, affectionate embracement, or giving of angry blows, these, ascribed to God, must denote his power, and and the kind or wrathful exercise thereof, &c. &c.

Angels are called *gods*, for their excellent nature, and their declaring God's mind, and executing his work as his deputies; and they are required to worship Christ, when the Heathen idols were destroyed, Psal. xcvii. 7. Heb. i. 6. Magistrates are called *gods*; they ought signally to resemble God in wisdom and equity; and as his deputies they rule over others, Exod. xxii. 28. Psal. lxxxii. 1, 6. John x. 34. Moses is called a *god*, because God's deputy in delivering the Israelites, Exod. iv. 16. and vii. 1. Satan is called the *god of this world*: he is believed, obeyed, and adored, under various forms, by most of the inhabitants of it, 2 Cor. iv. 4.—Idols are called *gods*, because adored, worshipped, and trusted in by their votaries, 1 Kings xi. 33. They are *strange*, or *other gods*; the Hebrews were not originally in covenant with them, Deut. xxxii. 16. Judg. ii. 12; and the most pious among them, out of detestation, declined pronouncing their names, and hence substitute *Bosheth* or *Besheth*, i. e. *shame*, instead of *Baal*, in naming some persons; thus for Eshbaal, Meribaal, and Jerubbaal, they pronounced Ishbosheth, Mephibosheth, and Jerubbesheth; and sometimes called them Elilim, *nothings*, or *not-gods*; and often Gilulim, *rolling excrements*, Ezek. xxx. 13, &c. Men's belly is their god, when they are chiefly careful to provide for and please it, Phil. iii. 19.

GODDESS; a she-god; the Heathens had many of them, as Ashtoreth, the moon, Diana, Juno, Venus, &c. 1 Kings xi. 5. Acts xix. 27.

GODHEAD; the nature or essence of God, Col. ii. 9. Rom. i. 20. Acts xvii. 29.

GODLY; what proceeds from and is pleasing to God. A *godly* man, is one who, having obtained grace from God, makes it his business to glorify him, by receiving, worshipping, and imitating him, Psalm xii. 1. Tit. ii. 12. *Godly fear*, is a holy and filial reverence of God, as an infinitely great and merciful Father, and a deep regard to the law as his will, Heb. xii. 28. *Godly sincerity*, is candour flowing from fellowship with God, and conformable to his nature and law, 2 Cor. i. 12. A *godly* seed, is children which have real grace and love, worship, and serve God, Mal. ii. 15. *Godly sorrow*, is grief proceeding from the faith of God's love, and for sin as hateful and offensive to him, and defiling to our soul, 2 Cor. vii. 10. GODLINESS, is the worshipping and serving of God, from the faith of his love and relation to us, and in love to him, 1 Tim. ii. 2. As parents are a kind of deputy-gods to their children, children's return of kindness to them is called *godliness*, or piety, 1 Tim. v. 4.

GOG and MAGOG. GOG may signify the governor; and MAGOG, when joined with it, may denote the people. Magog was the second son of Japheth, and gave name to his seed; his posterity seem to have peopled Tartary, a large country on the north of Asia, and part of Europe, reaching, in length, from west to east, about 5000 miles; and in breadth, from north to south, about 2700; most of which at present pertains to the Russian empire. The ancient Tartars called themselves Mogli, or Magogli, or Mungli, or Mungugli, the children of Magog. A Tartar empire in the East Indies is called the Mogul empire, and the country Mogulistan, or the country of the Moguls. A tribe of eastern Tartars are still called Mungls, or Moungals. Many names of places in ancient Tartary retain vestiges of Gog and Magog. The Arabian geographer calls north Tartary, now Siberia, the land of Giug, or Magiug; and says it is separated by dreadful mountains from the rest of the world; I suppose he means the Verchaturian hills, which, for most of the year, are often covered with snow several fathoms deep. Perhaps mount Cauca-

sus was originally Gog-hasen, the *fortress of Gog*; and the Palus Meotis, on the north of the Euxine sea, Magotis. These descendants of Magog, under the various names of Scythians, Goths, Huns, Tartars, Moguls, and Turks, have made terrible work in the earth.

About *A. M.* 3400, the Scythians made a terrible irruption into western Asia, over-running it, till the king of Egypt, by presents and flattery, diverted them from entering his kingdom. Vast numbers of them continued in Media for about 28 years, till most of them, at least their chiefs, were massacred. Much about the same time, they seem to have conquered part of China. About *A. M.* 3500, they carried on a war with Darius Hystaspis. About 3670, they poured the utmost contempt on Alexander the Great. Some time before our Saviour's birth, the Dacians began to ravage the north-east part of the Roman empire; but were reduced by Trajan, about *A. D.* 110. The Samaritans began their ravages on Germany, &c. about *A. D.* 69; and were reduced partly by the Huns about 450, and the rest by the Goths about 500. The Alans began their ravage of Media, about *A. D.* 70, and of Europe 120, and at last settled in Spain 409. After the Vandals, who began in *A. D.* 166, had ravaged from Germany to the west of Spain, they crossed the Mediterranean sea, and established a powerful kingdom on the north of Africa; and issuing from thence they ravaged Sicily; and in 455, took and pillaged Rome: but about 536 were reduced by the emperor Justinian, if not before. About *A. D.* 269, the Gepidæ began their ravages; and about 572, were reduced by the Lombards, a branch of themselves, who began their ravages about 500; and about 68 years after established a kingdom in Italy, which was reduced by Charles the Great, 774. About *A. D.* 85, the Suevi began their ravages, settled in Spain 409, and were reduced by the Goths 585. About 215, or rather more early, the Getæ, or Goths, began their ravages. In 410, they took Rome; and about the same time settled themselves in Italy, Spain, &c. About 250, the Franks began their ravage; and about 420 settled in Gaul, now called France.—About 275, the Burgundi began their ravages, and were reduced by the Franks about 534. The Heruli began their ravage about 256, and ruined the Roman empire 476; but within an hundred years after were reduced by Justinian and the Goths.—Whether the Saxons that made so terrible wars in Germany, and partly entered Britain, and murdering the inhabitants, settled in their stead, were altogether of a Tartar original, we know not. From *A. D.* 376 to 560, the Huns committed terrible ravages, and at last settled in Hungary: about the same time, another tribe of them fearfully harassed the kingdom of Persia. From about 485 to 1396, the Bulgars often repeated their ravages on the eastern part of the Roman empire, till at last they were reduced by the Ottoman Turks. While these savage multitudes left their native countries almost desolate, they, by a series of murders, rendered the whole west of Europe a perfect shambles of bloodshed, and comparative desert; introduced their own language, feudal system, inhuman diversions, trials, &c. About *A. D.* 1000, Mahmud, with a number of Tartars, established the empire of the Gaznevides in East India, which, for some ages, continued powerful and flourishing. Toward the decline of the empire of the Arabs or Saracens, prodigious numbers of Turks poured themselves into Armenia, Persia, and Mesopotamia. In the last part of the 11th century, the Seljukian Turks erected four kingdoms near the Euphrates, *viz.* of Bagdad in 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080; but that of Bagdad, founded by Tangrolipix, or Tongrul Beg, and extending over Persia, was the most noted.—

The mutual broils of these kingdoms, and the marches and wars of the Europeans, for the recovery of Canaan from the Mahometans, disabled them from extending their power in the 12th and 13th centuries. About 1260, Jenghiz Khan, and his sons, and their eastern Tartars, from small beginnings, over-ran and conquered the most of Asia, and the east of Europe, as far as the borders of Germany, and erected three powerful empires, those of China and Persia in Asia, and that of Kipjack in Europe, besides lesser sovereignties in India, &c; but none of these continued above nine or ten successions in any degree of glory. About these times, the Turkmans established a kingdom in Armenia, which for some ages was noted; and just before its ruin was very powerful. To shun the ravaging Tartars, Soliman Shah, one of the Gaz, or baser Turks, with his three sons, attempted to pass the Euphrates to the westward, but was drowned; and his two elder sons returned and submitted to the enemy. Ortogrul the younger, with his three sons, Conduz, Sarubani, and Othman, some time after passed the river, and having obtained a settlement on the west of Armenia from the sultan of Iconium, numbers of the subjects of the four Turkish kingdoms joined him; by the assistance of which, he gained several victories over the straggling Tartars, and over the Christians. These Turks now called Ottomans, began their ravages on the Christians, on the west of the Euphrates, about 1281, or, according to others, in 1302.—— They gradually increased to prodigious numbers, especially of horsemen, sometimes to near a million at once: their livery and colours were of blue, scarlet, or yellow; they were terribly desperate, furious, cruel, and bloody, and monstrous, were the fire-arms which they early used in besieging of cities. For 391, or 396 years, in prophetic stile, *a year, a month, a day, and an hour*, they, for the most part, exceedingly prevailed, especially against the Christians; and made themselves masters of the western parts of Asia, the north parts of Africa, and the south-east parts of Europe, with a multitude of the isles in the Mediterranean sea; and by their murder and oppression, have rendered these once fertile and populous countries, for the most part, a comparative desart. Instead of thousands of populous cities in their extensive empire, now only Constantinople in Europe, Smyrna, Bagdad, Aleppo, and Scanderoon in Asia, and Cairo in Egypt, deserve much notice. Since 1672, they have made no new conquests; and since the peace of Carlowitz, in 1698, they have not much attempted it. About the beginning of the Millennium, tidings from the north and east, perhaps of Russian or Persian invasions, shall give them great uneasiness. Scarce shall the Jews be resettled in Canaan, when, as we expect, the Turks, assisted by the Russians, or other Tartar allies, and by the Persians, Arabs, and Africans, shall attempt to dislodge them; but, by mutual broils, and the signal vengeance of God, they shall perish in the attempt, and leave their carcases to be buried, and their spoils to be enjoyed by the Jews. About the end of the Millennium, they and their partizans or men of like temper, shall make a terrible effort against the church but miserably perish therein.

About *A. D.* 1400, Tamerlane, with a prodigious army of Tartars, overran western Asia, was a terrible scourge to the Ottoman Turks, and founded two empires of Persia and Mogulistan; the last of which is governed by his descendants to this day. About *A. D.* 1640, the eastern Tartars, in the time of a civil war, made themselves masters of China, and continue so still: so that the descendants of Magog have almost all Asia, and a great part of Europe, in their hands at present. Multitudes of these Tartars have already been turned to

the Lord; and in the Millennium, we hope their conversion will be much more general, Gen. ix. 27. Zech. vi. 7. Rev. ix. 12—21. Dan. xi. 40—44. Ezek. xxxviii. and xxxix. Rev. xx. 7—10. Isa. xliii. 6.

GOLAN, or GAULAN; a famed city on the east of the sea of Tiberias, which pertained to Manasseh, was given to the Levites, and was a city of refuge, and gave name to the territory of Golan or Gaulanitis, which extended from Perea on the south, to Lebanon on the north, Deut. iv. 43. Josh. xxi. 27. About 300 years after Christ it was a considerable place.

GOLD; a precious metal, yellowish red, and most heavy, simple, and pure, and shining. It is seldom found in a state of ore, mixed with sulphur, as other metals ordinarily are; but in a native state: nor is it ever found in an ore of its own, but in that of other metals, especially copper and silver; and even native gold has almost alway some mixture of these metals. Native gold is sometimes found even in the German mines, in pure masses of about a pound weight; and, it is said, in Peru much heavier, to about 25 pound weight; and this was called their *fine gold:* but more frequently it is found in loose particles, mingled with the sand of rivers, especially in Guinea on the west of Africa. Gold is often found bedded in stones of various kinds, and even in earth, at the depth of 150 fathoms. Gold is the most ductile of all metals, an ounce of it having been drawn into a wire or thread of 210,433 fathoms, or 240 miles long. It is incapable of rust, nor can the melting of it in common fire diminish its weight; but if exposed to the focus of a strong burning-glass, it flies off in small particles; and, it is said, sometimes goes off in smoke, and the remainder loses the nature of gold, and becomes a kind of vitriol. It requires no great heat to melt gold; and before it runs, it appears white; and when melted, appears of a pale bluish green colour on the surface. Anciently, gold seems to have been very plentiful: the sacred ark, table of shew-bread, altar of incense, and pillars and cross-boards of the tabernacle, were overlaid with pure gold: the mercy-seat and cherubims fixed on it, the sacred candlestick, &c. were entirely of pure gold. All Solomon's drinking vessels were of the same: ornamental chains, bracelets, crowns, statues, and medals, were of gold. Prodigious quantities of it belonged to David and Solomon, and went to the building of the temple, &c. Alexander found immense quantities of it in the treasures of Darius the Persian king. Some of the Roman generals had prodigious quantities of it, which they had taken, carried before them in their triumphs; and some of their emperors expended excessive sums in luxury. The hiding or neglect of it, during the wide spread ravages of the Goths, Huns, Vandals, Saracens, Turks, and Tartars, probably occasioned the scarcity of it in latter times, till the mines of America were obtained by the Spaniards.

Gold is often made an emblem of what is divine, pure, precious, solid, useful, incorruptible, or lasting, and glorious. The gold of the temple and tabernacle, might represent the divine excellencies of Christ, and the precious and incorruptible ordinances of his church, and graces of his people. His head is as *most fine gold*, his hands *like gold-rings* set with the beryl; he is *gold tried* in the fire; his girdle, censer, his crown, are of *fine gold*. How divine, precious, solid, pure, and incorruptible, are his Godhead and government, power and work, person and fulness! and his preparation for, and readiness to execute his office! how valuable and glorious his everlasting reward! Song v. 11, 14. Dan. x. 5. Rev. iii. 18. and viii. 3. and xiv. 14. God is likened to *gold;* what a pure, precious, enriching, and everlasting portion, is he to his people, Job xxii. † 25. God's

word, and his ordinances, especially if more spiritual, are likened to *gold;* how precious, lasting, enriching, and capable of enduring a trial! Psalm xix. 10. Rev. xxi. 15. 1 Cor. iii. 12. Zech. iv. 12. Isa. lx. 17. Saints, and their graces of faith, hope, love, &c. or even their trials, are likened to *gold*, Job xxiii. 10. Psalm xlv. 13. 1 Pet. i. 7. The *vials* of God's wrath are *golden;* divine, pure, and unmixed with partiality or passion, Rev. xv. 7. What is wealthy, pompous, and enticing, is called *golden;* so Babylon is called a golden *city, head*, or CUP. Isa. xiv. 4. Dan. ii. 32, 38. Jer. li. 7; and Antichristian Rome is said to have in her hand a golden CUP, Rev. xvii. 4.*

GOLGOTHA. See CALVARY.

GOLIATH, a famous giant of Gath, whose height was six cubits and a span, or 11 feet 4 inches. His brazen helmet weighed about 15 pounds avoirdupois; his target, or collar affixed between his shoulders to defend his neck, about 30; his spear was about 26 feet long, and its head about 38 pounds; his sword 4; his greaves on his legs 30; and his coat of mail 156; and so the whole armour 273 pounds weight. At Ephes-dammim, he, for 40 days, went out from the camp of the Philistines, and haughtily defied the Hebrews to produce a man that durst engage him in a single combat: he offered to lay the subjection of the one nation to the other on the victory, in such a duel. The Hebrews were terrified at the very sight of him; but DAVID, coming to the camp, dared to attack him with a staff, a sling, and a few small stones. With disdain, Goliath cursed him by his idols, and bid him come on, and he would give his flesh to the fowls of the air: meanwhile David slung a stone, which penetrating by the hole made for the giant's eye, or while he was tossing up his forehead, and leaving it bare, in contempt of his puny antagonist, sunk into his head, and brought him to the ground, flat on his face. David then ran up to him, and with his own sword cut off his head; and perhaps, on occasion of this victory, composed the 9th and 144th psalm, 1 Sam. xvii. Four of his brethren were afterwards slain by David's warriors, 2 Sam. xxi. 2 Chron. xx.

GOMER, the eldest son of Japheth. He was no doubt the father of the Gomerians, Gomares, Cimmerians or Cimbri, who anciently inhabited Galatia, Phrygia, &c. and here, in the name Ascanius, the Ascanian bay, and the Askanian or Euxine sea, we find traces of his son Askenaz. After they had dwelt for some time about Phrygia and Georgia, they, either by the east end of the Euxine sea, or by crossing the Hellespont, penetrated into Europe, and peopled the countries now called Poland, Hungary, Germany, Switzerland, France, Spain, Portugal, and Britain, if not also part of Scandinavia. The Welsh in England still call themselves Cumri, Cymro, or Comari; nor do the old Scots or Irish appear to be of a different original. These Gomerians were distinguished into the tribes of Celtæ or Gauls, Belgæ, Germans, Sacæ, Titans, &c. and according to Pezron, did very early, about the time of Isaac, and afterward, compose a large and flourishing empire, whose kings were Man or Manæus, Acmon, Uranus,

* Gold is found in many parts of the United States.—A lump was a short time since presented to a silversmith in Pittsburgh for examination, who says that the lump was about the size of a hen's egg, composed of a hard flint stone, to which stuck pieces of *virgin gold* as large as the end of a person's little finger: the parts between each golden body appeared as if they had been composed of a sandy grit, having been considerably worn away, by the friction, as he thinks, of a running water.

It is computed that one ounce of gold may be beaten so exceeding thin as to make 1600 leaves, each three inches square, in which state it takes up more than 160,032 times its former surface.

Saturn, Jupiter, and Theutat or Mercury, who introduced traffic among them. After him, the empire was broken to pieces; but the Gauls who inhabited Switzerland and France, were long a terror to the Romans; and even sometimes made terrible irruptions into Greece and Asia. At last the conquests of the Romans, and descendants of Magog, swallowed up most of the Gomerians; but it seems a part of them will assist the Turks, in opposing the Jews, about the beginning of the Millennium, Gen. x. 2, 3. Ezek. xxxviii. 6.

(2.) Gomer, an harlot. See Hosea.

GOMORRAH. See Sodom.

GOOD. (1.) What is agreeable, and answers its proper end; so all things at first were *good* one by one; and *very good* in connection, Gen. i. It was not *good* for man to be alone without a wife, Gen. ii. 18. Wicked men seek any thing *good*, *i. e.* pleasant or agreeable to their carnal desires, Psal. iv. 6. (2.) Holy, virtuous; so wicked men can do no *good*, Psal. xiv. 1, 2. We ought to depart from evil, and do *good*, Psal. xxxiv. 14.—Barnabas was a *good* man, Acts xi. 24. (3.) Bountiful, merciful; for such a *good* man one would dare to die, Rom. v. 7. The *good* hand of God is on men, when he deals kindly with them, Neh. ii. 8. (4.) Expedient and convenient for the time; so in time of persecution, it is *good* not to marry, 1 Cor. vii. 1. It was not *good* for Moses to judge every cause of the Hebrews, Exod. xviii. 17. Mary's anointing of Christ with her ointment was a *good* work, Matth. xxvi. 10.—(5.) Lawful to be used; so every creature of God is *good*, when received with thanksgiving, 1 Tim. iv. 4.—Christian liberty is *good*, when we do not, by abusing it, make it evil spoken of, Rom. xiv. 16. There is none *good* but God; none but he is infinitely, independently, and unchangeably good; he is kind to his creatures, and altogether holy and unspeakably pleasant to such as enjoy him, Matth. xix. 17. Psal. cxix. 68. Christ, and the fulness and salvation of God in him, are the *good things* we should seek, and that can never be taken from us, Amos v. 14. Mic. vi. 8. Luke x. 42. Goodly, is, (1.) What is valuable, Numb. xxxi. 10: and so Christ in derision calls the 30 shekels that he was sold for, a *goodly* price, Zech. xi. 13. (2.) Beautiful, lovely, Gen. xxxix. 6. (3.) Big and strong, 2 Sam. xxiii. 21. God's *goodness*, is the delightful excellency, and the grace, mercy, and bounty of his nature, and the favours to creatures flowing therefrom, Psal. lii. 1. Men's *goodness* is their holy, useful, kind, and agreeable dispositions and conduct, Rom. xv. 14. Eph. v. 9. What men have as their furniture, wealth, or their self-righteousness, and self-conceit, is their *goods*, Luke xix. 8. Rev. iii. 17. *Good*, *i. e.* refreshful, rain cometh, Jer. xvii. 6.

GOPHER-WOOD. Whether it be cedar, box-tree, pine, fir, turpentine-tree, Indian plane-tree, or rather cypress, is not agreed. It is certain Noah built his ark of it; and that cypress is a durable wood, very proper for shipping; and it was so plentiful about Babylon, that Alexander built a whole navy of it, Gen. vi. 14.

GORGEOUS; gay, fine, bright and shining, Luke xxiii. 11. and vii. 25.

GOSHEN. (1.) A very fertile province on the north-east part of Egypt, and mostly, if not wholly, eastward of the Nile. Here the Hebrews resided above 200 years, Gen. xlvii. 6. (2.) A country that lay near Gibeon, which perhaps was fertile, like that in Egypt, Josh. x. 41. Here possibly stood the city of Goshen, that belonged to the tribe of Judah, Josh. xv. 51.

GOSPEL, or *good tidings*. This word signifies, (1.) Most properly and strictly, an exhibition of the covenant of grace to men, and is an absolutely gracious declaration of the good-will of God to sinful men; set-

ting before them, and freely offering them, Jesus Christ and all his righteousness and salvation in him, to be received by them, even the worst, without money and without price, Mark xvi. 15. Luke ii. 10, 11. In this view, the gospel differs widely from the law, and is the very reverse of it. The law demands from us perfect holiness of nature and life, and an atonement for whatever offence we have been guilty of: the gospel demands nothing from us; and indeed it is impossible it could require any thing not required in the law, which is exceeding broad; but it represents to us, what God, Father, Son, and Holy Ghost, have done for us; what blessings they have prepared for us, and are ready to bestow on us; and holds forth the same, in the most encouraging manner, to be received by us. This is the sum of all its doctrinal declarations, absolutely free promises, and kind offers and invitations. It however well agrees with the law of God, both as a *broken covenant*, and as an *obligatory rule of life*. By bringing near, and giving us Jesus Christ as our righteousness, it enables us to answer in him all the demands of the precept and penalty of the law, as a broken covenant. By bringing him near, and giving him to us, as *made of God to us sanctification*, it excites and enables us to fulfil the demands of the law as a rule, 1 Cor. i. 30. Rom. iii. 31. and viii. 4. and vii. 4. 2 Cor. v. 14, 15. John xv. 15. Tit. iii. 5, 6. and ii. 11, 12, 14. (2.) As the gospel strictly taken, is the centre in which the lines of revelation meet, the whole of divine truth, whether law or gospel strictly taken, is called *the gospel*; as, in dispensing of it, the law, as a covenant, must be preached, to alarm and drive men to hear the glad tidings of salvation to them in particular: and the law, as a rule, must be preached to excite them to improve, and further apprehend, the privileges freely bestowed in the gospel, Mark i. 14. (3.) The preaching of these glad tidings of free and full salvation, is called the *gospel*; and so ministers are said to live by the gospel, and the gospel to be without charge, 1 Cor. ix. 14, 18: and the preaching of the gospel, in the New-Testament manner, as it more clearly, fully, and extensively exhibits and offers a free salvation to lost men, is called the *gospel*, in contradistinction from the Old-Testament dispensation, which was more dark and legal in appearance, 2 Tim. i. 10. (4.) The inspired histories of our Saviour's birth, life, death, and exaltation, are called the *gospel*; as indeed that is glad tidings to lost men, and the foundation and centre of the whole gospel, Mark i. 1. Besides the four gospels of Matthew, Mark, Luke, and John, about 38 or 40 spurious gospels have been forged.—Most of them are now lost, and such as remain are plainly fabulous and trifling.

The glad tidings of salvation to lost men, is called the *gospel of God*. He devised and framed it: it publisheth his free grace, and makes over himself and his fulness to men, and tends to promote his pleasure and honour, Rom. i. 1. It is the *gospel of his grace*; flows from his free favour, manifests his redeeming love, and is the instrument whereby he bestows his undeserved benefits on men, Acts xx. 24. It is the *gospel of Christ*; he is the author, chief preacher, and the subject-matter thereof, Rom. i. 16. It is the *gospel of peace and salvation*; it flows from a reconciled God and Saviour: it publisheth and promotes our reconciliation with him, and our salvation by him, Eph. vi. 15. and i. 13. It is the *gospel of the kingdom*, issued forth from the royal authority of Jesus; preached in the church, and by it men are brought to the kingdom of grace and glory, Matth. iv. 23.—It is the *gospel* of ministers, because they preach it, 2 Thess. ii. 14. 2 Tim. ii. 8. It is the *gospel of the circumcision*, or *uncircumcision*, as preached to the Jews or Gentiles, Gal. ii. 7.—

It is *glorious*, as it displays the glorious truths, perfections, and favour of God, and brings many sons and daughters to glory, 1 Tim. i. 11.—See ANOTHER; ETERNAL.

From what has been said, it partly appears, that in order to render a sermon truly evangelic, the various truths of God must be exhibited in their proper connection with God's redeeming and free grace, reigning through the person and righteousness of Jesus Christ, unto eternal life, of holiness and happiness here and hereafter. Suppose one should discourse on the person, natures, offices, and states of Jesus Christ, or on his merits, purchased blessings, and intercession, and on the important points of regeneration, faith, repentance, and good works, it is not the gospel, unless the preacher truly state the nature of Jesus's surety-undertaking for us, to fulfil the broken law in our stead; and shew his relation to the new covenant, as mediator, surety, and administrator thereof; his relation to sinful men, as their appointed, and all-sufficient, and only Saviour, offered and given to them in the promise and invitations of God; his relation to his people, as their spiritual head and husband; their alone righteousness before God as a judge; the fountain and spring of their sanctification, by his blood sprinkled on their conscience to free them from the strength of sin, and purge it from dead works, to serve the living God; and by his Spirit dwelling in them, as a life-giving principle of holiness, enabling and causing to walk in newness of life.—Unless he truly exhibit the freedom of redeeming grace in the offer of the gospel, and shew, that therein Jesus, as a Saviour, husband, and portion, and eternal life of holiness and happiness, purchased by, and lodged in him, are *freely*, without any dependance on our pious resolutions, sincerity, repentance, or good works, presented and offered to, and urged on men, as sinners, even the chief.—Unless he truly represent the state of a sinner's justification before God, as ONLY through the righteousness of Jesus Christ offered in the gospel, and received by faith, uniting our person to him as our husband and law-magnifying surety. Unless he represent faith in its true nature, as a persuasion of God's record, that there is eternal life in his Son for us lost sinners, and as receiving and resting on Christ alone for salvation, as he is offered to us in the gospel. Unless he urge unition with, and receiving of Christ, as the absolutely necessary means of the renovation of our heart; and our living in and on him, by the daily exercise of faith, according to our new-covenant state, as the only principal means of our perfecting holiness, in heart or life, in the fear of the Lord.*

To be able to state these matters in a proper manner, one must have a clear discernment of the various actings of the divine persons in promoting the redemption of men, and particularly, of the connection of Jesus's person God-man, with the various parts of the new covenant, and all the privileges and duties of the saints.—He ought clearly to percieve the differences and agreement relative to the two covenants of works and grace, the law and gospel, the making and administration of the covenant of grace, the gospel, and dispensation thereof; and relative to our Redeemer's offices; and relative to our privileges and duties; and particularly the difference, harmony, and connection of our justification and sanctification. Nor can one rightly understand these things without powerful experience thereof. None can truly understand the power of inward corruption, till he hath savingly felt his own. None can rightly understand how the *law is the strength of sin*, till it be closely applied to his conscience, Rom. vii. 9

* See Sabbath Journal, second edition, p. 43—46.

—13. None well understands, why the offer of Christ as a Saviour must be absolutely free and directed to sinners as such, till himself hath had to struggle with deep convictions. None rightly perceives how effectually a believing assurance of a free and full salvation in Christ, as given in the infallible promise of God, constrains to universal holiness, unless himself has had redeeming love shed abroad in his heart. Nor can one know, how sadly doubting and wavering, with respect to the free promises of eternal life, and a legal inclination to obtain divine favour by our own good works, hinder a cheerful progress in grace and true virtue, unless himself had experienced it, 1 Tim. i. 13—16. Gal. i. 16. 2 Cor. v. 14, 15.—To obtain such knowledge and experience, requires so much care and diligence, and is so contrary to the proud and corrupt lusts of many preachers, that it is no wonder they rather content themselves with a few pitiful scraps of Heathen morality, or with Arminian or Socinian error, or a few disjointed and wrong placed fragments of divine truth.

As one small wheel or pin in a watch misplaced, may stop, or render irregular, the whole motion; so the misplacing of a single point of truth may pervert a whole sermon, and remove it off an evangelic foundation. To render preaching truly of a gospel-strain, the law, both as a broken covenant, and as a rule, must be faithfully declared, and urged home on men's consciences, but in a proper connection with the reigning grace of the gospel strictly taken. In preaching the law as a covenant, the true gospel-preacher's aim is not to persuade sinners to attempt an observance of its precepts, that they may live thereby; but to convince them of their guilt and inability, and to drive them from it, as distinguished and self-irreformable transgressors to Jesus, as *the end of the law for righteousness to every one that believeth*;—and to deter saints from attempting a return to their Egyptian bondage, or wishfully looking back to the flames of Sodom, which they have escaped, and to excite them, as safe under Jesus's sprinkling of blood, and covering of righteousness, to admire what he undertook and fulfilled for them; and all influenced by these views, to yield a grateful obedience to his law as a rule. Regulating every sentence of discourse by this gospel-aim, he must exhibit the original making and breach of the law as a covenant; and how once broken, it fixeth on every man for himself. The holiness, equity, goodness, spiritual nature, and exceeding breadth of its precepts, must be clearly and earnestly displayed, that, by a view of our transgressions thereof, in their nature, number, and aggravations, every mouth may be stopped, and all the world become guilty before God, and filled with shame on that account. The dreadful nature, the justness, the certainty, and everlasting duration of the punishment annexed by its penalty, to even the smallest transgression, must be feelingly represented, till our heart be pricked, and expect nothing but fiery indignation from the law to devour us. Under a deep impression of his own inward corruption, the preacher must shew us, how, by nature, we are dead in trespasses and sins; under the reigning power of sin; are *in the flesh*, and so *cannot please God*; have a carnal mind, *enmity against* God, and which *is not subject to God's law, neither indeed can be*; have a *heart deceitful above all things, and desperately wicked*, which not only disqualifies us for every thing spiritually good, but renders us incapable to cease from sin, issuing forth *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*.—Affected with the terror of the Lord, he must represent, how the broken *law* is *the strength of sin*, not merely as by the view or impression of its difficult precepts, and heavy pen-

alty, our corrupt heart is irritated and provoked more exceedingly to hate God the lawgiver, and to work wickedness with rage, despair, and greediness; but chiefly, as its curse, by what I might call an almighty influence, shuts up its sinful subjects under the dominion of indwelling sin, as a principal ingredient of that spiritual and eternal death which is threatened against the transgressors:—how it is absolutely impossible to shift the dominion of sin, or bring forth fruit to God, till we be freed from, and dead to the law; and absurd in the highest degree, to attempt self-reformation, by that which is the *strength of sin*:—nay, how even omnipotence of grace cannot change our nature, or render us possessed of any spiritual blessing, but in a way of first making us free from the law of sin and death, by the application of Jesus's finished righteousness to our person and conscience, 1 Cor. xv. 56. Rom. vi. 14. and vii. 4. and viii. 2. Gal. ii. 19.——He must shew, how horrid a crime it is for gospel-hearers to seek righteousness *by*, or, *as it were* by the works of the law: how it is an ignorant going about to establish our own righteousness, in opposition to the righteousness of God; a stumbling at Jesus Christ the chief corner-stone; an attempt to frustrate the grace of God, and to render the death of his Son in vain, Rom. x. 3. and ix. 31, 32. Gal. ii. 21. and v. 4.—To prevent men from deceiving themselves as to their state, he must, with the searching word, the candle of the Lord, urged home on their conscience, put them to the trial, and hunt them out of all their lying refuges of profession, experience, or practice, where they may think themselves safe, while, without union to Christ, and actual interest in his righteousness.—Thus the flaming sword of the fiery law must be turned every way to prick the sinner, and oblige him to escape to Jesus the tree of life.

To discover Jesus, and to encourage the self-despairing sinner to flee to him, the gospel-preacher must next exhibit the covenant of grace in its spring, its making, condition, promise, administration, end, and the manner of receiving an interest in it. We must be taught, that in God there was, and is help for us self-destroyers; that he thought on us in our low estate; caused his Son to approach and draw near to him as our surety; so loved the world, that he spared not, but sent, his only begotten Son into the world, in the likeness of sinful flesh, made under the law, to be a propitiation for us, that he might redeem us that were under the law, that whosoever believeth on him might not perish, but have the righteousness of the law fulfilled in him, and attain to everlasting life, and with Christ freely receive all things.—— How Jesus, the Father's equal, cheerfully undertook for us; and having assumed our nature, and placed himself under the law, he was *made sin for us*; had our sins charged to his account, and punished on him. How the just suffered for the unjust, died for the ungodly, that he might bring us unto God; bare our sins, our griefs, our sorrows, the punishment of our iniquities, that by his stripes we might be healed.—That having, by the holiness of his manhood, obedient life, and satisfactory sufferings, made full expiation for sin, magnified the broken law, in answering all its demands, fulfilled the condition of the new covenant, ratifying all its promises in his blood, and brought in an everlasting righteousness, equally suited to every sinful man, in respect of its infinite value and fulfilment in their common nature, he *was raised* from the dead *for our justification*, and received from his Father glory, all power in heaven and earth, all fulness of gifts and graces for men, even the rebellious; power over all flesh that he might give eternal life to as many as he will, and that our faith and hope might be in God; and is exalted to

be a Prince and Saviour, to *give repentance* and *forgiveness of sins*; sent to seek and save that which is lost; sent to bless us in turning us from our iniquities, and turning away ungodliness from us; and so, as a Saviour of his people FROM their sins; comes not to call the righteous, but sinners to repentance; and in the most earnest and engaging manner, freely presents, offers, and in the promise, gives himself to us, as an all-sufficient Saviour, made of God to us, ignorant, guilty, corrupted, and enslaved men, wisdom, righteousness, sanctification, and redemption; and calls and invites us to receive him in his person and fulness, as the offered and absolutely free gift of God, bestowed without money and without price; that by spiritual union to his person, we may become justified, adopted, sanctified, and possessed of eternal life.

On these topics, how delightfully ought a preacher to display the exceeding riches of the grace of God, and how every part of the work of our redemption tends to the praise of the glory thereof!—How fit the blessed, the lovely, the precious, the rich, and liberal, the once crucified and now ascended Jesus is, to rescue us from the broken law, from sin, from hell!—and what exceeding great and precious promises are given to us, as the New Testament in his blood!—Here a preacher ought carefully to attend to the following things: (1.) He ought plainly to set forth God's redoubled and absolutely free gift of his Son, as a ransom to die for us *the ungodly*, and as an effectual Saviour, husband, and portion, to espouse, deliver, and satisfy our soul, as the foundation of every call to accept him.—Without this, his calls do but invite to presumption, to rob God of his Son and salvation, as if *stolen waters* were sweet. Nothing but the view of God's donation can warrant our intermeddling with Christ. (2.) The nature of faith, as an assurance, or real *persuasion* of the truth of God's giving promises, as directed to one's self; and as a receiving and resting on Christ alone for salvation, as he is offered to us in the gospel, and as the finishing means of our spiritual union with Christ, and our actual interest in all that he hath, and means of our receiving out of his fulness, must be clearly stated, that people be not dunned with invitations to believe on Christ, or come to him, and yet never distinctly taught what believing, or coming to him is. (3.) To prevent or obviate the ordinary scruples of convinced consciences, great care must be taken to describe the persons Jesus Christ was given for as a ransom, and is offered to as an effectual Saviour, precisely as the scripture doth. Though, it is true, Christ died only for the elect, yet, as the secret things of the divine purpose belong only to the Lord, and are not to be known but by their inseparable fruits, a preacher, offering relief to sinners, ought to represent the persons he died for in their moral characters, as *many*; as *unjust*; *ungodly*; *without strength*; *enemies*; *sinners*; *condemned in law*; as *lost*; as *dead* in trespasses and sins, Matth. xx. 28. 1 Pet. iii. 18. Rom. v. 6—10. Isa. liii. 6. Gal. iv. 5. John x. 10. In inviting to receive Jesus as an effectual Saviour, he must call his hearers as *men*; *sons of Adam*; as *simple*; *foolish*; *scorners*; *sinners*; *stout-hearted*, and *far from righteousness*; *backsliders*; *self-conceited*; *wicked*, disobedient, and gainsaying; *heavy laden* with guilt or trouble; thirsters for happiness in vanity, or any thing else; as these who have spoken and done evil things as they could; and, in fine, as many as he finds out of hell, Prov. viii. 4. and i. 22, 23, 24. and ix. 4, 5. Isa. lv. 1—7. and xlvi. 12, 13. and i. 18. and lxv. 1, 2. Jer. iii. 4, 5, 14, 22. Rev. iii. 17, 18. and xxii. 17. Mat. xxii. 9. Nor is it amiss to shew, how every unconditional promise suits only these who are in a

sinful and wretched state or condition. How wickedly the preacher contradicts all these oracles of God, who offers Christ, and his salvation, to men, providing they be sincere, be sensible sinners, hunger and thirst after righteousness! How it embarrasses the consciences of men, as these who are most sensible and sincere, are most affected with, and afraid of their own stupidity and hypocrisy! What thing spiritually good can proceed from a heart not created *in Christ Jesus* unto good works, a heart under the law, which is the strength of sin; a carnal mind *enmity* against God! Suppose it could, how could that goodness fail to exclude one from redemption by Christ, who came not to call the righteous, but sinners to repentance; and to seek and to save that which is *lost?* Matth. ix. 13. and xviii. 11. It is true, Jesus invites the *weary* and *heavy laden;* but it is such as are wearied in, as well of wicked and self-righteous courses, and laden with the guilt and power of sin, as well as with the sense of it. He invites the thirsty, but it is such as spend money for that which is *not bread*, and labour for that which *satisfieth not*, which cannot be himself, and his fulness. (4.) He must beware of directing sinners to prepare themselves for Jesus Christ, but press them to come to him as their Saviour, guilty, polluted, and wretched as they are, but by union with his person, their state and corrupt nature may be, not rectified or amended, but entirely changed; they being *made the righteousness of God in him*, and *the sons of God, new creatures, created in Christ Jesus unto good works.* How absurd to urge men to half save themselves, before they come to the Saviour! to half wash themselves, before they go to the water of purification! To essay rendering them sensible of their natural state, and of their guilt in continuing to refuse Jesus Christ, and proceed in wickedness; and sensible of Jesus's all-sufficiency, and fitness and readiness to save, is not a directing them to prepare themselves; but is a clearing of the way for their reception of him, and a using the means whereby God introduceth his Son into men's hearts. It is but a proving their need, and their having the characters of the invited; and a shewing Jesus's exact suitableness to their necessities; and so a driving and encouraging them to come to him just as they are. Nor ought he to excite men to read or hear God's word, or to prayer or meditation, as preparatives for Christ, but as means of Christ's meeting with their soul.—Nor ought men to read, hear, meditate, or pray even for faith itself, without essaying to receive the offered Saviour; for *without faith it is impossible to please God;* and *whatsoever is not of faith, is sin.* In exciting these who have received the Lord Jesus to *walk in*, and worthy of him, the gospel-preacher must, (1.) Instruct them how Jesus, as their righteousness and strength, is their supporting and securing WAY and means of their access to God, or fellowship with him; and how the holy law of God, in all the perfection of its commands, as a rule in his hand, but without penalty of any proper wrath, or promise of any servile reward, is our WAY of direction, and the sole unerring, and authoritative standard of our whole conversation, John xiv. 6. Psal. cxix. 32. (2.) He must urge them to consider, detest, and fly from sin of every kind or degree, as the *abominable thing* which God hates; as their sole, and, in their case, a peculiarly horrid crime, and their chief misery;—and to study a perfecting of holiness in heart and life, as the *will of God*, and the *glorious end* of all his gracious purposes, precious promises, inestimable gifts, holy laws, and diversified providences; and of the whole office, undertaking, and work of our Redeemer; and that by receiving it out of Jesus's fulness, as their *great privilege*, purchased by his

blood, freely given in his promise, secured and effected by the imputation of his righteousness, and produced by his Spirit and presence, dwelling in their heart; and by growing in, and practising it, as their *sole and honourable duty*, commanded by his law, exemplified and directed in by his pattern, constrained to by love shed abroad in the heart, and assisted in the performance of, by his grace: and as their useful business, whereby God is honoured, their neighbour truly profited, and ■ great, ■ present, and everlasting, but gracious reward, brought to their soul, Tit. ii. 11, 12, 14. (3.) He must clearly teach, that as no attainments possible, in men's natural state, can have the form of true holiness in them, or be an obedience to God's authority; because they proceed from an heart under the curse, which *is the strength of sin*, an heart *desperately wicked*, a *carnal mind*, *enmity against God*, that *cannot be subject to his law*, cannot please God, but must be *unclean*, their *mind and conscience being defiled*; so nothing done by a saint, according to the temper or principle of his natural state, can fail to be an abomination to the Lord, in so far as such, Jer. xvii. 9. Rom. vi. 14. and viii. 7, 8. Tit. i. 15. (4.) He must shew, that as union to Christ, as made of God to us wisdom, righteousness, sanctification, and redemption, is the foundation of the change of our state and nature from darkness to light, and from the power of Satan to God: so the continuance of this union, and the fellowship with Christ dependant thereon, are the immediate source of our growing holiness in heart or life; hence it is called a *being rooted*, and *built up in Christ*; a *walking in him*; a having him *living in us*; a being *strong in him, and in the power of his might*; a *knowing him, and the fellowship of his sufferings, and the power of his resurrection*; *a going on in his strength, making mention of his righteousness*; ■ *walking up and down in his name*, when *strengthened in him*; a *doing all in his name*; and having a *good conversation in him*; a *freedom from the law of sin and death, by the Spirit of life in Christ Jesus*; a being *led by the Spirit*; *walking after the Spirit*; having the *fruits of the Spirit*; and *through the Spirit mortifying the deeds of the body*.—In sum, Christ dwelling in our heart by faith, as the Lord our righteousness and strength, and his Spirit as our comforter and sanctifier, bestow and support, strengthen and actuate our gracious habits or new nature, for every good word or work. (5.) He must clearly teach, that as the curse of the law is the peculiar strength of sin; so justification through Jesus's righteousness imputed to our person, and applied to our conscience, is the distinguished strength, source, and support of true holiness: not only, that Jesus's righteousness purchased the sanctifying influences of the Holy Ghost, and the holiness of our nature and practice proceeding therefrom; but how the removal of the curse, the deep engagement of all the divine perfections to promote our sanctification, are the great insurement of the eternal life, to which we are by God adjudged in justification; and how the immediate purging influence of his blood on the conscience, and the constraining force of his dying love, believed on, mightily secure our perseverance and increase in holiness, Luke i. 74, 75.—Rom. vi. 14. and vii. 4. Gal. ii. 19. (6.) He must carefully shew, that a begun, and continued receiving of Jesus's person, righteousness, and fulness, by an assured faith in the gospel-promise, is the constant and immediate means of all gospel-holiness, repentance, love, and new obedience; and hence it is said to *proceed from a pure conscience*, and *faith unfeigned*; and is called the *working of faith by love*; a *living by faith on the Son of God*; and ■ *walking by faith*; a *being strong in the faith, giving glory to God*. And according to the degree of faith's assured persuasion of the gospel pro-

mises, and of its vigour in cleaving to, and receiving from the given Saviour, will the degree of every other grace and duty be, Phil. iv. 13. Eph. vi. 16; nor must any one mark of a gracious state be given or used, that cannot be traced up to a believing of God's record of eternal life, given to us in his Son, and to our union and fellowship with Christ by faith, for *whatsoever is not of faith, is sin.* (7.) In inculcating holiness on the saints, no motive must be used that is inconsistent with their state of indissoluble union to Christ, their complete and irrevocable justification through his blood, and unfailing conservation by his power. How absurd, to thunder forth liableness to damnation against these to whom there *is no condemnation;* who are *passed from death to life;* who have their *life hid with Christ in God;* and who, if *Christ lives,* must *live also!* these with whom God has *sworn he will not be wroth, nor suffer the covenant of his peace to be removed;* and whom he *keeps by his mighty power through faith unto salvation!* How absurd to talk to the established *heirs of God, and joint heirs with Christ,* if they had the title to, or the possession of their eternal life, to earn by their good works! (8.) He must carefully shew, that whatever reward, here or hereafter, is annexed to the holiness of saints, is freely bestowed on them, not properly for their work's sake, but because their person is united to Jesus, and accepted in him; and that whatever affliction they meet with, is a destructive punishment to their sin, but a precious blessing to their person and nature, purchased with Jesus's blood, and bestowed on them by God, as a wise and loving Father, Psal. xcix. 8. Heb. xii. 6.

GOURD. It is hard to say what was the *kikayon, gourd,* that covered Jonah's head at Nineveh. Jerome says, it was a small shrub, which, in the sandy places of Canaan, grows up in a few days to a considerable height, and, with its large leaves, forms an agreeable shade. It is now generally thought to be the Palma Christi, which the Egyptians call *kiki.* It is somewhat like a lily, with large smooth and black spotted leaves.—Dioscorides mentions a kind of it that grows to the height of a fig-tree, and whose branches and trunk are hollow as a reed, Jon. iv. 6. *Wild gourds* are plants which produce branches and leaves, which creep along the surface of the earth, as these of cucumbers. Its fruit is of the form and size of an orange, containing a light substance, but so excessively bitter, that it has been called the gall of the earth, and it is ready to kill one with violent purging. Sheuchzer thinks it might be the white brier, or white vine, the berries of which the young prophet gathered, and which are agreeable to the eye, but very bitter and violently purgative, 2 Kings iv. 39.*

* The *gourd* is a genus of the syngenesia order, belonging to the monœcia class of plants:—The *lagenaria* or *bottle-gourd,* rises with thick trailing downy stalks, branching into many spreading runners. These extend along the ground sometimes 15 and 20 feet in length. The leaves are large, roundish, heart-shaped, indented and woolly. The flowers are large and white, succeeded by long incurvated whitish yellow fruit, obtaining from about two to five or six feet in length, and from about nine to 24 inches in circumference, having a ligneous and durable shell.

In our climate these plants are cultivated merely for curiosity: but where they are natives they answer many important purposes.—In both the Indies the bottle-gourd, is very commonly cultivated and sold in the markets. They make the principal food of the common people, particularly in the warm months of June, July, and August. The Arabians call this kind of gourd *charragh.* It grows commonly on the mountains in these desarts. The natives boil and season it with vinegar; and sometimes filling the shell with rice and meat, make a kind of pudding of it.—The hard shell is used for holding water, and some of them are capacious enough to contain 22 gallons; these, however, are very uncommon. The gourd shell, where that plant is raised among us, is also used for the same purpose, but it seldom contains more than a gallon.

GOZAN; the name of a river, and of the country adjacent, which the Assyrians conquered, and whither they transported a part of the ten tribes of Israel, Isa. xxxvii. 11. 2 Kings xvii. 6: but whether it was the Elon Gozine, near the source of the Tigris, and which Ptolemy calls Gauzanites in Mesopotamia; or a place in Media, where Ptolemy places the province of Gauzan, and the city Gauzania, I cannot determine.

GRACE; FAVOUR; (1.) Free love and affection; and to find grace in the eyes of one, is to enjoy his regard, affection, and friendship, Esth. ii. 17. (2.) Good things freely given; a liberal collection, 2 Cor. viii. 6. (3.) Comeliness of person, ornaments, or flowers, &c. Prov. xxxi. 30. and iv. 9. James i. 11. The grace of God or Christ denotes, (1.) His free favour and love to us, Rom. iii. 24. and v. 20, 21. 2 Cor. viii. 9. (2.) These spiritual endowments, qualities, principles, or habits, that are in Christ, and are from him freely communicated to us, 2 Tim. i. 9. John i. 14, 16. (3.) The gospel, which is a free gift, and whereby he declares, offers, and conveys his free gifts to us, Tit. ii. 11. 2 Cor. vi. 2. 1 Pet. v. 12. The saints' state of reconciliation and favour with God, wherein they stand fixed, and under the influence of which they are; the working of the Spirit which they experience; the holy endowments, qualities, or habits of faith, hope, charity, fear of God, &c. which they possess, and the perfect happiness which they shall for ever enjoy, are called *grace*; they proceed from the undeserved favour of God, are his free gifts to us, and do render us honourable and comely, Rom. v. 1. and vi. 14. 2 Cor. xii. 9. Phil. i. 7. 2 Cor. viii. 7. 1 Peter i. 13. The office of apostleship, and furniture for discharging it, are called *grace*, because freely given, Rom. xv. 15. Eph. iii. 8. Spiritual edification of others is called *grace*: it displays the favour of God, and conveys his gracious influences to men, Eph. iv. 29. One's speech is, with *grace, seasoned with salt*, when it is concerning the favour, or truths of God, and tends to promote the edification and holiness of such as hear it, Col. iv. 6. To be *called to the grace of Christ*, is to have his gospel published to us; and to be invited to the enjoyment of the fulness of God, Gal. i. 6.

GRACIOUS; full of free favour, and disposed to give free gifts, Exod. xxii. 27. and xxxiv. 6. Gen. xliii. 29.—Christ's words were *gracious*; they marked the grace that was in him, related to the precious and honourable truths of God; and tended to the edification of others, Luke iv. 22.—How *gracious shalt thou be, when pains come upon thee!* How comely, how religiously disposed, when the Chaldeans come and murder, or carry you away captive! Jer. xxii. 23.

To GRAFF; INGRAFT; to put a branch into a root or stump, that it may grow. God *graffed in the Gentiles*, when he brought them into his church, and united them to Jesus Christ, as their spiritual and fructifying root, Rom. xi. 17—24. God's word is *ingrafted*, as it is put into, and planted in our heart, that it may bring forth the fruit of good works in our life, James i. 21.

GRAIN of corn, or sand, 1 Cor. xv. 37. The least *grain* shall not fall to the earth; the weakest saint shall not be hurt, or ruined, amidst sifting and trying providences, Amos ix. 9.

GRAPES. See VINE.

GRASS, that well known vegetable upon which flocks, herds, &c. feed, and which decks our fields, and refresheth our sight with its green colour, and every pile of which is, in the marvellous providence of God, diversified, Psal. civ. 14. Men are like *grass*; how often they flourish in multitude and prosperity! and yet how quickly withered by affliction and sorrow; or cut down by calamity and death! 2 Kings xix. 26. Isa. xl. 6, 7. Wicked men are like *grass on house-*

tops; they make a pompous and flourishing appearance for a short time, and yet when the least blast of calamity comes, how wretched their condition! and of how little use are they! Psal. cxxix. 6. Under the first trumpet, the *green grass was burnt up*; flourishing multitudes of the common people in the Roman empire, were impoverished and ruined by the Goths, &c. Multitudes of professed Christians were infected with the Arian heresy, and rendered useless to the honour of God, or edification of others, Rev. viii. 7. The *grass*, *green things*, and *trees*, not hurt by the locusts of the fifth trumpet, may be godly professors and ministers marvellously preserved from the ravaging Saracens, and from the seduction and persecution of the Antichristian clergy, Rev. ix. 4.

GRASSHOPPER: an insect of the locust kind, but small. Its antennæ are bristly, its outer wings skinny, narrow, and much like these of the common fly. They often abound in meadows and hedges, and the males sing during the clear heat. Multitudes of them destroy the fruits of the earth, Amos vii. 1. Some years ago, prodigious swarms of them, for several harvests, wasted the country of Languedoc in France; and some of them were an inch long; and sometimes they covered the earth where they went, four or five inches deep.—— Grasshoppers, under the law, were clean, and might represent weak saints, that can only sing amidst prosperity, Lev. xi. 22. Men are likened to *grasshoppers*, to signify their smallness, weakness, unworthiness; or their multitude, destructive influence, and being easily and quickly destroyed, Numb. xiii. 33. Isa. xl. 22. Judg. vi. 5. Nah. iii. 17. *The grasshopper is a burden* to the old dying man: the smallest annoyance is heavy and tormenting to him; he is quite peevish, and frets at every thing, and is unable to bear any thing, Eccl. xii. 5.

GRATE; a broad plate of brass, full of holes in the manner of a sieve, that was fixed below the fire of the altar; and through which the ashes fell down. This might hint at the perfect purity of Jesu's sacrifice, Exod. xxvii. 4.

GRAVE; sober and modest; apparently impressed with the fear of God, Tit. ii. 2. 1 Tim. iii. 8.

A GRAVE, or sepulchre, for burying dead corpses in. The Hebrews were generally very careful about their graves, and the Jews are so to this day. Abraham, Sarah, Isaac, and Rebekah, and some others of the patriarchs, and of the kings of Israel and Judah, and other great men, were buried in hollow places, formed by nature, or dug into rocks. Moses, Aaron, Eleazar, and Joshua, were buried in mountains. Deborah, the nurse of Rebekah, under a tree; and Samuel in his own house. It seems some of their kings were buried in the mount upon which the temple stood, Ezek. xliii. 9. Sometimes they buried in gardens; but generally their burying-places were without the city. It seems, that the common place of interment at Jerusalem was in the valley of Kidron, eastward of the city. It does not appear, that in ordinary cases they marked their graves with any inscriptions; but that of the man of God, who prophesied the destruction of the altar at Beth-el, seems to have had one, 2 Kings xxiii. 17.—— When they were dug into rocks, and even into the earth, a hewn stone was generally put over them; and something to warn passengers to avoid touching them, and so polluting themselves. On the 15th day of Adar, it is said, they used to whiten their sepulchres; and by building or whitening the sepulchres of the prophets, they professed their great respect to them, Matth. xxiii. 29.

The *sepulchre of Moses* was divinely concealed. About *A. D.* 1655, some Maromite shepherds pretended to have found it. For a while the discovery made a great noise in Tur-

key, the Ottoman court not excepted; but the whole was at last found to be an imposture. The sepulchre of David, and other kings of Judah, not only remained till our Saviour's ascension, Acts ii. 29; but continues still, though very much decayed. In it, first, you enter a court of about 26 feet square, cut out into a marble rock: on the left hand is a gallery, with its supporting pillars cut out in the same manner: at the end of this, you creep through into a chamber of about 24 feet square. Around this are other smaller chambers, whose doors, posts, and hinges, have all been cut out of the rock. In these little chambers are the niches cut out in the rock, wherein they placed the dead bodies of their kings. It is said, that Solomon deposited vast treasures in the sepulchre of his father, and that Hircanus and Herod pillaged it; but whoever considers how often Jerusalem had, ere that time, been taken by enemies, will be incapable to believe any treasure could have continued there for 900 or 1000 years. Our Saviour's sepulchre, now shewed to travellers, is a small chamber about 16 feet long, 6 broad, and 8 high. Its entrance is four feet high, and two feet four inches wide. It hath a stone-door, cut out of the same rock. This stone the Jews sealed; but the angel rolled it away, and sat on it. The place where his body is said to have lain, is a stone raised two feet and four inches from the floor.

The grave is said to swallow up men; nor is it ever filled or satisfied, Prov. i. 12. and xxx. 16. Christ is the destruction of it. By lying in it for his people, he delivered them from the imprisoning power of it, and made it a bed of rest to them, Hos. xiii. 14. It is sometimes put for death, Job iii. 22; or for the dead in the grave, Isa. xxxviii. 18. Zeal and ardent affection for Christ, jealousy of his love, is *cruel as the grave:* it swallows up a man's care and labour; nor is it ever satisfied till it obtain the immediate enjoyment of him, Song viii. 6. Hypocrites are likened to *whited sepulchres*, and also to *graves which appear not;* while they have an outward show of holiness, their heart and secret practice are full of filthiness and corruption, Matth. xxii. 27. Luke xi. 44. Sinners' throats are an *open sepulchre;* they pour forth the most abominable stench of corrupt words, that defile and infect others, Rom. iii. 15. The Chaldeans' quiver was an *open sepulchre;* their arrows spread havock and death all around them, Jer. v. 16.

GRAVEL; a mixture of sand and small stones. To have offspring as *the gravel*, is to have them in great number, Isa. xlviii. 10. Grievous troubles are likened to *gravel* in the mouth, they are quite disagreeable and vexing, Prov. xx. 17. Lam. iii. 16.

GREASE; to have the heart *fat as grease*, is to have it puffed up with prosperity, and inattentive to any thing good, Psal. cxix. 70.

GREAT; wealthy; powerful; large; famous. God is *great;* is infinite in excellency, and a sovereign disposer of all things, Job xxxvi. 26. The Hebrews', or Abraham's seed in general, were a *great nation;* numerous, wealthy, powerful, and famous, Gen. xii. 2. The king of Assyria was a *great king;* had much wealth, many subjects, and extensive fame and influence, 2 Kings xviii. 19. Moses was *very great* in the land of Egypt; much famed as an extraordinary person, Exod. xi. 3.—Naaman was a *great man* with his master; highly esteemed; and had much power and honour, 2 Kings v. 1. A *great evil*, is wickedness or affliction more than common, Jer. xliv. 7. and xxxii. 42.

GREAVES; a kind of harness for the legs of warriors, 1 Sam. xvii. 16.

GREECE, Grecia; in Hebrew Javan; a country on the south-east of Europe. Going from the south-west to the north-east, it, when largely taken, contained the Peloponnesus, or Morea, Achaia, Thessaly, Macedo-

nia, if not also Epirus on the west of Macedonia, &c. but, more strictly taken, it contained the three former.—It lay between the 36th and 43d degree of latitude, and between the 19th and 27th degree of east longitude; and is about 400 miles from south to north, and 356 from east to west. It was probably peopled soon after the flood. At the time of the Trojan war, which we reckon about 900 years before Christ, it was considerably populous, and divided into a prodigious number of small states, similar to these of the Canaanites, in the time of Joshua. In after times, we find about 48 provinces in it, all which Philip king of Macedon, and Alexander his son, reduced into one. The kingdoms or states of Sicyon, Argos, Attica, or Athens, Bœotia, Arcadia, Thessaly, Phocis, Corinth, Lacedemon, Elis, Ætolia, Locris, Doris, Achaia, and Macedonia, were the most noted.

The father of the Greeks was Javan, the fourth son of Japheth: his sons were Elisha, Tarshish, Chittim, and Dodanim: his posterity were anciently called Jaones, or Jones: they first seem to have settled on the west of Lesser Asia, where part of them still continued; and to which others in after times returned from Greece, and formed Greek states in Lesser Asia of their various tribes, Ionians, Æolians, and Dorians. Numbers, in very early times, passed into Europe, perhaps by crossing the Hellespont, and settled in Greece. Some Phœnicians, Egyptians, and perhaps others, driven out of their own countries, came afterward and settled among them: they, notwithstanding a multitude of intestine wars, multiplied exceedingly, and spread themselves into almost every isle and coast of the Mediterranean sea: part of them took up their residence in the east of Italy; others at Marseilles in the south of France: part of them settled in Cyrene and Egypt, in Africa.

After they had long lived in barbarity, the study of philosophy began among them, about six or seven hundred years before the birth of our Saviour: they made considerable advances therein, chiefly in their own self-conceit: but though their manners were less savage, their morals were on the whole, scarce a whit bettered. It is said, they had about 30,000 idols. They traded with the Tyrians, and sometimes bought of them Jews to be slaves, Ezek. xxvii. 6, 7, 13. Joel iii. 6.

After long and often repeated wars between the Lacedemonians and Athenians, their principal tribes, and the war of the Phocians, and Bœotians, &c. and their looseness of manners, had exceedingly weakened these in the south parts of Greece, the Macedonians subdued them *A. M.* 3666. But their foreign wars were still more remarkable. About *A. M.* 3100, they, after a war of ten years, ruined the powerful kingdom of Troy. About 400 years after, the Ionians in Lesser Asia revolted from the Persians; and the Greeks in Europe, particularly the Athenians and Lacedemonians, on different occasions, and sometimes conjunctly, took part with them. Provoked herewith, Darius Hystaspis, and Xerxes his son, with a prodigious army, thought to ruin them entirely: not a little of Greece was ravaged, and Athens was twice burnt. For almost 200 years, partly by assisting the Egyptians, and partly by harassing the Persian territories in Asia, the Greeks attempted to resent this usage.

No sooner had Philip king of Macedon, and his son Alexander, rendered themselves masters of Greece, than it was resolved to overturn the empire of Persia. About *A. M.* 3670, Alexander marched an army of 35,000 Greeks into Asia. With these, in the three great battles of Granicus, Issus, and Arbela, he, with almost no loss, overthrew the Persian armies, which it seems were in the two first

battles, about five or six hundred thousand; and in the last, ten or eleven hundred thousand. In six years, he made himself master of the Persian empire, and part of India; and died, leaving an empire about 4000 miles in length. None of his relations, or posterity, had any peaceable possession of any part of it; and, in about 15 years, they were all murdered. Roxana, one of his wives, murdered Statira, the daughter of Darius, another of them, and cast her body into a well. Olympias his mother, murdered Aridæus his bastard-brother, and Eurydice his wife: and not long after was, in revenge hereof, murdered by Cassander's soldiery.—Roxana, and Alexander Ægus her son, who had borne the title of king about 14 years, and had been supported by Eumenes, that miracle of bravery and conduct, were privately murdered by Cassander; who, about a year after, murdered Hercules, another of Alexander's sons, and his mother Barsine. The royal family thus extinct, and Antigonus reduced, the empire was parcelled out into four parts. Lysimachus had Bithynia, Thrace, and the northern; Cassander had Greece, and the western parts; Ptolemy had Egypt, and the southern countries; and Seleucus Nicator had Syria, and the eastern. That which belonged to Lysimachus was taken from him in a few years, and there remained but three divisions. The monarchy of Greece, after a variety of wars, was not long after split into the states of Macedonia, Achaia, Ætolia, &c. and the most of it was subdued by the Romans, about 148 years before the birth of our Saviour.

The *two thighs* of this once belly-like empire had a longer duration. Ptolemy Lagus, the first Grecian king of Egypt, on the south, was very powerful. He had under him Egypt, Canaan, Phœnicia, Caria, Hollow Syria, part of Arabia, all Cyprus, and sundry of the Ægean isles. Seleucus Nicator, the first Greek king of Syria, on the north, was still more powerful: he was sovereign of all the countries from the Hellespont to beyond the river Indus; and after the death of Lysimachus, ruled over Thrace and Macedonia. Antiochus Soter, his son, succeeded him, whose war with the Gauls, Bithynians, and king of Pergamus, weakened his kingdom. After Ptolemy Philadelphus in Egypt, and Antiochus Theos in Syria, were wearied of their long war with one another, a method of peace was agreed on: Philadelphus carried his daughter Bernice along with him to Syria, and persuaded Antiochus to divorce his wife Laodice, and marry her, and settle the Syrian crown on her children. No sooner was Philadelphus dead, than Antiochus divorced Bernice, and recalled Laodice, and settled the crown on her son Seleucus Callinicus. To prevent her husband from changing his mind, Laodice got him quickly poisoned. Seleucus succeeded him about *A. M.* 3758. Bernice, and her child, and the Egyptians who attended her, were all murdered, before the troops of Lesser Asia could come up to assist her. To revenge her death, Ptolemy Eurgetes king of Egypt, her brother, invaded the kingdom of Syria, reduced the most of it, killed Laodice, took much spoil, and recovered about 2500 of the Egyptian idols, which Cambyses, and other Persians, had carried from Egypt, and he placed them in their temples. In his return through Canaan, he offered a solemn sacrifice of thanksgiving to the God of the Jews at Jerusalem. As a sedition at home had obliged Ptolemy to leave Syria, he made a truce with Seleucus: but that unhappy prince was harassed by his brother Hierax, and by Attalus and Eumenes of Pargamus; and at last was taken captive by the Parthians. Seleucus, Ceraunus, and Antiochus the Great, his sons, formed a resolution to be revenged on Ptolemy, and to recover the pro-

vinces he had wrested from their father. Ceraunus died before he did any thing worthy of notice: Antiochus succeeded him *A. M.* 3781. With difficulty, he reduced the troops of Molon the rebel. Ptolemy Philopator of Egypt gave him a terrible defeat at Raphia, near the north-east corner of Egypt, and obliged him to deliver up Canaan and Hollow Syria.—When Ptolemy viewed the state of these provinces, he offered sacrifices at Jerusalem; but restrained by the Jews, or terrified by God from entering the holy of holies, he conceived a terrible rage against the Jews, and caused about forty or sixty thousand of these in Egypt to be inhumanly murdered. He had so easily granted a peace to Antiochus, that he might have time to wallow in his lewdness with Agathoclea, and her brother Agathocles. Offended with his baseness, a number of his subjects revolted; and he soon died of his debauchery. His son Ptolemy Epiphanes, a child of four or five years old, succeeded him. Antiochus the Great, having reduced Achæus the rebel, agreed with Philip king of Macedonia to conquer young Ptolemy's dominions, and part them betwixt them. Meanwhile, the Egyptians highly offended that their young sovereign was under the guardianship of Agathocles, were ready to revolt; various seditions actually happened. The Alexandrians rose in arms, and put Agathocles, Agathoclea, and their mother, and associates, to death. Many of the Jews revolted to Antiochus; but Scopas, the Egyptian general, quickly chastised them; and reduced Canaan and Hollow Syria to their wonted subjection. Antiochus, with a great army, met him at the springs of Jordan, defeated the Egyptians; and, notwithstanding all that Scopas and three fresh armies sent to assist him, could do, reduced Phœnicia, Canaan, and Hollow Syria. The Jews gladly submitted, and assisted him with provisions; and he honoured them and their religion with very distinguished favours. Taking a number of them along with him, he bent his march towards Egypt; with a design to conquer it; but fearing this might provoke the Romans, now guardians of young Ptolemy; or inclining to make war on some of the Roman allies in Asia, he resolved to gain Egypt by fraud. After bribing his beautiful daughter Cleopatra to betray her husband, he married her to Ptolemy, and assigned Phœnicia, Canaan, and Hollow Syria, for her dowry; though, it seems he never actually gave them up: but his designs on Egypt were disappointed. Ptolemy's generals suspected him, and were on their guard; and Cleopatra faithfully supported the interest of her husband.—Enraged with this disappointment, Antiochus fitted out 300 ships, and a formidable army, with which he rendered himself master of a number of places on the coasts of Lesser Asia, Thrace, and Greece; and took Samos, Eubœa, and many other islands in the Mediterranean sea. Hearing of the death of Ptolemy, he prepared to seize on the kingdom of Egypt; but a terrible storm, and the death of Scopas the traitor, prevented him. Instigated by Hannibal, he, and some Greeks in Europe, commenced a war on the Romans. To revenge this affront, and the injury he had done to their allies, they attacked him. Acilius routed his army in Greece, and drove him quite out of Europe; Livius and Æmilius, at different times, defeated him by sea. Lucius Scipio, with 30,000 forces, routed his army at Magnesia, killed 54,000 of them, stripped him of all his territory in Lesser Asia, on this side mount Taurus; and condemned him to pay 12,000 talents of silver, to defray the expence of the Romans in making war on him. Covered with shame, he retired to the innermost parts of his kingdom; and attempted to rob the

temple of Jupiter at Elymais, for money to pay the Romans, he was killed by the enraged mob.

The short reign of Seleucus Philopator his son, was notable for nothing but raising of taxes, and an attempt by Heliodorus his minister, to pillage the temple of Jerusalem, for money to pay the Roman debt. He was cut off, not in the sedition of subjects, or in open war with his foes, but poisoned by Heliodorus his infamous agent. Nor did Demetrius his son succeed him; but Antiochus his brother, who had long been hostage at Rome, for securing the payment of the debt due to the senate; and one of the most base, frantic, and wicked persons that ever breathed. By flattering the Romans to favour him, by flattering Eumenes king of Pergamus to assist him, and by flattering the Syrian subjects, he peaceably obtained the crown. He quickly defeated the forces of Heliodorus the usurper; of Demetrius the true heir; and of Ptolemy the young king of Egypt, whose guardians claimed the kingdom of Syria in right of his mother; and by his excessive distribution of presents he gained the hearts of his people. Eulæus and Lenæus, administrators for young Ptolemy Philometor justly demanded for him the provinces which had been assigned for his mother's dowry. Piqued herewith, Antiochus, after viewing and repairing the fortifications of these places, marched a moderate army towards Egypt; and on the north-east border of that country defeated the Egyptian generals: but as the victory was not complete, he returned back to his own kingdom. Next year he invaded, and, except Alexandria, ravaged the most part of Egypt; and had Cyprus treacherously betrayed to him by Macron. Ptolemy, whose education had been so effeminate, could do almost nothing in this time of distress. Perhaps he was taken prisoner by the Syrians. It is certain, that he, and Antiochus, who was his uncle, had an interview, and feasted together.—While neither intended performance, they entered into a mutual league; and were both disappointed of their designs. In his return home, Antiochus committed the most terrible murder and sacrilege at Jerusalem, and 40,000 were slain, and 40,000 made slaves. Meanwhile, the Alexandrians, seeing Philometor their king entirely at the beck of Antiochus, made his brother Ptolemy Physcon king in his stead. Under pretence of restoring Philometor, Antiochus again invaded Egypt; but not being able to reduce the Alexandrians, he left the country, expecting that the two brothers would exhaust its strength by their civil wars, and so render the whole an easy prey for him. They, suspecting his designs, agreed to reign jointly. Provoked herewith, he again invaded Egypt, and ravaged a great part of it: but Popilius, and other ambassadors from Rome, arriving in Macedonian ships, charged him to desist, as he tendered the favour of their state. Stung with rage at this disappointment, and provoked with the peculiarity of the Jewish religion, and some affronts which they had done him, he made terrible work in Judea. He had before turned out their high-priests at pleasure, and sold the office to the highest bidder; he now stopped the daily sacrifice, rendered the temple a scene of idolatry and lewdness, compelled the Jews to eat swine's flesh; and seemed intent to cut off every copy of the scriptures, and every worshipper of God. Meanwhile the Arminians, Persians, and others of his subjects, revolted. The first were easily reduced, but the Persian mob gave him a repulse, as he attempted to plunder their temple.—Hearing, in his return towards Babylon, that the Jews had defeated Lysias his general and troops, he vowed to root them wholly out from the earth. He was almost immediately struck with a terrible distemper; his flesh crawled with worms, rotted and

fell off in pieces. Convinced that his persecution of the Jews was the cause, he made solemn vows to grant them redress and favour, and to restore their religion; but all was in vain; the torment and stench put an end to his life.

For about 100 years more, the kingdom of the Greeks subsisted in Syria, amidst contention and wretchedness to the highest degree, and was seized by the Romans, about *A. M.* 3939. The Egyptian kingdom lingered out about 35 years longer, and then fell into the same hands. When the Roman empire came to be divided into the eastern and western, about *A. D.* 338, the most part of what the Greeks had ever possessed, except Parthia, and some other countries on the south-east, fell to the share of the emperor of the east, who generally resided at Constantinople. The Saracens seized a great part of what once belonged to the Greeks. The Ottoman Turks are at present masters of almost the whole of it; but vast numbers of the Greeks still live among them, in a condition sufficiently wretched, Gen. ix. 27. Zech. iii. 3, 6. Dan. ii. 32, 39. Dan. vii. 6. and viii. 5—25. and x. 20. and xi. 2—35. Zech. ix. 13. Dan. vii. 7, 12.

Long before our Saviour's incarnation, a part, if not the whole, of the then recieved oracles of God, was translated into the Greek tongue, and not long after his death, so much counted foolishness by their philosophic pretenders to wisdom. Christian churches were planted almost every where in the Grecian territories. Multitudes of them still retain the Christian name. See CHURCH. Isa. lx. 19. 1 Cor. i. 24. All the Gentiles are sometimes called *Greeks*, Rom. x. 12. Gal. iii. 28: and the Jews, who used the Septuagint, or Greek translation of the Old Testament, are called *Grecians*, or *Hellenists*, Acts vi. 1.

GREEDY; to work uncleanness *with greediness*, is to commit it with an increasing desire, and delight in it; or a striving who shall exceed in it, Eph. iv. 19.

GREEN. As *greenness* is the colour of the flourishing grass, it is used as an emblem of pleasantness, prosperity, fulness of wealth, grace, or comfort. Jesus Christ is called a *green* tree, to mark his unbounded and never-failing fulness of grace, and fructifying virtue, Luke xxiii. 31. Hos. xiv. 8. Saints are *green* trees, or *green* things; they still retain the Spirit of grace, and grow in grace and good works; and are delightful to behold, Psal. lii. 8. Rev. ix. 4. Men abounding in prosperity, honour, and wealth, are called *green* trees, Ezek. xvii. 24. and xx. 47. See BED.

GREET. See SALUTE.

GREY; perhaps what we render GREYHOUND, an animal comely in going, ought to be rendered a *riding* or *war-horse*, Prov. xxx. 31.

GRIEF; SORROW; 1. Inward pain and vexation of mind, on account of something sinful or distressing; it contracts the heart, sinks the spirits, and often mars the health of the body. It is either, (1.) Natural, occasioned by the death or departure of friends, or any other sore trouble, Acts xx. 38. Job ii. 13. We are to beware of an immoderate degree of it; and are not to mourn hopelessly, since there is a future resurrection of the dead to eternal life, 1 Thess. iv. 13; nor must we express it in a heathenish and superstitious manner, by cutting our flesh, or the like, Deut. xiv. 1. (2.) Godly, when one, affected with the love of God shed abroad in his heart, is sensibly pained in soul for sin, as offensive to God, or with God's withdrawment of his influence and presence. This appears in *carefulness* to search out, and amend what is wrong; in *clearing one's self*, shewing detestation of sin in others, as well as in ourselves; in *fear* of God's just vengeance, and of continuance in sin: in *vehement desire* to remove offence, and get rid of sin; in *zeal* for the honour of God and his

law; and *in revenge*, loathing one's self on account of sin, 1 Cor. vii. 10, 11. (3.) A legal sorrow, such as is found on account of sin in the heart of unregenerate men. Accurately speaking, this is an inward pain of mind, that God will not let sin escape unpunished. It works death, stupifies the soul, hurts the bodily constitution, and often drives people to murder themselves, 2 Cor. vii. 10, 2. Sorrow or grief, also signifies the cause of grief, and trouble of mind; so Job's trouble is called his *grief;* and Esau's Canaanitish wives were a *grief* to Isaac and Rebekah, Job vi. 2. and ix. 28. Gen. xxvi. 35. A woman's pains in child-birth are her *sorrows;* and to them are likened the terrible and vexatious calamities of famine, sword, and pestilence, that so perplexed the Israelites, that they knew not what to do, or whither to go, Hos. xii. 13.—The young ones of hinds are called their *sorrows*, because they give them much pain in bringing them forth, Job xxxix. 3. (4.) Often it signifies, both the passion of grief, and the cause of it, Matth. xxiv. 8. 1 Tim. vi. 10. *Sorrows of hell*, or *death*, are great troubles, causing the most painful grief, Psal. xviii. 4, 5. and cxvi. 3.

To *grieve*, is to fill with vexation and grief, 1 Sam. ii. 33. God is *grieved*, when he is highly offended with men's sinning, and provoked to execute his judgments on them, Gen. vi. 6. Heb. iii. 10. Men *grieve the Holy Ghost*, when they resist his influence, abuse his gifts or grace; and so displease and offend him, and provoke him to withdraw his influences, and give them up to their corrupt lusts, Eph. iv. 30. To SORROW, is to be grieved and mourn, Jer. xxxi. 12. A land is said to *sorrow*, when its inhabitants are filled with grief, and mourn exceedingly; and the face of the country is ruined and desolate, Jer. li. 29. They shall *sorrow a little* for the burden of the king of princes. After being a little distressed and grieved with the heavy tax of the Assyrian king, they shall be more grievously afflicted with murder, captivity, &c. Hos. viii. 10. GRIEVOUS; what is great cause of grief; (1.) What is very offensive; so sin is *grievous*, when it is very great and aggravated, Lam. i. 8, 20. Ezek. xiv. 13; and men are *grievous revolters*, when they sin exceedingly, Jer. vi. 28. (2.) What is very ill-natured, outrageous, and provoking; so *grievous* words stir up anger, Prov. xv. 1. (3.) What is very afflicting, and hard to be borne; and so war, visions, &c. are said to be *grievous*, Isa. xxi. 15. Matth. xxiii. 4. (4.) What is very hurtful and destructive; so wolves, or false teachers, are called *grievous*, Acts xx. 29. Men write *grievousness*, which they have prescribed, when they establish or ratify wicked and oppressive laws, Isa. x. 1.*

GRIND; to bruise small, as meal is bruised in a mill. Anciently they had only hand-mills for grinding their meal: women and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Persians, were usually the grinders; and it seems they sat behind the mill, Matth. xxiv. 41. Judg.

* Grief diminishes the bodily strength in general, and particularly the force of the heart and circulation; as appears by the frequent sighs and deep respirations which attend it, which seem to be necessary exertions, in order to promote the passage of the blood through the lungs. It diminishes perspiration, obstructs the menstrual discharge, produces paleness of the skin, œdematous complaints, and scirrhus of the glandular parts. It aggravates the scurvy, and the malignity of the putrid and contagious distempers, and renders people more apt to receive the infection of them. When it comes on suddenly, and in a great degree, it causes palpitation of the heart, and renders the pulse irregular. Blindness, gangrene, and sudden death, have followed the excess of this sensation. Its effects of changing the colour of the hair are well known. Opiates, if not given in large doses, are good cordials in this case. *Knox.*

xvi. 21. Lam. v. 13. Isa. xlvii. 2.—None of the two millstones were ever to be taken in pledge, as the want thereof hindered from grinding the daily provision of the family, Deut. xxiv. 6. The Romans had their mills driven by asses or slaves. Nor is it much above 600 years, since windmills were first brought from Asia into Europe. Both the millstones were hard, and it seems, especially the nethermost, which was fixed; and so the heart of leviathan is likened to a piece of it, to represent his undaunted courage and obstinacy, Job xli. 24. The ceasing of the *sound of the millstones*, imported the place's being turned into a desolation, Jer. xxv. 10. Rev. xviii. 22. Christ's falling on men, and *grinding them to powder*, denotes his rendering them utterly miserable for their contempt of him: thus he did *grind* the Jewish nation, when their city and temple were utterly ruined, and multitudes slain and enslaved in the most wretched manner, Matth. xxiv. 44. To *grind the face of the poor*, is cruelly to oppress and afflict them, Isa. iii. 15.—Let *my wife grind to another;* let her become a slave to work at the mill; or let her be defiled by another, Job xxxi. 10. Our jaw-teeth which chew our food, are called our *grinders;* and their sound is brought low, when they are lost by old age, and we have hardly any stumps left to chew our victuals, Eccl. xii. 3, 4.

GRIN. See SNARL.

GRIZZLED; having many white spots like hailstones, Zech. vi. 3.

GROANING, is expressive of great trouble felt; and of a vehement desire of relief, Exod. ii. 24. The saints *groan earnestly*, and with *groanings* that cannot be uttered; they have a deep and heart-burdening sense of their sins and afflictions, and, with ardent desire, long and cry for deliverance, 2 Cor. v. 2, 4. Rom. viii. 26. The whole creation *groaneth and travaileth in pain:* the irrational part of it, in our earth and air, suffer much abuse and distress, on account of man's sin; and will never be happy, till at the last day they be delivered from man's sinful abuse, and from the distressful judgments of God: but others understand it, that the Gentile world, though anxiously seeking after happiness, never hit on it, till the gospel revealed to them true rest and satisfaction in Christ, Rom. viii. 22.

To GROPE, signifies to be deprived of seeing; or reduced to great perplexity and uncertainty what to think or do, Deut. xxviii. 29. Isa. lix. 10.

GROSS darkness, is what is very thick, Exod. x. 21, 22, 23. Isa. lx. 2. Men's heart is *gross*, when it is sensual, stupid, and obdurate, Matth. xiii. 15.

GROVE; a plot of growing trees. Abraham planted a *grove* in Beersheba, around his altar, that he might worship God with more privacy. In after times, the Heathens generally erected altars, and worshipped their idols in *groves*. God therefore prohibited the Hebrews to plant any trees near his altar; and commanded them to cut down all the *groves* of the Canaanites, Deut. xii. 3. and xvi. 21. In their repeated relapses into idolatry, the Israelites worshipped their idols in *groves*, Judg. iii. 7. and vi. 25. 1 Kings xiv. xv. &c. Sometimes *groves* may denote the idols there worshipped, 1 Kings xviii. 19.

GROUND. Men and things are said to be brought to, or cast on the ground, when they are destroyed, or rendered contemptible, Judg. xx. 21. Psal. lxxiv. 7. and lxxxix. 39. Dan. viii. 7, 10, 12. *Fallow ground*, a field that has rested from bearing crops of corn: *to break up our fallow ground*, and not sow among thorns, is seriously to consider our ways, break off our wickedness, and turn our spiritual barrenness into an active bringing forth of good works, Jer. iv. 3. Hos. x. 10. *Way-side ground*, denotes careless hearers of the gospel, who never are much impressed with it, and soon

lose what impression they have had. *Stony-ground*, denotes such as, with considerable affection, receive the gospel, and are, for a while, reformed in their life by means of it, but never have it deep-rooted in their heart, and so quickly fall away before temptation. *Thorny-ground*, denotes hearers who are for a considerable time impressed with the power of gospel-truth, but at last worldly cares prevail, and render it evident, that their heart was never changed. The *good ground*, bringing forth 30, 40, 60, or 100 fold, is heart-renewed hearers of the gospel, who, in an upright manner, and in different degrees, bring forth fruit unto God, Matth. xiii. 4—8, 19—23. Mark iv. Luke viii. To be *grounded and settled* in faith, is to have a real habit or principle of faith implanted in the heart, to be well established in the knowledge and belief of God's truths, Col. i. 23. See ROOTED.

GROW; INCREASE; (1.) To spring up; wax bigger, Gen. ii. 5. (2.) To increase or flourish in honour, grace, fruit, multitude, Isa. liii. 2. Mal. iv. 2. Acts xii. 24. and vii. 17. Christ *increased*, when he became more famous and esteemed, John iii. 30. Faith is *increased*, when it is made more strong, lively, and fruitful in good works, Luke xvii. 5. And the *growth* of grace is called the increase of God, Col. ii 19. The word of God *increaseth*, when it is more fully, clearly, and extensively preached, Acts vi. 7. The young brood of animals, or the fruit of seed sown in the earth, and the good effects of the gospel, are called *increase*, Deut. vii. 13. and xiv. 22. 1 Cor. iii. 6, 7. The *latter-growth* of hay after the king's mowings, may represent the Israelites recovered from their Syrian calamities, by means of Jehoash and Jeroboam the second, but quickly ruined by the Assyrians, Amos vii. 1.

GUEST; one bidden to eat at our table, or lodge in our house, 1 Kings i. 41, 49. Gospel-hearers are likened to *guests*: at Jesus's invitation, by his ministers or others, they come to his ordinances, professing to feed with him on his fulness, Matt. xxii. 10, 11. The Chaldeans were *guests* bidden to the Lord's sacrifice: he raised them up, and enabled them to execute his vengeance; and they satiated their own pride and covetousness, in murdering and spoiling the Jews and nations around, Zeph. i. 7.

GUIDE; a leader; director; adviser, Acts i. 16. God is a *guide*; he directs the motions of all his creatures, Job xxxviii. 22; and by his word, Spirit, and providence, he directs his people in their proper course, and comforts them under their troubles, Isa. xlix. 10. A first husband is called a *guide of youth*, Prov. ii. 17; so God was to the Hebrews, Jer. iii. 4.

GUILE. See DECEIT.

GUILTY; chargeable with crimes that expose to punishment, Gen. xlii. 21. He that offends in one point, is *guilty of all*; of breaking all the commandments of God: he tramples on the authority which establishes, and fails of that love which fulfils, the whole law, Jam. ii. 10. An unworthy partaker of the Lord's supper, is *guilty of the body and blood* of the Lord; he is chargeable with the horrid crime of crucifying Christ afresh, and offering the highest indignity to his person and righteousness, represented by the symbols of that ordinance, 1 Cor. xi. 27. To be *guilty of death*, is to be chargeable with a crime, which deserves death by the hand of the civil magistrate, Matth. xxvi. 66. The Jews reckoned him who swore by the gift on the altar, *guilty*; that is, bound to perform his oath or vow, Matth. xxiii. 18.

GULF; a large breaking in of the sea into the dry land, as in the frith of Forth; or a great rent in the earth. The *great gulf fixed* between Abraham and the rich man, may denote the great distance between heaven

and hell, and the unremovable hindrances of coming from the one to the other, Luke xvi. 26.

GURBAAL; a place in Arabia the Stony, south of Canaan, and perhaps the same with Petra, the Arabian capital. The inhabitants of it were defeated by the troops of Uzziah, 2 Chronicles xxvi. 7.

GUTTER; dams or troughs for watering flocks or herds, Gen. xxx. 38, 41. But the *gutter* through which one might enter the city of Jerusalem, was perhaps some privy entrance, by which the filth of the city run out, 2 Sam. v. 8.

H.

HAB

HA, HA, is expressive of courage and joyful contempt, Job xxxviii. 25.

HABAKKUK, the prophet, is said to have been of the tribe of Simeon. He prophesied during the reign of Manasseh, or rather was cotemporary with Jeremiah. In his first chapter, he foretells the destruction of Judea, and the countries about, by the Chaldeans: in the second, he foretells the overthrow of the Chaldeans, for their oppression and murder of others; and encourages the Jews patiently to wait for it: in the third, he, in a most lofty manner, celebrates God's former appearances for Israel, in bringing them through the Red sea; in giving his law to them; and in casting out the Canaanites before them: he professes his terrible apprehensions of the Chaldean invasion; begs the Lord would at least mitigate the stroke; and concludes, rejoicing in God his Saviour.

HABERGEON. (1.) A corselet or coat of mail, Exod. xxviii. 32.—(2.) A javelin or hand-dart, Job xli. 26.

HABITATION; dwelling: house.——God is the *habitation* of his people; in him they find the most delightful rest, safety, and comfort, Psal. xci. 9. Justice and judgment are the *habitation* or *establishment* of God's throne; all his royal acts are founded on judgment and justice; he takes pleasure to execute them; and, being executed on our Redeemer,

HAB

they become the foundation of his exercise of mercy, and performance of his promises to us: by his righteous distribution of rewards and punishments, he supports the honour of his character, Psal. lxxxix. 14. The land of Canaan, the city of Jerusalem, the tabernacle and temple, heaven, and the heart of the saints, are represented as the *habitation* of God: there he did, or doth signally shew himself present, work by his power, or bestow his favour and influence, Jer. xxv. 30. Ezra vii. 15. Exod. xv. 2. Psal. cxxxii. 5, 13. Eph. ii. 22. Eternity is represented as his *habitation*; he is eternal in a manner no other is, nor does his duration increase as that of angels and men, Isa. lvii. 15. He *inhabited* the praises of Israel; he dwelt in the temple where they praised; he owns, deserves, is the object of, and kindly accepts the praises of his people, Psal. xxii. 3. Their *first habitation* which sinning angels left, was their original state of holiness and happiness, and their mansions in heaven, Jude 6. A body, soul, or family, exercised in holiness, is called an *habitation of righteousness*, Job viii. 6. The state of heavenly glory, is everlasting *habitations*, Luke xvi. 9. The firmament is the *habitation* of the sun and moon, Hab. iii. 11. The Antichristian state becomes a *habitation of devils*, when the infernal nature of her laws and customs is discovered; or when Rome is reduced to a desolate haunt of evil spirits, Rev. xviii. 2.

HACHILAH; a hill in the south-east part of Judea, southward of Jeshimon, which was about 10 miles south of Jericho. Here David for a while hid himself from Saul, 1 Sam. xxiii. 19. Here Jonathan the Maccabee built the almost impregnable castle of Massada, and whose garrison killed themselves, soon after the taking of Jerusalem by Titus.

HADAD; three kings of Edom had this name: the last was the son of that king whom David conquered; his friends carried him off from the destructive ravage of Joab, and committed him to the protection of Pharaoh king of Egypt. When he grew up, Pharaoh gave him Tahpenes his sister to wife, who bare him a son called Genubath. Informed of king David's death, he took a strong fancy to return to his native country, and recover his kingdom. With reluctance Pharaoh consented to part with him. He set up for king in some remote corner of Idumea; or perhaps Pharaoh procured him Solomon's allowance to govern Edom as his deputy. It is certain that towards the end of Solomon's reign, he did what mischief he could to the Hebrews, 1 Kings xi. 14—25. 1 Chron. i. 46—51.

HADADEZER, Hadarezer, son of Rehob, was a powerful king of Zobah in Syria; and appears to have been very troublesome to his neighbours, particularly to Toi, or Tou, king of Hamath. David intending to extend the boundaries of the Hebrew dominion to the Euphrates, as God had promised to give them, he defeated Hadadezer's host, and took 20,000 of them prisoners, and 700 horse, and 1000 chariots. The Syrians of Damascus came to Hadadezer's assistance, but were defeated with the loss of 22,000. David ordered the arms of the Syrians, with a prodigious spoil, particularly an immense store of brass, which he found in the cities of Beten, Tibhath, and Berothai or Chun, to be carried to Jerusalem.—Glad of the ruin of his rival, Toi sent Hadoram, or Joram his son, with his grateful compliments, and large presents to king David. About seven years after, Hadadezer, and three other Syrian princes, assisted the Ammonites. Joab and Abishai gave them a terrible defeat. Hadadezer, intent on resistance, or ruin to the Hebrews, drew together a large body of Syrians from the east of the Euphrates. These the Hebrews routed at Helam, a place about the south-east of Syria, if the name might not perhaps be as well rendered *to them*, and killed 40,000 of them, with Shobach, or Shopach, their general. Hereon all the kingdoms tributary to Hadadezer became David's servants, and forbore to assist the Ammonites, 2 Sam. viii. and x. 1 Chron. xviii. and xix.

HADADRIMMON; a city in the valley of Megiddo, near to which Josiah was slain, and his army routed by Pharaoh-Necho, which occasioned a terrible mourning and consternation in these parts, Zech. xii. 11. 2 Chron. xxxv. 22, 24.

HADORAM. See Hadadezer, and Rehoboam.

HADRACH; a city or county near Damascus; perhaps Hollow Syria, or Adra, a city of it, about 25 miles north of Bostra: but whether the *burden* of the Lord on it imports, that it would early, and for many ages, be the *rest* or residence of a Christian church; or rather, that it would be terribly distressed by the Greeks, Romans, Saracens, Turks, and Popish Croisades, in their turns, is not agreed, Zech. ix. 1.

HAGAR; an Egyptian handmaid of Abraham. Perhaps he was complimented with her by Pharaoh. Sarah, finding herself still more and more unlikely to conceive the promised offspring, advised Abraham to take Hagar to his bed as his concubine. Hagar had no sooner conceived, than she contemned her barren mistress. On Sarah's insinuation, that Abraham encouraged her in it, he allowed her to do with Hagar what she

pleased. Hagar was ill used, and fled off, intending to return home to Egypt. The Lord appeared to her in the wilderness of Shur, directed her to return to her mistress, and humble herself under her hand; and told her she should have a son, called *Ishmael*, whose numerous posterity should dwell in the presence of, or on the south of, Abraham's other posterity; and be remarkable for constant wildness and freedom. Deeply affected with this vision, she called the name of the adjacent well *Beer-lahai-roi; the well of him that liveth and seeth me:* and all obedient, she returned, and submitted herself to Sarah. About 16 or 17 years after, her son Ishmael having marked some hatred or contempt of young Isaac, Sarah begged, that he and his mother might be expelled from the family. After God had directed Abraham, and assured him that he would multiply Ishmael's posterity exceedingly, into twelve different tribes, Abraham sent off Hagar and her son with a small portion of bread, and a bottle of water. Thus he was chastised for his taking her to his bed, and she for her haughtiness. He perhaps intended to send more provision after her, and she missed it. In going towards Egypt, she lost her way in the wilderness of Beersheba. Her water failed, and her son became faint. Unwilling to see him breathe out his last, she left him under a tree, whose shadow might be refreshful, withdrew to the distance of a bow-shot, and sat down and wept. The Lord called to her from heaven, comforted her, and shewed her a well of water for their refreshment. After they had drunk to satisfaction, she filled her bottle, and they went on, till they took up their residence in the desart of Paran, where she procured one of her country-women for a wife to her son, Gen. xvi. and xxi. She and mount Sinai, which perhaps pertained to her seed, were an emblem of the covenant of works and ceremonial law, to which all that now cleave, in opposition to Christ, are slaves of Satan, and outcasts from the family of God, as we see verified in the present state of the Jews, Gal. iv. 24.—At least part of her descendants were called HAGARITES or HAGARENES. In the days of Saul, the Reubenites and Gadites attacked the Hagarites that dwelt on their borders, and cutting off their army, seized on their territory, eastward of Gilead. The Hagarenes assisted the Ammonites and Moabites against Jehoshaphat, and were miserably cut off. About the time of Jeroboam II. or soon after, the Reubenites and Gadites, with 44,000, defeated the Hagarites, then governed by Jetur, Nephish, and Nodab, took 100,000 of them prisoners, with an immense booty of flocks and herds, 1 Chron. v. Psalm lxxxiii.—See ARABIA.

HAGGAI; the first of the three Jewish prophets that flourished after the captivity. He was probably born in Chaldea; and in the sixth month of the second year of Darius Hystaspes, he began his public work of prophesying, about 17 years after the return from Babylon. He, together with Zechariah, mightily excited and encouraged their brethren to finish the building of the temple. He remonstrated how improper it was for the temple to lie in ruins, while their own houses were so fine: and that their neglect of God's house and honour had provoked him to blast their outward enjoyments. He assured them, that after terrible convulsions of the nations, the Messiah should appear in the flesh, teach in the courts of the second temple, and render it more glorious than the first, Ezra v. 1, 2. Hag. i. and ii.

HAIL. (1.) It appears to be formed of rain-drops, frozen in their descent through the middle region of the air. It often attends thunder and lightning; and sometimes hailstones have sulphurous matter inclosed in them. In April 29, 1697, there was a terrible storm of hail in Cheshire in

Lancashire: several of the stones were about five or six inches round, and about half a pound weight. On May 4, there was a storm in Hertfordshire, whose stones were from ten to fourteen inches about. Casper Weser tells us of an hail-storm in Zurich in Switzerland, whose stones, when carried to a considerable distance, weighed a pound. In 1510, after a terrible darkness, there was a storm of hail in Italy, whose stones were bluish, and of so terrible a weight, that most of the animals without doors were destroyed. Terrible hail was part of an Egyptian plague, Exod. ix. 24; and by terrible hailstones did God discomfit the allied army of the Canaanitish kings, Josh. x. 11. God's judgments on nations are likened to a *hail-storm:* how often sudden and dreadful! and by the direction of Heaven, they easily destroy men's persons and properties, Isa. xxviii. 2. Rev. viii. 7. and xi. 17, and xvi. 21. (2.) HAIL, as a word of salutation, imports a wish of prosperity and comfort to one, Mark xv. 18. Luke i. 28.*

HAIR: the Hebrews were not allowed to cut their hair, nor make themselves bald in the manner of the Heathen, Deut. xiv. 1; but it is said, the priests, while they served at the temple, cut off the hair of their beard with scissors once every fortnight.—Nazarites were never to cut their hair during the time of their vow. Samson having broken his vow, by suffering his hair to be cut, God deprived him of his extraordinary strength, Numb. vi. 5—9. Judg. xvi; but, at the expiration of the vow, Nazarites shaved it off, Numb. vi. 18, 19. Acts xviii. 18. The Levites at their consecration, shaved off all their hair:—did this signify Jesus's freedom from sin, and our duty to mortify it? Numb. viii. 7. Did the leper's shaving off all his hair, at his purification, denote our mortifying the deeds of the body, when we are cleansed by the blood and Spirit of Christ? Lev. xiv. 8, 9. Black HAIR was an emblem of beauty and vigour, Song v. 11.—*White hair*, or *hair like pure wool*, an emblem of gravity, antiquity, wisdom,

* Naturalists furnish us with various accounts of surprising showers of hail, in which the hailstones were of extraordinary magnitude. Mezeray, speaking of the war of Louis XII. in Italy in the year 1510, relates, that there was for some time an horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, or rather, (as he calls them) pebblestones, which, says he, destroyed all the fish, birds, and beasts of the country.—It was attended with a strong smell of sulphur; and the stones were of a bluish colour, some of them weighing an hundred pounds.

In Hertfordshire, En. May 4, 1697, after a severe storm of thunder and lightning, a shower of hail succeeded in which some persons were killed, their bodies beat black and blue; vast oaks were split, and fields of rye cut down as with a scythe.—The stones measured from 10 to 13 or 14 inches about. Their figures were various, some oval, others picked, some flat.

At Lisle in Flanders in 1686, fell hailstones of a very large size; some of which contained in the middle a dark brown matter, which thrown on the fire, gave a very great report.

Hail is one of the natural phenomena for which it is almost impossible to account in any satisfactory manner.—The flakes of snow, no doubt, increase in size as they descend, as well as the drops of rain and hailstones; but why should the one be in soft crystals, and the other in large hard lumps, seeing both are produced from congealed vapour? Some modern philosophers ascribe the formation of hail to electricity. Signior Beccaria supposes hail to be formed in the higher regions of the air, where the cold is intense, and where the electric matter is very copious. In these circumstances a great number of particles of water are brought near together, where they are frozen, and in their descent collect other particles, so that the density of the substance of the hailstone grows less and less from the centre; this being formed first in the higher regions, and the surface being collected in the lower.—It is remarkable, that, so far as we know, hail is a meteor which never produces any beneficial effect.

Ency.

Rev. i. 14. Dan. vii. 9. *Gray hairs* here and there on Ephraim, imported the decaying condition of the kingdom of the ten tribes; that, by consuming corruptions, intestine commotions, and the Assyrian ravages, it was fast hastening to ruin, Hos. vii. 9. The *hair* on the church's head like *purple*, is saints weak in themselves, but rooted and grounded in Christ; washed in his blood, and in honour to him;—and the good works of saints flowing from a solid hope of eternal life, and a conscience washed in Jesus's blood, Song iv. 1. and vii. 5. The locusts of the fifth trumpet had *hair like women:* the Arabs put up their hair in the manner of women; and the Antichristian clergy were effeminate to an uncommon degree, Rev. ix. 8.—By the *cutting off hair*, is sometimes denoted God's destroying a people small or great, Isa. vii. 20. Ezek. v.*

HALE; to draw by force.

HALF one's days, is a short time, Psal. lv. 23. Perhaps *half the valley* should be read, *from the middle of the river*, *viz.* Arnon, Deut. iii. 16.

HALLOW. (1.) To set apart to an holy use, Exod. xxviii. 30. (2.) To use and improve holily, in holy exercises, Jer. xvii. 22. God's name is *hallowed*, when his glory is advanced by himself; and when men exert themselves to glorify and honour him, Matth. vi. 19.

HALT; cripple. *Halting*, denotes falling into snares and trouble, Psal. xxxviii. 17. Jer. xx. 10; or continuing in doubt which to choose, 1 Kings xviii. 21. *Her that halteth*, is Jews' weak and unresolved to return to their own land, Mic. iv. 6. Zeph. iii. 9.

HAM; the youngest son of Noah, who mocked at his father's shame, and had his posterity cursed on that account. He had four sons, *viz.* Cush, Mizraim, Phut, and Canaan. His posterity peopled Africa, and part of the west of Asia. They have been generally most wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called Chemia, or land of Ham. There was another place on the east of Jordan, called Ham; but whether it was Rabbah, which Stephanus calls Ammana, or Hamath, the city of Tou, which the Targum calls Hemta, I know not, Gen. xiv. 5. Part of Ham's race dwelt anciently on the south borders of the tribe of Simeon, 1 Chron. iv. 40.

HAMAN, the son of Hammedatha, a descendant from Agag the Amalekite. When he was promoted by Ahasuerus, and made prime minister of the Persian empire, and all the servants of the court were ordered to bow to him, all but Mordecai the Jew obeyed. Haman thought it below him to revenge this affront on Mordecai alone: he resolved to cut off the whole nation of the Jews that were in the Persian empire. He cast lots for the luckiest day to accomplish his design. The lot, directed of God, fell on the 13th day of the 12th month; and so the execution was put back almost a whole year, that providence might gradually counteract it. Meanwhile, Haman represented the Jews to king Ahasuerus, as a nuisance and burden to the kingdom on account of their different laws and customs, and begged they might be utterly extirpated, and he would pay 10,000 talents of silver to the exche-

* Greg. of Tours assures us, that in the royal family of France, it was a long time the peculiar mark and privilege of kings and princes of the blood to wear long hair, artfully dressed and curled: every body else was obliged to be polled, or cut round, in sign of inferiority and obedience. Some writers assure us, that there were different cuts for all the different qualities and conditions; from the prince, who wore it at full length, to the slave or villain who was quite cropt.—To cut off the hair of a son of France, under the first race of kings, was to declare him excluded from the right of succeeding to the crown, and reduced to the condition of a subject. *Ency.*

quer, as a full balance for the loss of their tribute. Ahasuerus replied, that he freely allowed him to extirpate that people. Haman immediately dispatched letters in the king's name, to all the provinces of the empire to massacre the Jews among them on the day appointed, and to take their wealth for a prey. He mightily rejoiced in his success and wealth; and the more, that queen Esther had invited him only along with the king to her banquet; but signified, that it galled his spirit to see Mordecai the Jew sitting at the king's gate. Zeresh his wife, and other friends, advised him to erect a gallows immediately, and get the king's allowance to hang Mordecai thereon. A gallows was erected, about 75, or 90 feet high: and he went in next morning to ask the king's leave to hang Mordecai on it: but the king prevented his request, by ordering him to array Mordecai in the royal apparel, and as his page lead his horse through the city of Shushan, and proclaim that he was one of the king's chief favourites.—Stung with grief, he posted home as soon as his task was finished, and told his wife and friends what had happened. They told him, that his begun fall before Mordecai was a sad omen of the fatal consequences of his project against the Jews. That very day, Esther accused him as the intended murderer of her and her nation; and begged the king would interpose for their lives. Ahasuerus having got out in a rage, Haman fell at the queen's feet to implore her intercession for his life: the king returning, reproached him as attempting to stain the honour of his bed. Glad of Haman's downfal, the servants covered his face; and Harbonah the chamberlain told the king, that Haman had prepared a gallows to hang Mordecai, the preserver of the king's life: Ahasuerus ordered him to be hung up on it directly. Not long after, his ten sons shared the same fate, Esth. iii. v. vi. vii. and ix. See FEAST of Purim.

HAMATH; Canaan had a son of this name, who was the father of the Hamathites, 1 Chron. i. 16. Gen. x. 18; and from whom, it is possible, the places called Hamath, or Hammath, derived their name. There appears to have been a variety of Hamaths: (1.) Hamath, a country where Solomon built store-cities, which perhaps was about Hammon, or Hammath-dor in Galilee, where the crops were exceedingly plentiful; if it was not the same with *Hamath-Zobah* on the south-east of Syria near Tadmor, and which was the only city that Solomon appears to have warred against, 2 Chron. viii. 3, 4. (2.) Hamath a city of Naphtali, near the entrance into Hollow Syria, Josh. xiii. 5. and xix. 35. Which of these two Hamaths Jeroboam restored to Israel, we know not, though we are most apt to suspect it was Hamath-Zobah.—(3.) Hamath the Great, which seems to be the same as Epiphania, or Emesa, cities pretty far northward in Syria, Amos vi. 2: nor know we, whether it was this or Hamath-Zobah that Toi was king of.

HAMMER: God's word is like a *hammer*; therewith he breaks our heart, and fastens the nails of his divine influence therein, Jer. xxiii. 29. Babylon was the *hammer of the whole earth*; the Chaldean armies brake in pieces, and subdued a multitude of nations, Jer. l. 23. Nah. i. 2.

HAMONAH; the name which Ezekiel gives to a city, and *Hammon-Gog*, the name he assigns to a valley, imports, that multitudes of Gog, or the Turks, shall be killed in some place of Canaan, Ezek. xxxix. 11, 16.

HAMOR, or EMMOR. See JACOB, SHECHEM.

HANANI. See ASA.

HANANIAH. See SHADRACH, JEREMIAH, NEHEMIAH.

HAND, especially the right, being a member so much used in business, it is much used in metaphoric language. *Pouring water on one's hands*, imported serving of him, 2 Kings iii.

11. *Washing of hands*, imported profession of innocence, Deut. xxi. 6. Matth xxvii. 24; or a solemn purgation of one's self in Jesus's blood, and a resolution to endeavour an holy practice, Psal. xxvi. 6. *Kissing of the hand* to a thing, imported adoration of it, Job xxxi. 27. The consecration of the priests was called a *filling of their hands*, because part of the consecratory offerings was put into their hands, 1 Kings xiii. 33. *Heb. Leaning on one's hand*, imported the familiarity of a superior with his inferior, 2 Kings v. 18. and vii. 17. *Striking of hands*, imports undertaking, as surety for one's debt or good behaviour, Prov. xvii. 18. and xxii. 26. *Putting the hand* under the thigh, was an ancient form of swearing: but that it signified subjection to the person under whose thigh the hand was put, or a belief of the Messiah's proceeding from his loins, we dare not peremptorily affirm, Gen. xxiv. 2. and xlvii. 29. *Giving of the hand*, imports making a covenant with one; or serving him, 2 Kings x. 15. Lam. v. 6. 1 Chron. xxix. 20. *Stretching out the hand* to God, imports earnest prayer for his favours, and solemn dedication of ourselves to him, Psal. lxviii. 31. and cxliii. 6. *Lifting up the hand*, in affirmation, imported swearing of the point, Gen. xiv. 22. *Lifting up the hands* in prayer, or in the priest's blessings, imported solemn wishing of blessings, to come from God, Lev. ix. 22: but to *lift up* the *hand* against a superior, is to rebel against him, 2 Sam. xx. 21. *To put forth the hand* against one, is to kill him, 1 Sam. xxiv. 10. To *put our hand to* our neighbour's goods, is to steal them, Exod. xxii. 8, 11. To *lay the hand* on the mouth, imports silence, Job xl. 4. Mic. vii. 16. To *lay hands* angrily on persons, is to apprehend and smite them, Exod. xxiv. 11; or seize on their country, Isa. xi. 14. Witnesses *laid their hands on the head* of the person accused: importing their solemn charging him with guilt, or their readiness to be the first in stoning him, Deut. xiii. 9. and xvii. 7. The Hebrews *laying their hands* on their sacrifices before they were slain, imported their solemn confession of their sin, and their deserving to die; their ceremonial translation of their guilt on the victim, and profession to trust in Jesus, the great sacrifice for their atonement, Lev. i. 4. and xvi. 21. *Laying on of hands*, was used in setting apart men to an office: so Moses marked his setting apart Joshua to his office of governorship, Numb. xxvii. 18. So the Levites under the Old Testament, and ministers under the New, are set apart to their office, by laying on of hands, Numb. viii. 10. Acts xiii. 3. 1 Tim. iv. 14. It was also used in blessing of persons: so Jacob blessed Joseph's children, Gen. xlviii. 14; and so Jesus blessed the little children brought to him, Mark x. 16. The miraculous gifts of the Holy Ghost were conferred by laying on of the apostles' hands, Acts viii. 17. and xix. 6. *Hiding the hand* in the bosom denotes a great inactivity, or sluggish aversion to do or receive any thing, Prov. xix. 24. *Clapping of hands*, denotes great joy and rejoicing, Psal. xlvii. 1; and the *clapping of hands* by trees and floods, denotes universal joy and gladness, Isa. lv. 12. Psal. xcviii. 8; but sometimes it denotes contempt, and noisy derision, Ezek. xxv. 6. Job xxxiv. 37. With respect to station, one on the right hand was honourable, one on the left not so much, Matth. xx. 21. With respect to airths, the left hand signifies the north, and the right hand the south; and yet sometimes it may only signify different airths, Gen. xiii. 9; and so our not turning from God's law to the *left hand* or to *the right*, imports our following it most exactly in every point, neither indulging ourselves in neglect of what it requires, nor pretending to go beyond it, Josh. i. 7. and xxiii. 6. Prov. iv. 27. God's *standing at men's right hand*, imports his regard to them, and

readiness to plead their cause, and assist and comfort them, Psal. xvi. 8. and cix. 31. Satan's *standing at men's right hand*, imports his accusing of them, hindering them from their proper work; and his readiness to torment them, Zech. iii. 1. Psal. cix. 6. In giving alms, we are not to let our left hand know what our right doth; *i. e.* are to bestow them with all proper secrecy, and with no proud ostentation, Matth. vi. 3. Though *hand join in hand; i. e.* though all men should use their most vigorous and concurrent efforts to protect a wicked man, he shall not go unpunished, Prov. xi. 21. To *be in the hand* of persons, is to be in their possession, or under their management; or under their power and dominion, Job xii. 6. Gen. xxxix. 6. 2 Kings xxi. 14. Psal. xxxi. 15. A darling, and apparently pleasant and profitable lust to be mortified, is likened to a *right hand*, or foot, or eye, to be cut off or pluckt out, Matth. v. 29, 30. and xviii. 8, 9. To have one's life or soul *in* his *hand*, is to be in extreme hazard of death, 1 Sam. xix. 5. Job xiii. 14. Psal. cxix. 109.

As hands are the instrument of action, doing, or receiving, they are often the emblems of power and work. God's *hand*, or *right hand*, signifies his power, and the exertion thereof, either in a way of mercy or wrath, Psal. lxiii. 8. Deut. xxxii. 4. So his powerful influence to instruct, or support a prophet, is called his *hand* being on or with him, 1 Kings xviii. 46. Ezek. i. 3. and iii. 14. His judgments executed, are called his *heavy hand*, 1 Sam. v. 11. His *stretching out his hand*, imports his exertion of his power to protect and deliver his friends, or terribly punish his foes, Exod. iii. 20; or his continuing to threaten men with further strokes, Isa. ix. 12. and xiv. 26, 27. He will not *stretch out his hand* to the grave, though they cry in his destruction. Let friends mourn ever so bitterly, God will not, by his power, bring me, or any other dead man, to life again: nor will he pursue me further than the grave with his judgments, Job xxx. 24. God *plucks his hand* out of his bosom, when he exerts his power for the deliverance of his people, and *withdraws it*, when he forbears to help, comfort, or deliver them, Psal. lxxiv. 11. Christ sits at God's *right hand*; he is instated in his highest favour, and in the highest honour and authority, Rom. viii. 34. Christ's *hands* as gold rings set with the beryl, and which embrace his people, are his divine, well ordered, and glorious power and office, whereby he saves, supports, and comforts us, Song v. 14. and ii. 6. and viii. 3. His *stretching out his hands* to men in the offer of the gospel, denotes his earnest calling of them, his readiness to receive them, and supply them out of his fulness, Isa. lxv. 2. Prov. i. 24. Length of days is in his, or wisdom's, *right hand*, and in *his left* riches and honour. In receiving and walking in him, in a wise and well-ordered conversation, there is to be had life and happiness, here and hereafter, Prov. iii. 16. He has the stars or ministers in his *right hand*; he supports, protects, and governs them, Rev. i. 16. Angels and ministers have the *hands of a man*; they act with knowledge and affection, Ezek. i. 8. *Hands weak*, or *hanging down*, denote persons dispirited, and unfit for action, Job iv. 3. Heb. xii. 12. To *lift up the hands* to God's commandments, is to be devoted to, and earnest in obeying God's law in our practice, Psal. cxix. 4. 8. *Clean* and *holy hands*, denote a blameless and holy practice, Psal. xxiv. 3. 1 Tim. ii. 8. *Hands defiled* and *bloody*, denote a practice corrupt and murderous, Ezek. xxiii. 37. Isa. i. 15.—— *Slack hands*, import a careless, inactive practice, Prov. x. 4. Faith, whereby we receive Christ, and every good thing, and work by love, is *hands dropping with myrrh* on the handles of the lock, sweetly influenced by Jesus's power and love, in essaying to admit him into the heart, Song v. 5. To

HANGING.

STONING

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other three sons and two daughters, do a thing *by the hand* of others, is to do it by their ministry and service, Exod. iv. 13. Lev. viii. 36. and x. 11. and xxvi. 46, &c ; and so wicked men are called the *hand of God ;* as by them he executes much of his providential work on earth, particularly in correcting his people, Psal. xvii. 14.

Handbreadth was a measure of about four inches. Our days are as an *handbreadth ;* they are very short, and their shortness ought to be ever before us, Psal. xxxix. 5. *Handmaid,* a woman-servant : so women in general are called, in the language of humility, Ruth iii. 9. Psal. cxvi. 16. The ceremonial law is called an *hand-writing* against us ; its rites witnessed guilt, and desert of death ; and it was a means of barring the Gentiles from the church of God, Col. ii. 14. Darts cast by the hand, are called *hand-staves,* Ezek. xxxix. 9.

HANES. See TAHPANHES.

HANG. God *hangeth* the earth upon nothing; by mere power he preserves it in its proper place, a ball surrounded, at immense distance, by the visible heavens, Job xxvi. 7. On the two commandments, of loving God and our neighbour, *hang* all the law and the prophets : every duty pointed out in the law and prophets is comprehended in these two things ; and every history, doctrine, promise, and threatening, tends to promote this love, Matth. xxii. 40. *Hanging* was an ancient PUNISHMENT, Gen. xl. 22. Josh. viii. 29. The *hanged* malefactors of Israel were not to remain on the tree all night. They were emblems of Christ's being cursed and crucified for us, and of his satisfying the penalty of the broken law by his death, and thereby removing the iniquity of a land in one day, Deut. xxi. 23. Gal. iii. 13 ; for crucifixion is called *hanging,* Luke xxiii. 39. Acts v. 30. *Hangings* also denote curtains, Exod. xxvii. 9.

HANNAH. Her husband Elkanah was a Levite of mount Ephraim, the 17th in descent from Kohath, the son of Levi ; and had two wives, Hannah and Peninnah. The former was exceeding pious, and the darling of her husband ; but the latter had children, and mightily upbraided Hannah with her want of them. As Elkanah and his whole family attended one of the solemn feasts at Shiloh, of his share of his sacrifices, he, at their feast, gave Peninnah and her children their several portions ; but to Hannah he gave the best part of the peace-offering that fell to his share, or best part of the passover-lamb. At these entertainments, it was Peninnah's common practice to reproach Hannah with her barrenness. Hannah at last took it so ill, that she could eat none. To comfort her, Elkanah told her, that his distinguished regard to her was better than ten children. After eating a little, Hannah retired to the court of the tabernacle, prayed with great fervour for a child, and vowed to surrender him, as a Nazarite for life, to the service of God.—Eli the high priest, observing her lips move, but not hearing her words, upbraided her, as if she had been drunk. She told him her case, and he wished the Lord might grant her request.—Divinely impressed that he would grant it, she went home cheerful.—She had scarce returned to Ramah, the place of their abode, when she conceived ; and, in due time, bare him, and called him *Samuel,* because she had *asked* him of, and *lent* him to, the Lord. After she had weaned him, and he was about three years old, she carried him to Shiloh ; and, with an oblation of three bullocks, an ephah of flour, and bottle of wine, presented him before the Lord, and put him under Eli's tuition ; representing, that as she had obtained him by prayer, so she had given him up for life to the service of God. On this occasion, she composed an elegant hymn, celebrating the holiness, greatness, wisdom, power, and mercy of God. At an after-feast, as she gave Eli a coat for her son, he blessed her, and wished her more children. She bare

while, it seems, Peninnah's children died, 1 Sam. i. and ii.

HANUN; the son and successor of Nahash king of the Ammonites. Persuaded by evil counsellors, he used David's ambassadors, sent to him with compliments of condolence, after his father's death, as if they had come to spy the country, where it might be most easily attacked: he ordered to shave their beards, and cut off their clothes by their middle. He immediately thought how ill this would be taken, and prepared for a war with the Hebrews. Once and again he procured an assistant army from the Syrians: but all his forces being defeated in sundry battles, and the Syrians giving up with him, his whole kingdom was taken, and Rabbath his capital, after a siege of some months, destroyed: his crown, weighing or worth a talent of gold, and all he had, being seized by David, it is probable himself was slain, and his brother Shobi, who brought victuals to David at Mahanaim, made deputy-governor of the kingdom under David, 2 Sam. x. xi. xii. and xvii. 27—29.

HAPPY. Some are happy only in the opinion of themselves or others, as is indeed the case of all wicked men: there being no solid happiness but in agreeable relation to, and enjoyment of God, who is *happy* in himself, and the author of all happiness to his creatures, Gen. xxx. 13. Jer. xii. 1. Mal. iii. 15. The saints are truly *happy*, because God is their portion; their life of fearing and serving him is the best; they are corrected by him for their profit; and their suffering for righteousness is their honour, and shall be rewarded by him, Psal. cxliv. 15. and cxxviii. Job v. 17. 1 Pet. iii. 14. Matth. v. 3—10. Luke vi. 20—23.

HARAN, the eldest son of Terah, and brother of Abraham, and father of Lot, and of two daughters, *viz.* Milcah and Iscah. As he died young, it seems his two brothers married his two daughters, Abraham Iscah or Sarah, and NAHOR Milcah. Out of respect to his memory, it is probable that his father called the place of their future abode, HARAN, HARA, or CHARRAN, Gen. xi. 27—32. Acts vii. 2. Here Terah died; and Jacob dwelt with his uncle Laban, Gen. xxvii. 45. and xxix. It seems to have been situated between the rivers Chebar and Euphrates, considerably northward of the place where they meet. The people of it carried on a trade with the Tyrians, Ezek. xxvii. 23. Near this place, Crassus the Roman general, and almost all his army, were cut off by the Parthians.

HARD. Beside its natural signification of the hardness of matter, it signifies, (1.) Powerful; having much influence: thus the sons of Zeruiah were *too hard* for David to get any of them punished, 2 Sam. iii. 39. (2.) Difficult; what can scarcely be got done, or understood: hence we read of *hard* causes, questions, and language, Exod. xviii. 26. 1 Kings x. 1. Ezek. iii. 5. (3.) What is cruel, unsupportable, troublesome, and unmerciful: hence we read of *hard* bondage, a *hard* saying, a *hard* man, Exod. i. 14. John vi. 60. Matth. xxv. 24.—*Hardness* of spirit, expresses great inward sorrow and trouble, 1 Sam. i. † 15. *Hardness* of heart, imports stupidity and obstinacy in sinning, Ezek. iii. 7. The way of transgressors is *hard*; they are obstinate in their sin, and their course is disagreeable and dangerous, Prov. xiii. 15. Manifold troubles are called *hardness*, because difficult to be borne, 2 Tim. ii. 3. God's *hardening* men, imports his just withholding of his gracious influences from them: his sovereign casting them into such circumstances, as their corruption can improve to bad purposes; and his permitting Satan, sinful companions, and their own lusts, to draw them into one sin after another, and render them bold and obstinate in wickedness, Exod. iv. 21. and vii. 3. and

xiv. 4, 17. and ix. 12. and x. 1, 10, 27. Men *harden* their heart, face, or neck, when they grow more and more obstinate and impudent in wickedness, and refuse to be reclaimed, 1 Sam. vi. 6. Jer. v. 3. Prov. xxix. 1. To *harden one's self in sorrow*, is with bravery to endure violent pains from an eager desire of death, Job vi. 10.

HARE; a well-known animal, with a short tail, black eyes, doubled fore-teeth, simple under-teeth, and no tusks. It has long ears, whereby it hears well: its feet are excellently formed for running, especially up-hill, the fore-legs being shortest. It is very timorous and lustful. Moses is not the only writer who affirms that hares chew the cud. Aristotle says, it has a runnet similar to other beasts that chew the cud. It was unclean under the law, as it did not divide the hoof, and might be an emblem of sinners, fearful, unbelieving, and given to fleshly lusts, Lev. xi. 6. Deut. xiv. 7.

HARLOT. See WHORE.

HARNESS; the furniture of a horse, to render him fit for work, or war, Jer. xlvi. 4: but it is more frequently taken for a set of defensive armour, as a coat of mail, brigantine, and habergeon, 1 Kings xxii. 34.—The children of Israel went up out of Egypt *harnessed*, girded as for war: but the word may be rendered, by *five in a rank*, Exod. xiii. 18. He that *puts on his harness*, ought not to boast as he that puts it off; he that only prepares for battle, ought not to boast as if he had got the victory, 1 Kings xx. 11.

HAROD; a place in the valley of Jezreel, near the foot of mount Gilboa, and seems to have had its name from the *trembling* of the Hebrews, or Midianites, near to it. Here Gideon mustered his army, Judg. vii. 1; and here Elikah and Shammah, two of David's mighty men, seem to have been born, 2 Sam. xxiii. 25. 1 Chron. ii. 27.

HAROSHETH of the Gentiles; a city of Galilee, near the lake of Merom, whereabout many Heathens dwelt, and where Sisera resided, and to the very gates of which his routed army were pursued, Judg. iv. 2, 16.

HARP. That kind invented by Jubal, the descendant of Cain, and used by the ancients, is now disused. It was composed of a base or hollow sounding belly, with two branches raised on the sides thereof, to which were fastened three, six, or nine strings, which, when played on with the fingers, or with a bowstring, gave a very agreeable sound. From Isaiah's saying, that his bowels sounded in mourning as a harp, and from other evidences, it appears, that its sound was of a grave and querulous kind; nay, its very name KINNOR, signifies what is sad and lamentable.—Solomon's harps were of wood, 1 Kings x. 12. Harps were used both in sacred and civil music, 1 Sam. xvi. 16, 23. During the captivity in Babylon, the Levitical singers hanged their harps, as useless, on the willow-trees on the bank of the Euphrates, and other rivers in Chaldea, Psalm cxxxvii. 2.—The Greeks and Romans had the use of the harp from the eastern barbarians. Our modern harp is of a triangular form, having three rows of strings, and being held upright between one's knees, is played on with both hands, and has a sound somewhat similar to that of the spinnet. *Playing on the harp*, often denotes grave and cheerful praise of, and thanksgiving to God, Psal. xxxiii. 2. and xliii. 4. and cxlix. 3. The saints are likened to *harpers*, because, with gravity, cheerfulness, and holy skill, they praise the Lord for his goodness, Rev. v. 8. and xiv. 2.

HART. See DEER.

HARVEST. The harvest, or time of cutting down and gathering in corns, is different according to the soil and warmth of countries. In Canaan it began in March, and was finished about the middle of May. As the harvest is a time of great impor-

ance for laying up provision, any time of gainful labour is called *harvest;* hence a sleeper in *harvest* causeth shame to himself and his friends, Prov. x. 5. A time of God's destructive judgments, whereby he cuts down many, and carries them into the eternal state, is likened to an harvest; hence we read of an *harvest* on Babylon and Judah, Jer. li. 33. Hos. vi. 11. A people ripened by sin for destruction, are likened to a *harvest*, or crop ready for the sickle of God's vengeance, Isa. xviii. 5. Joel iii. 13. Rev. xiv. 15. A noted opportunity of ministers labouring with much success in the work of the gospel, cutting men off from their natural state, and gathering them to Christ, is called an *harvest;* and men disposed by providence for receiving the gospel, are likened to a *ripe crop*, Matth. ix. 36, 37. John iv. 35, 36.—The day of judgment is likened to a *harvest;* then all things shall be ripe for a dissolution; the frame of nature shall be unhinged; men's condition shall be quite altered; the saints gathered into Jesus's barn, his heavenly mansions, and the wicked into hell-fire, Matth. xiii. 30, 39—42. The Ayssrians were like *harvest*-men; they destroyed the nations, cut them down, and even *gleaned*, cutting off the remnant that were left at first, Isa. xvii. 6.

HASTE; HASTEN. To *hasten* righteousness, is to execute judgment and justice with all proper speed, Isa. xvi. 5. To *hasten* to the coming of the day of God, is earnestly to long after, and prepare for the last judgment, 2 Pet. iii. 12. HASTY persons, are such as are rash and inconsiderate, Prov. xiv. 29; or that are very active, furious, and speedy in their march, Hab. i. 6. The *hasty* fruit, is what is ready before the ordinary time.—The suddenly-approaching judgments of God are likened to it, Isa. xxviii. 4.

HATE. (1.) To bear an ill-will to one. God and his people *hate* sin; enemies *hate* one another; and unregenerate men *hate* God, Jer. xliv. 4. Rom. vii. 15. Psal. xxxiv. 21. Rom. i. 30. God *hated* the Jewish new-moons, and feasts, and sacrifices, and solemn assemblies, on account of the sinful manner in which they were observed, Isa. i. 13, 14. (2.) To want love to persons; so God *hated* Esau; he did not elect him to everlasting life, he did not choose his seed to be his peculiar people, nor shew saving kindness to him, or to many of them, Mal. i. 3. Rom. ix. 13. A parent *hates* his child, *i. e.* wants proper love thereto, when he forbears to give him due correction for his real good. (3.) To love far less ardently: so sometimes the Jews had a *hated* and a beloved wife, Deut. xxi. 15.—We must *hate* father and mother in comparison of Christ; that is, must love them far less than him, Luke xiv. 26. HATRED, is a deep-rooted ill-will at one, disposing us to vex, injure, or destroy him, 2 Sam. xiii. 15; and *hatred* of our neighbours, is accounted murder before God, 1 John iii. 15; and he reckons us guilty of this *hatred*, if we suffer our neighbour to lie in sin, or go on in it, without reproving him in a serious and Christian manner, Lev. xix. 17.—Wicked priests are *hatred;* are very hateful; and often malicious and fearful means of variance between God and men, and between man and man, Hos. ix. 8. HATEFUL, or odious, deserving to be hated: so sinners being full of hatred against God, deserve to be hated, Tit. iii. 3: and birds, such as ravens, owls, kites, vultures, are *hateful*, Rev. xviii. 2.

HAVEN; a seaport, where ships lie at rest. Zebulun was a *haven for ships;* they had convenient harbours in their part of the coast of the Mediterranean sea, Gen. xlix. 13. A place on the east end of Crete was called *the fair*, or beautiful, *haven*, Acts xxvii. 8.

HAVILAH. (1.) The second son of Cush, and grandchild of Ham. It

is probable that he and his posterity peopled, and gave name to the land of Havilah, on the north-west of the Persian gulf, and which was the east border of the Ishmaelites and Amalekites, Gen. x. 7. and xxv. 18. 1 Sam. xv. 7. (2.) The twelfth son of JOKTAN, whose posterity were probably the Chaloteans or Avalites, that dwelt near the Sabeans, on the Avalitic bay, southward of the former Havilah, Gen. x. 27. Calmet and Reland will have Havilah to be Colchis, on the east of the Euxine sea; and it is true, there was fine gold there in the earliest ages, which the inhabitants gathered in sheep skins, with the wool on, as it ran down the rivers when swollen; and hence probably sprung the fable of the golden fleece: but as we have already rejected their situation of Eden, and will do Calmet's of Ophir, we cannot admit this of Havilah.

HAVOCK. See RUIN; WASTE.

HAVOTH-JAIR, the *villages* or *hamlets of Jair*, I think, lay on the north or north-east of mount Gilead, Numb. xxxiii. 41.

HAURAN, or AURANITIS; a country on the north-east of Canaan, near Damascus. Since, according to Luke, Philip ruled over Iturea Trachonitis, and according to Josephus, over Batanea or Bashan, Auranitis, and Trachonitis, one is tempted to think, Itu-rea is the same with Auranitis. Jerome mentions Hauran as a city in the wilderness of Damascus; but Abulseda, an Arabic prince, informs us, that Bozrah or Bostra, was the capital of Hauran, Ezek. xlvii. 18.

HAWK: a well-known fowl.—— There are nine or ten principal kinds of hawks, *viz.* falcons, gos-hawks, sparrow-hawks, &c. Hawks are quick-sighted, swift-winged, ravenous, and very courageous. Men often use them to catch fowls, hares, &c. In the winter, they go off to warmer climates, Deut. xiv. 15.

HAZAEL. It is probable he was the Syrian general after Naaman, who possibly gave up his post, rather than lead armies against the Israelites.—Elijah had been divinely ordered to anoint him king over Syria. Elisha, about eleven years after Elijah's translation, went north to Syria. Benhadad the king being sick, sent Hazael to the prophet, to ask if he should recover. Elisha replied, that though his disease was not mortal, he would never recover. He also with tears told Hazael, that he foresaw the horrid barbarities which he would exercise on the Israelites. Hazael replied that he had neither power nor inclination to do these horrid things.—Elisha told him, that he would become king of Syria, and then do them. Hazael returned to his master, and said, he would certainly recover; but next day he stifled him with a wet cloth; and by his influence in the army, seized the throne. Almost immediately after, when Jehu gave up the siege or care of Ramoth-Gilead, to fix himself on the throne of Israel, Hazael took the opportunity to ravage almost all the country of Reuben, Gad, and Manasseh, beyond Jordan. He burnt their cities with fire; he dashed their children to pieces, and ripped up their women with child, 2 Kings viii. 7—13. and x. 32, 33. After the death of Jehu, he ravaged the kingdom of the ten tribes westward of Jordan and reduced the country to an almost desart, 2 Kings xiii. 3, 7, 22.—About the 44th year of his reign, he took Gath from the Philistines, and marched to lay siege to Jerusalem; but Joash by large presents, diverted him; but the very next year, a small army of Syrians invaded Judah, and defeated Joash's mighty host, slew his princes, and carried off a great spoil, 2 Kings xii. 17, 18. 2 Chron. xxiv. 23, 24, 25. After Hazael had reigned about 50 years, he was succeeded by Benhadad his son, about *A. M.* 3170.

HAZARMAVETH, the third son of Joktan, and father of the Adramytæ, Chatramotitæ, or Chatramonitæ,

in Arabia-Felix. There is still a place in the south parts of that country, called Hadramaut, which is nothing else than the Arabic pronunciation of Hazarmaveth, Gen. x. 26.

HAZOR, (1.) A strong city on the west side of the lake of Merom, and the capital of the principal kingdom of the Canaanites in these quarters. Joshua having routed Jabin the king of it, and his allies, burnt it with fire, and afterwards gave it to the tribe of Naphtali, Josh. xi. 10. and xix. 36; but the Canaanites again erected a kingdom in it, and Jabin governed it, Judg. iv. 2. Possibly Barak burnt it a second time. Solomon seems to have repaired it, 1 Kings ix. 15.—Tiglath-pileser took it, and transported the inhabitants to his eastern territories, 2 Kings xv. 29. (2.) A noted city and capital of a kingdom of Arabia the Rocky. Whether some Canaanites who had fled from the northern Hazor when it was destroyed, had built this, I know not. Some think it was the same with Petra; but it is far more certain, that the Chaldeans took and demolished it, Jer. xlix. 28—33.

HEAD. This being the uppermost, and a chief part of the body, is often put for the whole man: so blessings come on the *head*, the whole person of the just, Prov. x. 6; and men have their way recompensed on their *head*, Ezek. ix. 10; and to endanger one's head, is to expose his life, Dan. i. 10. Covering of *the head*, imports protection, as with an helmet, Psal. cxl. 7; or grief and mourning, 2 Sam. xv. 30: or modesty and subjection in the case of women, 1 Cor. xi. 5, 6.—To *lift up one's own head*, is to rejoice, Luke xxi. 28; or to grow proud, rebel against God, in a bold and daring manner, Psal. lxxxiii. 2. To *lift up the head* of another, is to exalt him to honour, Gen. xl. 13. Jer. lii. 31.—*Shaking* or *wagging* of the *head* at one, implies contempt, mockery, insult, Psal. xxii. 7. The anointing of the *head*, imports joy and prosperity, Eccl. ix. 8. Psal. xxiii. 5. and xcii. 10. Matth. vi. 17. Luke vii. 46. Iniquities going *over our head*, imports, that our guilt is very great, and our apprehension of it, and our affliction for it, like to sink us, Psal. xxxviii. 4. Men *riding* over our *heads*, imports great oppression and slavery, Psal. lxvi. 12.

Whatever is more excellent, or hath power over, or gives influence and direction to others, is called the *head*. God is the *head* of Christ, he sets him up in his mediatorial office, and gives him his power and authority, 1 Cor. xi. 3. Christ is the *head* of the corner, and *head* of his church, excelling in dignity, governing her, and communicating light, life, provision, and comfort to her; and he is the head of all things to her, as he rules and governs them for her advantage, Col. i. 18. Eph. i. 22. The church's *head* upon her, like Carmel, or crimson, is the fruitful and bleeding Jesus, and true hope founded in his blood, and fruitful in good works, Song vii. 5.—Having her crown of twelve stars *on her head*, imports her bold and open profession of divine truths, preached by the twelve apostles, Rev. xii. 1. The *head* of the serpent which Christ bruises, is his power, authority, and chief interest, Gen. iii. 15. The *head of the leviathan*, which God brake in the waters, is the king of Egypt, and his mighty host, drowned in the Red sea, Psal. lxxiv. 13, 14. Isa. li. 9. A husband is the *head* of a wife, to protect, rule, and direct her, 1 Cor. xi. 3. Kings and great men are the *heads* of a nation, who excel the rest in power and dignity, and rule and protect them, Exod. xviii. 25. Mic. iii. 1. Isa. i. 5. Capital cities are the *head* of a kingdom, Isa. vii. 8. The seven *heads* of the Romish beast are the seven forms of government at Rome, by kings, consuls, tribunes, dictators, decemvirs, emperors, and popes, and also the seven hills on which Rome is built, Rev. xiii. 1. and xvii. 9. The hurtful *heads* of the Turkish cavalry, like

lions' heads, denotes their terrible force, fierceness, and cruelty, Rev. ix. 17, 19. The *whole head* is sick, and the *whole heart* is faint: there is nothing but wounds and bruises: men of power, of wisdom, of professed piety, and the more poor and naughty are all corrupted, and every man is thoroughly tainted in all his powers, with sin, Isa. i. 5, 6.

To HEAL; (1.) To cure the ailments of one's body, Matth. iv. 24. (2.) To cure the maladies of men's soul, by forgiving their sin, turning them from it to God, and filling them with spiritual comfort, Rev. xxii. 2. Psal. vi. 2. God's *saving health*, is his salvation, or his Son in his saving offices, Psal. lxvii. 2; and he is the *health* of his people's countenance, as by vouchsafing his salvation, he cheers and exhilarates them, Psal. xlii. 11. (3.) To heal nations and churches, is to redress their grievances, purge out their corruptions, and reduce them to a fixed and regular state, Jer. xiv. 19; and their *health and cure*, is their civil and religious prosperity, Jer. xxx. 17. and viii. 22. and li. 8, 9. False prophets *heal* by flattering men in their sins, and encouraging them in false hopes of deliverance and prosperity, Jer. vi. 14. and viii. 11.

HEAP, much water, earth, or stones standing up, &c. Exod. xv. 8. Ruth iii. 7. Zech. ix. 3. Hab. iii. 15. 2 Sam. xviii. 17. *Heaps on heaps* denote great multitudes, Judg. xv. 16. Cities are reduced to *heaps* of rubbish, when utterly destroyed, Isa. xvii. 1. and xxv. 2. Mic. i. 6. Jerusalem was built on *her own heap*, when rebuilt on the hills on which it stood.

HEAR, HEARKEN; *give ear*. God's *hearing or hearkening*, denotes his perfect knowledge and observation of things, Psal. lxxviii. 21, 59. Jer. viii. 6. Exod. ii. 22: his *hearing* of prayers, or *hearkening* to them denotes his gracious acceptance of, and answer of them, by granting what is requested, Job ix. 13. Christ speaks the things which he has *heard* of the Father, which, as God, he knows as well as the Father; or rather, which his manhood hath learned from, or concerning the Father, and which the Father has given him a commission to publish to men, John viii. 26, 40. Men *hear*, when they perceive what is pointed out, and ponder it, receive it into their heart by faith, and obey or put it in practice: they *hear* God and Christ, when they receive the truth into their heart, with a cordial purpose to obey it, Isa. lv. 3. Matth. xvii. 5. John x. 27: they *hear* his rod, when they ponder the nature of it, and the design of it, and study to act answerably thereto, Mic. vi. 9.—False teachers are *heard*, when their doctrines are regarded, listened to, believed, and obeyed, 1 John iv. 5.—Men *hear*, but not understand, *see*, but perceive not, when, amid their instruction and natural apprehension of divine truth, they have no spiritual and saving view thereof, Isa. vi. 9, 10. Judges *hear* causes, when they examine and determine in them, 2 Sam. xv. 3. To *hear in the* ear, is to hear secretly, as it were from a whisper, Mat. x. 27. *Cause me*, thy Redeemer, *to hear* thy voice of prayer or praise: or *cause me to be heard*; commend and speak of me to others, Song viii. 13. The poor *heareth not rebuke*; is not molested with reproach; and the poor in spirit is free from the wrathful rebukes of God, Prov. xiii. 9. *Hearing* sometimes denotes the thing heard; so *hearing* of faith, is the doctrine believed, Gal. iii. 2, 5.

HEART, is used, not only for that part of animal bodies which is the fountain of their life, but for the soul, and all the powers thereof, understanding, conscience, will, affections, and memory. The heart is *clean*, *good*, and *new*, when washed in the blood of Christ, changed by the Spirit of God, and filled with holy dispositions and thoughts, Psal. li. 10. Luke viii. 15. It is *evil*, when under the influence of sinful lust, Heb. iii. 12. It is *true*,

honest, *perfect*, *sound*, and *upright*, when it follows after what is true and good, with candour and sincerity, Hebrews x. 22. Luke viii. 15. Isaiah xxxviii. 3. It is *of flesh*, when pliable and ready to receive the impressions of God's word and providence, Ezek. xxxvi. 26. It is *broken* and *contrite*, when filled with sorrow and perplexity, on account of guilt, prevalence of corruption, divine hiding, and the like, Isa. lxi. 1. and lxvi. 2. It is *tender*, when easily affected, and afraid of sin, 2 Chron. xiii. 7. and xxxiv. 27. It is *large*, when one knows much, or is filled with spiritual liberty and joy, 1 Kings iv. 29. Psal. cxix. 32. It is *double*, *divided*, *deceitful*, when men try to serve God and idols at once, pretend one thing, and desire and seek after another, Psal. xii. 2. Hos. x. 2. It is *stony*, *hard*, *stout*, *froward*, *perverse*, when it can scarce be impressed with God's word or providence, and is obstinate in sinning and rebelling against the Lord, Ezek. xi. 19. Isa. xlvi. 12. It is *gross* and *fat as grease*, when stupid, filled with sensual pleasure, and concern about, and inattention to eternal things, Acts xxviii. 27. Psal. cxix. 70. To *say in the heart*, is inwardly to think, reason, Rom. x. 6; or earnestly desire, Psal. xiv. 1. To *speak to the heart*, is kindly to encourage, comfort, and persuade, Hos. ii. † 14. To do a thing *with the heart*, is to do it with much affection and diligence, Matth. xxii. 37. Persons having their heart towards any thing, or having persons in their heart, denote a fixed remembrance of, desire after, and care for them, 2 Cor. vii. 3; and so Christ's people are *on his heart*, Song viii. 6. As *heart* denotes understanding, courage, and activity, the Israelites were without it, when they had no sense of, no care and concern about their real welfare, Hos. vii. 11. God's *heart* is his will, purpose, and love, Isa. lxiii. 4; but the *turning of his heart* within him, and kindling of his *repentings*, denote only the greatness of his mercy and compassion, Hos. xi. 8. Jer. xxxi. 20. God's law is in Christ and his people's *heart*; they understand, remember, love, and are careful to fulfil it, Psal. xl. 8. and cxix. 11. What people think, love, or purpose, is said to be in *their heart*: so false prophets prophesy *out of their own heart*; say what their vain imaginations and corrupt affections prompt them to, Ezek. xiii. 2. In allusion to the heart of animals being in the midst of the body, the midst of any thing, or being within it, is called the *heart*: so Tyre was *in the heart* of the sea, being in an island, Ezek. xxvii. 4; and Christ in the grave, was *in the heart* of the earth, Matth. xii. 40.

HEARTH. The bones of sore afflicted persons are likened to an *hearth*: because the judgments of God, and their own inward vexation, as it were burn on them, and render their case destitute of comfort, and very tormenting, Psal. cii. 3. The governors of Judah, the Maccabees, and others, were, or shall be, as an *hearth*, or chimney full of fire, among wood; they marvellously did, or shall cut off and consume their enemies round about, Zech. xii. 6.

HEAT. See Hot.

HEATH; a well-known shrub, that grows in barren moors: it *knows not when good cometh*; doth not flourish in the Spring, but towards the end of Summer. Men are likened to it, as they are insufficient and contemptible, and do not profit in true godliness amidst the merciful providences of God, Jer. xvii. 6. It likewise represents men in a destitute and concealed condition, Jer. xlviii. 6.

HEATHEN. See Gentiles.

HEAVE; to lift up towards heaven, Numb. xv. 20.

HEAVEN. (1.) That region, where God especially displays his glory, amidst holy angels and glorified saints; this is called the *third heaven*, and *heaven of heavens*, because more glorious and distant than

the other, 2 Cor. xii. 3. 1 Kings viii. 27. (2.) The region in which the sun, moon, stars, and comets are placed, Psal. xix. 1. The ancients imagined it a solid extended vault: but from the equality of the motion of the planets from time to time, without diminution, it seems to be really void of matter, and the luminaries keep their respective places by virtue of their own attraction and gravitation, subordinated to the preserving power and direction of God. From the long absence of comets, and the late appearance of new stars, it is plain, that the extent of this region is inconceivable to mortals. (3.) The atmosphere, or region of AIR, that surrounds our earth, and where birds fly and clouds move, &c. Mat. vi. 26. When a thing goes far up in this, it is said to be *up to heaven*; so the flames from Sinai burnt into the *midst of heaven*, Deut. iv. 11; and the cities of Canaan are said to be *walled up to heaven*, Deut. i. 28. God, angels, and saints, are called *heaven*, because they dwell in it: *i. e.* God, when it is said, the *Heavens* do rule, and that men sin against *Heaven*, Dan. iv. 26. Luke xv. 21; or a doctrine to be *from Heaven*, Luke xx. 4: the angels and glorified saints, when it is said, the *heavens* are not clean in his sight, and the *heavens* are called to rejoice, Job xv. 15. Rev. xviii. 20. The church is likened to *heaven*; she is of a heavenly original; her holiness is similar to that of *heaven*; in her do God, his angels, and holy people, reside; and through her men are brought to the regions of the blessed: its sun, moon, and stars, are scripture-revelation, instituted ordinances, and ministers, Rev. viii. 12. In midst of this heaven, ministers do fly, preaching the gospel in a bold and open manner, Rev. viii. 13. and xiv. 6; and in her is the war between Michael and the dragon, Rev. xii. 7; and the ark of God's testament opened, Rev. xi. 15, 19. The *new heavens and new earth*, may either denote the happy millennial state of the church during the reign of the saints; or the renewed state of nature after the last judgment, Rev. xxi. Isa. lxv. 17. and lxvi. 22. 2 Pet. iii. 13. A civil state is likened to the *visible heavens*; and the sun, moon, and stars of it, are its king, councils, and great men; these fall from heaven, or become black, when it is overturned and ruined, Isa. xiv. 12. Matth. xxiv. 29. Rev. vi. 13. and viii. 12. God's wonders, righteousness, &c. are *declared by the heavens*, when saints and angels celebrate the same; or when they are shown in the most evident and open manner, Psal. lxxxix. 5. and l. 6. God's mercy and faithfulness are *in* or *established in the heavens*; are very great, visible, firm, and cannot be withstood, Psal. xxxvi. 5. and lxxxix. 2. Sins *grow up to the heavens*, when they are very great, and are boldly committed, Ezra ix. 6. Gen. xviii. 20, 21. Sometimes the prophets address the *heavens* and *earth*, in speaking of men's sin, to signify the dreadful nature of it; as if sufficient to terrify the very heavens and earth, Isa. i. 2. Jer. ii. 12. Deut. xxxii. 1.

HEAVENLY, is what dwells in, belongs to, or comes from heaven, Matth. vi. 14. John iii. 12. Heb. vi. 4.

HEAVY. Whatever is burdensome or afflicting to body or mind, is called *heavy*; as the hand or judgments of God, 1 Sam. v. 6; an oppressive tax, Neh. v. 18. 1 Kings xii. 4; bad news, 1 Kings xiv. 6; and the outrageous wrath of a foolish man, Prov. xxvii. 3. An heart is *heavy* when it is sad and displeased, 1 Kings xxi. 4. Eyes are *heavy*, when they can scarce look up for drowsiness, Matth. xxvi. 43. Ears are *heavy*, when men are dull and inattentive, Isa. vi. 10. Hands are *heavy* when one is wearied with holding them up, Exod. xvii. 12. Christ was very *heavy*, when his spirit was oppressed and filled with sorrow under unspeakable pressure of his Father's wrath, Matth. xxvi. 37. *Heaviness*; (1.) Great

grief and trouble of mind, Ezra ix. 6, Rom. ix. 2. (2.) The cause of great grief of mind, Prov. x. 1.

HEBER, EBER, the son of Shelah, and great grandchild of Shem. He had two sons, Peleg and Joktan, whose posterity afterward peopled Mesopotamia, and westward of it, and part of Arabia-Felix, Gen. x. 24—30. and xi. 14—26. 1 Chron. i. 18—42. *The children of Eber*, afflicted by ships from Chittim, may signify the Mesopotamians afflicted by the Greeks under Alexander and his successors; and the Jews harassed by the Romans, under Pompey, Vespasian, Titus, Trajan, Adrian, &c. Numb. xxiv. 24.

HEBREWS; so Abraham, Isaac, Jacob, and his descendants, are called. We cannot believe they received this name only from HEBER: for why should this branch bear his name rather than any other of his family, unless that they retained his religion? Nor is Abraham ever called an Hebrew, till he had passed the Euphrates to the westward. Did they not then rather receive it, from their *passing over*, or coming from beyond the river? An *Hebrew of the Hebrews*, is one who is descended from Hebrew parents, both father and mother, Phil. iii. 5. Sometimes only these Jews were called Hebrews, who spoke the Hebrew language, in contradistinction to the Jews who spake the Greek, Acts vi. 1. God had promised to Abraham, that he would render his seed extremely numerous. It was long, however, before the promised seed made any remarkable appearance.—Abraham's seed by Ishmael, and the sons of Keturah, indeed mightily increased; but neither these, nor the posterity of Esau, were the promised offspring. In Jacob's twelve sons, it first began to increase; and in after times they were called *Israel*, or *Jacob*, from their progenitor; and in times still later, were called *Jews*, such of them as were known, from the name of JUDAH. In about 210 or 215 years, they increased in Egypt, from 70, to between two and three millions, men, women, and children. While Joseph lived, who had preserved the Egyptian nation, amidst a terrible famine, they were kindly used by the Egyptian monarchs; but soon after were terribly oppressed. From a suspicion, that they might, in process of time, become too strong for the natives, they were condemned to labour in the most slavish and toilsome employments. The more they were oppressed, the more exceedingly they multiplied. The midwives, and others, were therefore, ordered to murder every male-infant at the time of birth; but the midwives shifted the horrible task. Every body was therefore ordered to kill the Hebrew male-children wherever they were found: the females they intended to incorporate with the Egyptians. After they had been thus miserably oppressed for about an hundred years, and on the very day that finished the 430th year from God's first promise of a seed to Abraham, and about 400 years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to let the Hebrews go, under the direction of MOSES and Aaron. As the Hebrews' due wages had been denied them, God, the supreme Judge and Proprietor of all, ordered them to ask a vast deal of precious things from the Egyptians, and carry them off. Thus they departed peaceably, and with great wealth, and without so much as one of their number weak or sickly; and a mixed multitude of Heathens attending them, and who were afterward a snare to them, Gen. xv. and xvii. and xxii. with Exod. i—xiii. Acts vii. Neh. ix.

God directed the Hebrew march by a cloud, which in the day was dusky, and skreened them from the heat, and in the night was fiery, and gave them light. He directed them not by the near way of Canaan, lest their early encounters with the Philistines, should tempt them to return

back into Egypt; but caused them to march towards the south-east, and into the streights of Pihahiroth, where there were mountains on each side, and the Red sea before them. Pharaoh, expecting they were now entangled, pursued them with a mighty army, to bring them back. The Lord opened a passage through the Red sea for the Hebrews; but the Egyptians, attempting to follow them, were drowned. The Hebrews were now in a dry and barren desart; nor had they brought along provision for the journey. God supplied them with water from a flinty rock, and with manna from heaven. Moreover, he regaled them with quails in the desart of Sin. By means of Moses's prayers, and Joshua's bravery, he enabled them to rout the Amalekites, who barbarously fell on their rear. Having got officers of thousands, hundreds, fifties, and tens, set over them, they marched southward along the east side of the western gulf of the Red sea, and came to mount Sinia, about fifty days after their departure from Egypt. There God, in a most tremendous manner, from the midst of a terrible fire on the top of the mount, and after the most fearful thundering, avouched them for his peculiar people, intimated to them his laws, and confirmed the authority of Moses as their leader. While Moses tarried in the mount, they so far lost the impression of every thing they had seen and heard, that they formed, and worshipped a golden calf. This being destroyed, and 3000 of the principal idolaters, cut off by the sword of the zealous Levites, God, at the intercession of Moses, spared them; renewed to them the tables of his law; and his tabernacle was erected among them; and Aaron and his sons consecrated to the priesthood; and vast numbers of further ceremonies concerning offerings, purifications, and festivals, prescribed them. The numbers of their fighting men were taken, and arranged in four great divisions, three tribes in each; and the manner of their marching and encampment was appointed: the tabernacle was dedicated, by the oblations of their chief princes, on 12 several days; and the Levites were consecrated to the sacred service of it, in room of the Hebrews' first-born; and the passover was again observed in the first month of the second year, after they had come out of Egypt, Exod. xiv—xl. Lev. i—xxvii. Numb. i—x. Neh. ix. Psalm lxxviii. cv. cvi. cxiv. cxxxv. cxxxvi. Ezek. xx. and xvi. 4—14.

After they had continued about a year at the foot of Sinai, they marched northward, loathed the manna, and were punished with a month's eating of flesh, till a plague brake out among them. About this time, 70 or 72 elders were set over them. They quickly arrived on the south borders of Canaan at Kadesh-barnea; but, for their rash belief of the ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses's prayers prevented it.—They were actually condemned to wander in the desart till the end of 40 years, till that whole generation, except Caleb and Joshua, should be cut off by death. During this period, God frequently punished them for their repeated rebellion, murmuring, or loathing of manna. The Canaanites made terrible havock of them at Hormah, when they attempted to enter Canaan, contrary to the will of their God. Above 14,000 of them perished in the matter of Korah; or for their murmuring at his and his accomplices' death. Multitudes of them were bitten by fiery serpents. Twenty-four thousand of them were cut off for their idolatry and whoredom with the Midianitish women. But God's marvellous favours were still continued: his cloudy pillar conducted and protected them; his manna from heaven supplied them with meat; the streams issuing from the rock at Meribah, followed their camp about 39 years, whether their way

was ascending or not. Their clothes never waxed old. At Kadesh, and at Beer, God anew supplied them with water. The intended curse of Balaam was turned into a blessing in their favour. During this period, the cloud conducted them from Kadesh-barnea on the south of Canaan, back to Ezion-geber, which is on the north-east of Sinai; and then back to the south border of Canaan. This journey, though of no more than a few hundred miles, took them up about 38 years, and it is likely they marched hither and thither, so that it is in vain to pretend an accurate account of their stations. Nor were they yet admitted to enter the promised land, but conducted along the south border of Idumea, by a way exceeding rough and fatiguing. At last they marched to the north-east, till they came to about the head of the river Arnon, and turned westward to the Jordan.—While they tarried in these quarters, they took possession of the two powerful kingdoms of Sihon and Og, on the east of Canaan; and made terrible slaughter of the Midianites, for enticing them to uncleanness and idolatry. After crossing the Jordan, miraculously divided, under Joshua, the successor of Moses, as their general, they solemnly dedicated themselves to the Lord, by circumcision, and eating of the passover; and, in a war of six years, conquered thirty-one kingdoms. On the 7th, the land was divided, and the tabernacle of God set up among them at Shiloh; and not long after, they solemnly dedicated themselves to the Lord. Under the name of each tribe, it will appear how exactly their station in CANAAN, and their respective fates, corresponded to the prophetic benedictions of Jacob, and Moses, Numb. xi.—xxxvi. Deut. i—xxix. Josh. i—xxiv. Neh. ix. Psal. lxxviii. cv. cvi. cxiv. &c. Gen. xlix. Deut. xxxiii.

In these things, were not the Hebrews emblems of the chosen people, the true Israel of God? Are they not chosen children of the one Jesus Christ? and by what miracles of grace are they brought from their spiritual bondage, protected by, and washed in his blood, and by his Spirit; and therein, to the hurt of their enemies and the joy of their souls, consecrated to the service of God! How solemnly, and often with terror, they receive the law at his mouth! but how frequent their sins, their idolizing of creatures, and murmurs against the provision and lot assigned them by God! How fearfully they are chastised for their sin! After ravishing enjoyments, as on the frontiers of heaven, how often they are turned back almost to the terrors of the broken law, and their Egyptian slavery! How often the earth swallows up their cares! the fiery judgments of God, and the poison of the old serpent prey upon them; and their troublesome way makes their life a burden to them! How often their carnal relations harass, tempt, and seek to destroy them! But nevertheless how constant, and often repeated, are God's favours to them! Jesus their meat indeed, and their drink indeed; Jesus their director and protector, never leaves them nor forsakes them; nor do the unwasting robes of his righteousness and grace fail them. At last, when the mixed multitude and rebels of indwelling corruptions are purged from among them, they, often amidst fearful struggles with Satan and their lusts, pass safely through the swelling Jordan of death; and, rendered faultless before God, take possession of the kingdom prepared for them from the foundation of the world.—Nay, with what terrible tossing of mind! what impression of the fiery law! and through what horrid provocations on their side, and wonders of mercy on God's, and often through a number of gracious-like attainments, afterward lost, are they brought into their new-covenant-state!—Was not this fate of the Hebrews typical of that

of the New-Testament church !—— Brought out of Egypt by miracles and wonders in the apostolic age, through what a waste-howling desart of persecution from dragons and fiery serpents ; through what multitudes of sins, troubles, and mercies, did she arrive on the border of rest, under Constantine the Great, about *A. D.* 312 ! But for contempt of her spiritual ordinances and privileges, how driven back, and plagued under Antichrist's reign ! how consumed by fiery troubles and persecutions, and mortally bitten by heretics, Arians, Pelagians, and others ! At the Reformation, we again retouched the borders of the promised felicity ; and God anew opened for us wells of living water in the preaching of the gospel : but now we compass the land of Edom, where our soul is much discouraged, because of the way ; nor do I expect our entrance into the millennial state, till the mixed multitude of carnal and profane persons be purged from among us.

In their entrance to Canaan, God to give the Hebrews ■■ horror of idolatry, ordered them to cut off every idolatrous Canaanite ; they, however, through sinful pity or sloth, spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages the Hebrews enjoyed scarce a glimpse of outward prosperity, but they relapsed into idolatry, worshipping Baalim and Ashtaroth, &c. Micah, and the Danites, introduced it not long after Joshua's death. About this time, the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin. To punish the tribes for their wickedness, and their neglecting at first to consult the mind of the Lord, they, though more than fourteen to one, were twice routed by the Benjamites and 40,000 of them slain. In the third, all the Benjamites were slain, except 600. Heartily vexed for the loss of a tribe, the other Hebrews provided wives for these 600, at the expence of slaying most of the inhabitants of Jabesh-gilead, and of eluding their oath, in the affair of the daughters of Shiloh, Judg. i. ii. and xvii—xxi. Their relapses into idolatry, also brought on them repeated turns of slavery from the Heathen, among or around them. From *A. M.* 2591 to 2598, they were terribly oppressed by Cushan-rishathaim ; but delivered by Othniel. From *A. M.* 2661 to 2679, by Eglon king of Moab ; from which they were delivered by Ehud. Soon after which, they were delivered from the ravages of the Philistines by Shamgar. From *A. M.* 2699 to 2719, they were oppressed by Jabin king of the Canaanites ; but delivered by Deborah and Barak. From 2752 to 2759, by the Midianites ; but delivered by Gideon, whose son Abimelech was a scourge to Israel. From 2799 to 2817, by the Ammonites on the east, and the Philistines on the west ; but Jephthah rescued them from the Ammonites. From *A. M.* 2849 to 2889, they were oppressed by the Philistines, who were harassed by Samson, and routed by Samuel, after the death of Eli. During this last oppression, the Hebrews were almost ruined ; the ark was taken ; and for perhaps 110 or 130 years afterward, was without ■ settled abode, Judg. i—xxi. 1 Sam. ii—vii. Or the servitude of Cushan-rishathaim, began *A. M.* 2600 ; that of the Moabites, *A. M.* 2648 ; that of the Canaanites, 2747 ; that of the Midianites, 2807 ; that of the Ammonites, *A. M.* 2854 ; just after the death of Gideon, and 300 years after the death of Moses, Judg. xi. 26 ; that of the Philistines, in *A. M.* 2872. When the Hebrews had been governed by judges, divinely raised up, for about 340 years after the death of Joshua, they took a fancy to have a king, like the nations around them. Saul was their first sovereign. Under his reign, of about 20 or 40 years, they had almost perpetual struggles with the Ammonites, Moabites,

and Philistines; and, at his death, the nation was left on the brink of ruin by the Philistines. After about seven years struggling, between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David: David became sole monarch of Israel. Under him, the Hebrews subdued their neighbours the Philistines, Edomites, Moabites, Ammonites, and Syrians, and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates, under Solomon they had almost no war, but employed themselves in buildings, sea-trade, and other things grand and pompous. It is plain, however, that they disrelished the taxes which he laid upon them in the end of his reign. To punish his, and their idolatry in the latter part of his reign, Rezon the Syrian, and Hadad the Edomite harassed them a little; and after Solomon's death, ten of the Hebrew tribes formed a kingdom of Israel or Ephraim for themselves, under Jeroboam the son of Nebat, in opposition to the kingdom of Judah and Benjamin ruled by the family of David. This division, which happened about *A. M.* 3029, and in the 100th or 120th year of their kingdom, tended not a little to the hurt of both parties, by their mutual contest. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king; and often the royal families were destroyed, and others took their place. Idolatry, particularly, the worshipping of the golden calves of Bethel and Dan, was alway their established religion, and brought miseries unnumbered on their head. The kingdom of Judah had wicked and pious sovereigns by turns; but their frequent relapses into idolatry, often occasioned terrible distress to the country. To punish the kingdom of Judah, or the Jews, for their apostacy, God delivered them into the hand of Shishak king of Egypt, who ravaged the country; but appears to have done no hurt to Jeroboam's kingdom, as perhaps he was in league with him. There was almost perpetual war between Jeroboam and Rehoboam, and Abijah his son. In one battle Jeroboam had 500,000 of his forces cut off by the army of Abijah, which was but the half of his own. From *A. M.* 3049 to 3115, the kingdom of Judah, for the most part, followed the true God, reformed from their corruptions, and had considerable prosperity and success against their enemies, Ethiopians, Edomites, Moabites, &c. Jehoshaphat had an army of 1,160,000 men. Meanwhile, the Israelites under Nadab, Baasha, Elah, Omri, Ahab, Ahaziah, and Jehoram, were generally in a most wretched condition, especially by Ahab's introduction of the worship of Baal: and by various famines and repeated wars with the Philistines and Syrians; and by civil broils between Omri and Tibni, 1 Sam. viii—xxxi. 2 Sam. i—xxiv. 1 Kings i—xxii. 1 Chron. x—xxix. 2 Chron. i—xx.

Not only was the kingdom of Israel, but also the kingdom of Judah, the royal family of which had joined in marriage, and other alliance with the wicked house of Ahab, brought to the very brink of ruin, after the death of Jehoshaphat; nor indeed did his successors, Jehoram and Ahaziah, deserve a better fate. From *A. M.* 3120 to 3232, Jehu and his posterity governed the kingdom of Israel: the worship of Baal was abolished; but the idolatry of the calves was still retained. To punish this the kingdom was terribly ravaged, and the people murdered by the Syrians, during the reign of Jehu, and especially of Jehoahaz his son; but Jehoash, and Jeroboam his son reduced the Syrians, and rendered the kingdom of the ten tribes more glorious than ever it had been. In the beginning of this period, Athaliah for six years tyrannized over Judah. After her death, religion was a

while promoted under Joash, by means of his uncle Jehoiada, the high-priest; but they quickly relapsed into idolatry; and during the reigns of Joash, Amaziah, Uzziah, as well as of Jotham, numbers sacrificed in high places, but to the Lord their God. Nor did the kingdom of Judah recover its grandeur, till the reign of Uzziah. Under the reigns of Zachariah, Shallum, Menahem, and Pekahiah, the kingdom of the ten tribes was reduced to a most wretched condition, by their intestine broils, murder of sovereigns, and Assyrian ravages. Under Pekah, they recovered part of their grandeur; but he being murdered by Hoshea, a civil war of nine years seems to have happened; at the end of which, Hoshea found himself master of the crown. Under Jotham, the kingdom of Judah was moderately happy; but under Ahaz, they relapsed into idolatry, and were terribly harassed by the Philistines, Syrians, and by the ten tribes under Pekah. About *A. M.* 3280, the kings of the Hebrews were better than they had been ever since the division. Hezekiah of Judah was an eminent reformer, and Hoshea was less wicked than his predecessors; but the abounding wickedness of both kingdoms had ripened them for ruin. Ignorance, stupidity, idolatry, rebellion against God, and apostacy from his way, forgetfulness of him, ingratitude for his mercies, derision of his threatenings, changing of his ordinances, profane swearing, violation of sacred vows, magical arts, hypocrisy, and obdurate impudence in wickedness, violation of the Sabbath, mingling themselves with the Heathen, sinful alliances with the Syrians, Assyrians, and Egyptians, and dependance on them for help; pride, want of natural affection among relations, or between the kingdoms of Israel and Judah; universal corruption of princes, judges, priests, and prophets; murder, drunkenness, luxury, whoredom, covetousness, fraud, oppression, perverting of justice, and falsehood, every where prevailed. Provoked with Hoshea for entering into a league with So, king of Egypt, Shalmaneser king of Assyria invaded the kingdom of the ten tribes, furiously besieged and took their cities, murdered most of the people, ripping up the women with child, and dashing infants to pieces; and carried almost all the rest captive to Hara, Halah, and Habor, by the river Gozan, and to the cities of the Medes, on the north-east of the Assyrian empire; and brought the Samaritans, and placed them in their stead. Thus the kingdom was ruined 254 years after its erection. Sennacherib king of Assyria, contrary to treaty, invaded the kingdom of Judah, and brought that hypocritical nation to the brink of ruin. Hezekiah's piety, and Isaiah's prayer, were a means of preventing it: but under his son Manasseh, the Jews abandoned themselves to the most horrid impieties. To punish them, Esarhaddon king of Assyria, about the 22d year of Manasseh's reign, invaded Judea, reduced the kingdom, and carried Manasseh prisoner to Babylon: he also transported the remains of the Israelites to Media, and the countries adjacent.—What has become of them since, whether they removed eastward with the Tartars, and partly passed over into America; or how far they mixed with the Jews, when carried to Babylon, we know not, 2 Kings i—xxi. 2 Chron. xxi—xxxiii. Amos ii—ix. Hos. i—xiii. Mic. i. ii. iii. vi. vii. Isa. i—x. xvii. and xxii. and xxiv—xxxi. xxxiii. and xxxvi—xxxix. 1 Chron. v. 26.

Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation of his subjects during the rest of his reign; but his son Amon defaced all, and rendered matters as wicked as ever. His son Josiah mightily promoted reformation, and brought it to such a pitch, as it had never been since the reign of David and Solo-

mon; but the people were mostly hypocritical in it, and the Lord never forgave the nation the murders, and other wickedness of Manasseh, as to the external punishment thereof. After Josiah was slain by Pharaoh-necho king of Egypt, the kingdom of Judah returned to their idolatry, and other wickedness; no kind of the above mentioned sins did they forbear. God gave them up to servitude, first to the Egyptians, and then to the Chaldeans. The fate of their kings, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy; and so was the case of their subjects during the 22 years of their reigns. It is shocking to think, what famine, pestilence, and murder by the Chaldeans, happened among them. provoked by Zedekiah's treachery, Nebuchadnezzar furiously invaded the kingdom, sacked and burnt the cities, murdered such multitudes, that of a kingdom, once consisting of about six millions of people, under Jehoshaphat, no more than a few thousands were left. The few that were left, after the murder of Gedaliah, flying to Egypt, made the Chaldeans suspect them guilty of the murder, and excited their fury against the Jewish nation. Thus the kingdom of Judah was ruined, *A. M.* 3416, about 388 years after its division from that of the ten tribes. In the 70th year from the begun captivity, in the 4th year of Jehoiakim, and the 52d from the destruction of the city, the Jews, according to the edict of Cyrus king of Persia, who had overturned the empire of Chaldea, returned to their own country, under the direction of Sheshbazzer or Zerubbabel, the grandson of king Jehoiachin, Joshua the high-priest, and others, to the number of 42,360, and 7337 servants of an Heathen original; but as the particulars mentioned by Ezra amount but to 29,818, and these by Nehemiah to 31,031, it seems, the overplus of about twelve thousand were of the remains of the ten tribes. The lists of Ezra and Nehemiah are different in many particulars; but the one might be the list of such as gave in their names to return, and the other the list of them that actually returned. Vast numbers of the Jews who had agreeable settlements, preferred their own carnal advantage to their religion, and remained in Babylon. After their return, the Jews, under the direction of Zerubbabel, Joshua, Ezra, and Nehemiah, rebuilt the temple and city of Jerusalem, put away their strange wives, and solemnly renewed their covenant with God; and vast numbers were turned to the Lord, though many were still given to contemn the worship of God, and to rebel against his law, Isa. xiv. xl—xlv. xlviii. xlix. Jer. ii—xliv. l. lii. Mic. iv. Hab. i. iii. Zeph. i. ii. iii. 2 Kings xxii—xxv. 2 Chron. xxxiii—xxxvi. Ezra i—x. Neh. i—xiii.

The Jews, after their return from Babylon, retained a constant aversion to idolatry, which they justly believed had been a chief reason of their ejection from their land; but many corruptions, as selfishness, marriage of strange wives, rash divorcement of lawful wives, contempt of God's worship, carnal labour on the Sabbath, partiality and scandalous living among their priests still took place; the year of jubilee, and perhaps that of release, was scarce ever punctually observed. Nor were their troubles few. Their temple wanted the ancient ark, cherubims, Shechinah, pot of manna, and budding-rod. The gift of prophecy ceased, after the death of Haggai, Zechariah, and Malachi.—Tatnai, Shethar-boznai, Rehum, &c. mightily opposed the building of the temple. Sanballat, Tobiah, and Geshem, no less maliciously opposed the repairing of the walls of Jerusalem. About *A. M.* 3490, or 3546, they escaped the ruin devised by Haman. About 3653, Darius Ochus king of Persia, who is by some pretended to be the husband of Esther, and master of Haman, ravaged part

of Judea, took Jericho by force, and carried off a great number of prisoners; part of which he sent into Egypt, and the rest he transported to Hyrcania, on the south of the Caspian sea. When Alexander was in Canaan, about *A. M.* 3670, he was at first provoked with their adherence to the Persians; but if we believe Josephus, their solemn submission, with their high-priest at their head, entirely pacified him. He caused a great number of victims to be offered for his success to the God to whom they worshipped. He confirmed to them all their privileges; and having built Alexandria, he settled vast numbers of them there, endowed with the same privileges, as his own Macedonians. About 14 years after, Ptolemy Lagus, the Greek king of Egypt, to revenge their fidelity to Laomedan his rival, furiously ravaged Judea, took Jerusalem, and carried 100,000 Jews prisoners to Egypt; but used them so kindly, and even assigned them places of power and trust, that many of their countrymen followed them, of their own accord. It seems, that, about eight years after, he transported another multitude of Jews to Egypt, and every where gave them equal privileges, as Alexander had done. About the same time, Seleucus Nicator having built above 30 new cities in Asia, 16 of which were called Antioch, 9 Seleucia, 6 Laodicea, settled in them as many Jews as he could; they being reckoned most faithful to their friendly sovereigns; and bestowed on them the same privileges as they had at Alexandria: nor did Antiochus Theos, his grandson, less favour them. Ptolemy Philadelphus of Egypt, about 3720, at his own expence, bought the freedom of all the Jewish slaves in Egypt; and it is said, he, or his son, procured a translation of their Bible, for the use of his famous Alexandrian library. Ptolemy Eurgetes offered a vast number of victims at Jerusalem, for his victories over the Syro-grecians, and was extremely kind to Joseph and other Jews. Ptolemy Philopater having defeated Antiochus the Great, offered a great multitude of victims at Jerusalem; but provoked with the priests, for hindering him to enter their Holy of Holies, and at the affright he had received in attempting it, he issued forth murderous decrees against all the Jews in his dominions; but the beasts prepared to devour them in Egypt, turned on and destroyed the Heathens who attended for diversion. Antiochus the Great soon after invaded Judea, and the Jews readily revolted to him. To reward this, he repaired their temple at his own expence, and assigned 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt, for its service; and confirmed to them all the privileges which had been ratified to them by Alexander. Such dispersed Jews as settled at Jerusalem, he for three years exempted from tribute. Such as were slaves to his subjects, he ordered to be set free; but Scopas quickly reduced Judea, and put an Egyptian garrison in Jerusalem. Under Philometor Onias, who, about 3850, built a temple at On, or Heliopolis, in Egypt, after the model of that at Jerusalem, and Dositheus had almost the whole management of the Egyptian state. About *A. M.* 3828, Heliodorus, by his master Seleucus's orders, attempted to pillage the temple; but an angel affrighted him. Soon after Antiochus Epiphanes came to the Syrian throne: severely the Jews felt the effects of his fury and madness. Because Onias the high-priest refused to comply with some imitations of the Heathen, he turned him out, and sold the office to Jason his brother for 350 talents of silver. Soon after he took it from him, and sold it to Menelaus, a third brother, for 650 talents of silver. About *A. M.* 3834, a report being spread, that Antiochus was killed in his Egyptian expedition, attempted to turn out Menelaus, and retake the high-priesthood. Enraged hereat,

and with the Jews, for rejoicing at the news of his death, and for the peculiar form of their worship, Antiochus, in his return from Egypt, forced his way into Jerusalem, murdered 40,000, and sold as many more for slaves to the Heathens around, carried off a great part of the sacred furniture, with about 1800 talents of gold and silver, which he found in the treasury; and appointed two of his most savage friends, Philip the Phrygian, and Andronicus, to govern Judea and Samaria, as his deputies. About two years after, enraged at the Romans' check of his designs against Egypt, he, in his return, ordered his troops to pillage the cities of Judea, murder the men, and sell the women and children for slaves. On a Sabbath-day, Apollonius, his general, craftily entered Jerusalem, killed multitudes, and carried off 10,000 prisoners. Antiochus built a fort adjacent to the temple, from whence his garrison might fall on the people who came to worship in the courts; the temple was soon after dedicated to Jupiter Olympius, an idol of Greece, and his statue was erected on the altar of burnt-offering. For 2300 mornings and evenings, or three years and about two months, the daily sacrifice was stopt, and the temple rendered a shambles of murder, a sty of whoredom, and of all manner of baseness. Such Jews as refused to eat swine's flesh, and comply with idolatry, were exposed to all the horrors of persecution, torture, and death. While Eleazar, and the widow, with her seven sons, and others, bravely suffered martyrdom, and others with ardour taught their brethren the evil of idolatrous compliances, Mattathias the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. After a variety of lesser advantages, Judas, who succeeded his father, about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, repaired and purified it, dedicated it anew, and restored the daily worship of God, and repaired Jerusalem, which was now almost a ruinous heap. After he had, for four years more, with a small handful of troops, proved a terrible scourge to the Syrians, and other Heathens around, the Edomites, Arabs, &c. he was slain; and Jonathan his brother succeeded him, as high-priest and general. He and his brother Simon, who succeeded him, wisely and bravely promoted the welfare of their church and state, and were both basely murdered. Hircanus, Simon's son, succeeded him, *A. M.* 3869; he at first procured a peace with the Syrians, and soon after entirely threw off their yoke. He subdued Idumea, and forced the inhabitants to be circumcised, and to accept the Jewish religion; he reduced the Samaritans, and demolished their temple at Gerizzim, and Samaria their capital, after a short reign of Aristobulus and Shechem. His son Alexander Janeus succeeded him, *A. M.* 3899. He reduced the Philistines, and obliged them to accept circumcision: he also reduced the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone, the Jewish nation was independent after the captivity. His widow governed nine years with great wisdom and prudence. After her death, the nation was almost ruined with civil broils, raised by the Pharisees, who had hated Alexander, for his cruelties, and their opposers: and in 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. They turning his enemy, quickly reduced the country, took Jerusalem by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not the Holy of Holies to view the furniture thereof. About nine years after Crassus the Roman general, to obtain money for his mad Parthian expedition, pillaged the temple of every

thing valuable, to the worh of 8000 talents of gold and silver. After Judea had for more than thirty years, been a scene of ravage and blood, and during 24 of which, had been oppressed by the Romans, Herod the Great, assisted by Antony the Roman Triumvir, with much struggling and barbarous murder, got himself installed in the kingdom. Finding that neither force nor flattery could make his reign easy, he, about 20 years before our Saviour's birth, with the Jews consent, began to rebuild the temple: in three years and a half the principal parts were finished, and the rest, not till after eight years more, if ever, Mic. v. 3. Ezek. xxi. 27. Dan. ix. 24, 25. Deut. xxviii. 68. Joel iii. 16, 17. Psal. lxviii. 29, 30. Zech. ix. 8, 13—16. Dan. viii. 9—14. and xi. 11, 14, 28—35. About this time, the Jews every where had big hopes of the appearance of their Messiah, to free them from their bondage, and bring their nation to the summit of temporal glory. The Messiah, or Christ, and his forerunner John Baptist, actually appeared: both were born about *A. M.* 4001, which is three years before our common account. Instigated by fear of losing his throne, Herod sought to murder him in his infancy. When he assumed his public character, and after his resurrection, many of the Jews believed on him, and these chiefly of the poorer sort; but the most part, offended with the spiritual nature of his office, his pure and self-debasing doctrine, his mean appearance, and sorry retinue, reproached, persecuted, and at last got him betrayed, and crucified between two thieves, as if he had been a noted malefactor, and wished his blood might be on them and their children. Notwithstanding the miraculous effusion of the Holy Ghost, and the multitudes of miracles thereby produced, most of the Jews every where poured contempt on the gospel of Christ, raged at the conversion of the Gentiles, and every where stirred up persecution against the apostles, and other Christian preachers, as in Judea, in Pisidia, and at Iconium, Lystra, Thessalonica, Berea, Corinth, &c. The Jews' rejection of Christ was wisely ordered of God; it fulfilled the ancient prophecies; it demonstrated, that the report of Jesus's Messiahship was far from being supported with carnal influence; and by this means, the Jews came to be standing monuments of the truth, amidst almost every nation under heaven.

The sceptre was now wholly departed from Judah. About 27 years before Christ's death, Judea was reduced into a province. Nor does it appear, that afterward they had any power of life and death lodged in their hands; for the murder of Stephen appears to have been effected by an outrageous mob: at least, it is plain, that, after the conversion of Cornelius the Gentile to Jesus, they had not the least vestige of civil power, but were entirely subject to the Romans. After our Saviour's ascension, their misery gradually increased. Some false prophets, as Judas and Theudas, had already risen; now their number exceedingly multiplied: Simon Magus, Dositheus the Samaritan, and the Egyptian, who led 4000 men into the wilderness, were of this sort. Under Felix's government, pretended Messiah's were so numerous, that sometimes one was apprehended every day. Caligula had wrecked his rage on the Jews, for refusing to worship his statue, if Herod had not soothed him, or death prevented him. At Cæsarea, 20,000 of the Jews were killed by the Syrians in their mutual broils, and the rest expelled from the city. To revenge which, the Jews murdered a vast number of Syrians in Syria and Canaan; and were in no smaller numbers murdered in their turn. At Damascus, 10,000 unarmed Jews were killed; and at Bethshan, the Heathen inhabitants caused their Jewish neighbours to assist them against their bre-

thren, and then murdered 13,000 of these assistants. At Alexandria, the Jews murdered multitudes of the Heathen, and were murdered in their turn, to about 50,000. The Jews of Perea warred with their Heathen neighbours of Philadelphia, about adjusting their territory. Both Jews and Galileans warred on the Samaritans, who had murdered some Galileans in their way to a solemn feast at Jerusalem. War too, often raged in the empire, between the different pretenders to sovereignty: various earthquakes happened in Italy, Lesser Asia, Canaan, and the Mediterranean isles; a terrible famine had oppressed the whole Roman empire. The gospel had been preached in most parts of the Roman empire, and manifold persecutions raised by the Jews, and by Nero, against the believers of it. Various strange tokens took place. A star, shaped like a sword, hung over Jerusalem for a whole year. At the 9th hour of the night, during the feast of tabernacles, a light as bright as that of noon, shone for half an hour on the temple, and places adjacent. About the same time, a cow led to the sacrifice, brought forth a lamb, in the court of the temple. The eastern gate of the temple, all of solid brass, and which twenty men could scarce shut, though fastened with strong bolts, opened of its own accord, and could scarce be got shut again. Before sunset, armies were seen in the air, as if fighting and besieging cities. In the night at Pentecost, the priests in the temple heard a noise, and a voice, as of a multitude crying, *Let us go hence.*—For about seven years and a half, beginning four years before the war broke out, one Jesus, a country-fellow, especially at their solemn feasts, ran up and down the streets of Jerusalem, crying in a rueful manner, "A voice from the four winds,—Wo "to Jerusalem, wo to the city, and to "the people, and to the temple;"—and at last, as he added, "Wo to "myself," was struck dead by a stone from a sling: nor could the utmost scourging or torture restrain him from his crying.

About *A. D.* 67, Cestius Gallus, the Roman governor of Syria, laid siege to Jerusalem; but most unaccountably raised it, and was pursued at the heels by some of the Jewish rebels. The Christians, according as Jesus had warned them, took this opportunity to leave the city, and the country westward of Jordan, and retired to Pella, a place on the east of Jordan. Soon after the Romans under Vespasain, whom God had marvellously advanced to the empire, invaded the country from the north-east, furiously besieged and took the cities of Galilee, Chorazim, Bethsaida, Capernaum, &c. where Christ had been especially rejected, and sometimes murdered almost all the inhabitants. Almost every where, the Jews resisted even unto madness; and sometimes murdered themselves, rather than yield, even to the most compassionate generals of Rome. While the Romans destroyed them in multitudes, the zealots of the Jewish nation, with enraged madness, fought with one another. At Jerusalem, the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered one another, and sometimes united to make a desperate, but unsuccessful sally on the Romans: they even murdered the inhabitants in sport, to try the sharpness of their swords. At last Eleazar's party was treacherously massacred by their brethren. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender; but, mad on their own ruin, they scorned every proposal. The multitudes of unburied carcases corrupted the air, and produced a

pestilence. The famine hastened on by their destruction of one another's magazines, prevailed, till people fed on one another, and even ladies broiled their sucking infants, and eat them. After a siege of six months, the city was taken: provoked with their obstinacy, the Romans murdered almost every Jew they met with. Titus was bent to save the temple; but a false prophet having persuaded 6000 Jews to take shelter in it, all of whom were burnt or murdered therein, a Roman soldier set it on fire with a brand he cast; nor could all the authority of Titus make his troops, who highly regarded him, attempt to extinguish the flames. The outcries of the Jews, when they saw it on fire, were almost infernal. The whole city, except three towers, and a small part of the wall, was razed to the ground. Turnus Rufus, a Roman commander caused plough up the foundations of the temple, and other places of the city; and the soldiers digged up the rubbish in quest of money, or like precious things, and it seems ripped up some Jews, to procure the gold they had swallowed. Titus wept as he beheld the ruins, and bitterly cursed the obstinate wretches, who had forced him to raze it. Soon after, the forts of Herodion and Macheron were taken, and the garrison of Massada murdered themselves, rather than surrender. At Jerusalem alone, we hear of 1,100,000 that perished by sword, famine, and pestilence. Titus too, crucified of them before the walls, all around the city, till he had no more wood to erect crosses. In other places, we hear of 250,000 that were cut off. About 97,000 were taken prisoners, many of whom were sent into Egypt by ships, to labour as slaves: part were sent to Syria, to be exposed for shows, or devoured by wild beasts, or sold for slaves. All the family of David that could be found, were cut off; and that of Herod was not long after extinguished. Every Jew in the empire was required to pay the yearly half-shekel of soul-ransom money, which they had paid to their temple, for the maintenance of the idolatrous capitol at Rome.

Prodigious numbers of Jews still remained, in almost every part of the Roman empire. About 50 years after, they brought a superadded ruin on their own heads. In Cyrene, Egypt, Cyprus, and Mesopotamia, they murdered about 500,000 of the Roman subjects, Heathens, and Christians. With terrible bloodshed, and no small difficulty, did the conquering Trajan, about *A. D.* 119, reduce them. About *A. D.* 130, the emperor Elius Adrian sent a colony of Romans to rebuild Jerusalem, and called it Elia, after himself; and had prohibited the Jews to circumcise their children. Barcocaba, one of these thievish banditti who had infested Canaan, for about an hundred years, pretended that he was the Messiah, raised a Jewish army of 200,000, and murdered all the Heathens and Christians that came in their way. About *A. D.* 134, Adrian's forces defeated him in battle, and after a siege of three years, took Bitter, his capital; after which 50 of his fortifications quickly surrendered. In this terrible war, it is said, about 600,000 Jews were slain by the sword, besides what perished by famine and pestilence.—It is said, the rivers were high swelled with blood, and the sea into which they ran, for several miles, marked therewith. In this war they had about 50 strong castles taken, and 985 of their best towns demolished. For some time, the emperor caused hold annual fairs for the sale of captive Jews, and transported such as had dwelt in Canaan to Egypt, and every where loaded with taxes such as adhered to their religion. Adrian built a city on mount Calvary, and erected a marble statue of a swine, over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death.

Constantine further enlarged this city: his troops repressed the attempt of the Jews to seize on it. Multitudes of them had their ears cut off, and being marked in their bodies for rebellion, were dispersed through the empire as vagabond slaves. About *A. D.* 360, the Jews, encouraged by Julian, Constantine's nephew, and now emperor, and bent to give Jesus the lie, began to rebuild their city and temple. They had scarce begun to lay one stone upon another in building the temple, when a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered the materials. Soon after, Julian dying, the edict of Adrian was revived against them; and Romish guards prohibited their approach to the city. Nor till the 7th century, durst they so much as creep over the rubbish to bewail it, without bribing the Roman guards. However basely the Jews have complied with the delusions of the countries whither they are scattered, they have been exposed to the most outrageous abuse. In the end of the second century Niger the usurper persecuted them, because of their adherence to Severus the emperor: and for a while Severus harassed them, on the footing of Adrian's edict. In the 3d century, Sapor king of Persia furiously harassed and murdered them; and much about the same time, Manes one of them, founded the sect of the Manachees, who believed there were two Gods, a good and bad. Dioclesian intended to persecute them: but by huge sums of money they appeased his fury. In the 4th century, the council of Elvira in Spain, prohibited Christians to eat with them. Constantine the Great discharged them to retain any Christians for slaves, and obliged them to undergo their share in public services, of the military, &c. It is even said, that he forced multitudes of them to eat swine's flesh, or be murdered. Offended with their insult of the Christians in Egypt, and their insurrection in Palestine, Constans, his son, terribly chastised them, revived every harsh edict against them, and condemned to death such as had Christians either for their wives or servants. Encouraged by the prohibition of the emperor Theodosius to pull down their synagogues, they became very insolent about the beginning of the 5th century; they crucified the image of Haman, and sometimes a Christian, in derision of our Saviour. In Egypt they insulted the Christians on the Lord's day. Provoked herewith, the Christians in Macedonia, Dacia, Chalcis, Syria, and Egypt, fell upon them, and killed prodigious numbers of them, especially at Alexandria. In the isle of Minorca, vast numbers of them were forced to turn Christians, or hide themselves in dens and caves of the earth. About *A. D.* 432, one Moses of Crete, pretending that he, as their Messiah, would lead them safe through the sea to Canaan, a vast number threw themselves into the deep from a precipice, and were drowned. Just after, many of them, for the sake of the presents given to new converts, were baptized at Constantinople.

In the 6th century, Cavades, and the two Chosroes, kings of Persia, terribly harassed them; but the latter Chosroes, was afterward reconciled to them, and gratified their malice with the murder of about 90,000 Christians, at the taking of Jerusalem, *A. D.* 614. About 530, the emperor Justinian discharged them to make testaments, or to appear witness against Christians, and prohibited to these in Africa the exercise of their religion. Soon after, one Julian of Canaan, set up for Messiah. He and his followers did infinite mischief to the Christians; but in the end, 20,000 of them were slain, and as many taken, and sold for slaves. Just after, numbers of Jews were executed, for occasioning a revolt at Cæsarea. And to revenge their assistance of the Goths at the siege of Naples, the

Greek general Belisarius, and his troops, killed as many of them as they could find, men or women. In *A. D.* 602, they were severely punished for their horrible massacre of the Christians at Antioch. Heraclius the emperor, soon after banished them from Jerusalem. Multitudes in Spain and France were forced to become Christians: and the councils of Toledo encouraged their sovereigns to oblige them to do so. About *A. D.* 700, when Erica king of Spain complained, that the Jews of Spain had conspired with these of Africa against him, the council of Toledo ordered that they should be all enslaved, and their children taken from them, and educated in the Christian religion. In France, a variety of edicts were made against them. Chilperic, Dagobert, and other kings, ordered, that such as refused baptism, should be banished.—— In this century too, numbers of them in the east, imagined Mahomet the Messiah; and one of them assisted him in compiling his Alcoran.

In the 8th and 9th centuries, the misery of the Jews still continued. In the east, Caliph Zayd permitted his subjects to abuse them. About 760, Jaafar the Imam, ordered that such as embraced Mahomedism, should be their parents sole heirs. About 841, Caliph Wathek persecuted them, because some of their number had embezzled his revenues; and he fined such as refused to embrace Mahomedism. Motawakhel his successor, deprived them of all their honour and trust; and marking them with infamy, caused them wear leathern girdles, and ride without stirrups on asses and mules. Such marks of contemptuous distinction partly still subsist in the east, and have been imitated by other princes. Sundry of his successors persecuted them in a manner still more severe. While the emperor Leo Isaurus, the image-opposer, heartily hated them, the promoters of image-worship obliged the Jews to comply, and to curse themselves with the curse of Gehazi, if they did it not from the heart. In France and Spain, the people terribly insulted them. Probably provoked with this, they invited the Normans into France, and betrayed Bourdeaux, and other places, into their hands.— About 724, one Serenus of Spain set up for the Messiah. Multitudes followed him, and went so far to take possession of Canaan. The Christians seized what they left in their absence. Another in the east, about 831, pretended to be Moses risen from the dead, and was followed by numbers.

In the 10th, 11th, and 12th centuries, their miseries rather increased; partly through their own divisions, and partly by the persecutions which they underwent. About *A. D.* 1037, we find about 900,000 of them near Babylon, if we may believe their own noted traveller; and yet about two years after, all their academies there if not also their schools, were ruined. About *A. D.* 1020, Hakem, the founder of the Drusian religion, for a while persecuted them in Egypt. Besides the common miseries which they sustained in the east, by the Turkish and sacred war, it is shocking to think what multitudes of them the eight Croisades, in this or the two following centuries, murdered in Germany, Hungary, Lesser Asia, and wherever they could find them, as they marched to recover Canaan from the Mahometans; and what numbers of Jewish parents murdered their own children, that these Cruisaders might not get them baptized. The bloody contention between the Moors and Spaniards, might have procured them some ease in Spain, had not their own mutual broils rendered them miserable. In France, multitudes of them were burnt, others were banished, and others had their goods confiscated, by order of king Philip; and such as offered to sell their effects, and remove, could get none to buy them.— About *A. D.* 1020, they were banish-

ed from England, but afterward they returned, and had some respite; but for their attending at the coronation of king Richard I. the mob fell upon, and murdered, a great many of them. This popular fury was prohibited by law, but it still raged, *A. D.* 1189 and 1190, at London, and elsewhere. Richard had scarce gone off to the sacred war, when the populace rose, and murdered multitudes of them, intending not to leave one alive in the country. About 1500 of them got into the city of York, and thought to defend themselves in it. A furious siege obliged them to offer to ransom their lives with money. This being refused, they first killed their wives and children; and then retiring to the palace, burnt it on themselves. Between 1137 and 1200, there appeared 9 or 10 pretended Messiahs; two in France; two in the north-west of Africa; one David of Moravia, who could render himself invisible at pleasure; one near the Euphrates, who had been cured of a leprosy; El David, and two others in Persia. Most of these occasioned a great deal of mischief to these of their nation, in the places where they lived.

Nor in the 13th and 14th centuries was their condition a whit better.—In Egypt, Canaan, and Syria, the Cruisaders still harassed and murdered them, till themselves were expelled from these places. The rise of the Mamelukes turned to their misery in Egypt. Provoked with their mad running after pretended Messiahs, Califf Nasser scarce left any of them alive in his dominions of Mesopotamia, &c. In Persia, the Tartars murdered them in multitudes; in Spain, Ferdinand persecuted them furiously. About 1260, the populace of Arragon terribly harassed them. Henry III. of Castile, and his son John, persecuted them; and in the reign of the last, prodigious numbers were murdered. About 1349, the terrible massacre of them at Toledo, forced many of them to murder themselves, or change their religion. After much barbarous murder of them, they were, in *A. D.* 1253, banished from France. In 1275, they were recalled; but in 1300, king Philip banished them, that he might enrich himself with their wealth. In 1312, they obtained readmission, for a great sum of money; but in 1320, and 1330, the Croisades of the fanatic shepherds, who wasted the south of France, terribly massacred them wherever they could find them; and besides, 15,000 were murdered on another occasion. In 1358, they were finally banished from France, since which few of them have entered that country.—After often-repeated harassments from both kings and people, and six former banishments, founded on causes mostly pretended, king Edward, in 1291, for ever expelled them from England, to the number of 160,000. He permitted them to carry their effects and money with them over to France, where, in his own dominions, he confiscated all to his own use, so that most of them died for want. Notwithstanding their dissimulation and false swearing, we read little else concerning these in Germany, but of repeated murders and insurrections, and of terrible revenges hereof by the Christians. In Italy they had most respite; yet they underwent some persecution at Naples. Pope John the 22d, pretending that they had affronted the holy cross, ordered their banishment from his territories; but recalled the edict, for the sake of 100,000 florins.—In this period, two false Messiahs appeared in Spain; one Zechariah, about 1258, and one Moses, in 1290.

In the 15th, 16th, and 17th centuries, their miseries continued. In Turkey, we know of no persecution which they have suffered, but what the common tyranny of the government, and their own frauds, have brought on them: only in Egypt the populace molest them; nor will the people of Athens and Salonæ in

Greece, allow them to settle among them. In Persia they have been terribly used, especially by the two Shah Abbas's: from 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey.

In Portugal and Spain, they have been miserably handled. About *A. D.* 1420, Vincent half converted 200,000 of them to Popery. The infernal inquisition was appointed, to render their conversion sincere and complete. About 1492, six or eight hundred thousand Jews were banished from Spain. Partly by drowning in their passage to Africa, and partly by hard usage, the most of these were cut off, and many of their carcases lay in the fields, till the wild beasts devoured them. The African Mahometans shut their gates against the poor remains, and many were obliged to sell to the Moors their children for slaves, to obtain food for the support of their life. In Spain and Portugal, thousands of Jews become Papists in appearance, and even monks and bishops, and yet continue hearty in their own religion, and educate their children in it from age to age. If we depend on Orobio's account, we may suppose there are 16,000 or 20,000 such, even at present. About 1412, 16,000 Jews were forced to profess Popery at Naples. About 1472, they were barbarously massacred in the dominions of Venice. No where in Popish countries are they better used, than in the Pope's own territory; for which, no doubt, their purse must be emptied. In Germany, they have had plenty of hardship. In Saxony and elsewhere they have been loaded with taxes, they have been banished from Bohemia, Bavaria, Cologn, Nuremburgh, Augsburg, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Between 1520 and 1560, three false Messiahs appeared in Europe; two of whom Charles V. emperor of Germany, burnt to death, and the other he imprisoned for life. About 1666, Zabbathai Tzevi, a pretended Messiah, made a great noise in Syria, Palestine, and the countries about; but at last, to save his life, turned Mahometan at Constantinople. About 1682, Mordecai, a Jew of Germany, professed himself the Messiah, and had been punished in Italy, had he not escaped to Poland, Deut. xxviii. 15—68. and xxix. 19—28. and xxxi. 29. and xxxii. 18—35. Psal. xxi. 8—12. and lxix. 19—28. Isa. v. and xxiv. and lix. and lxv. 1—16. and lxvi. 3—6, 24. Dan. ix. 26, 27. Zech. xi. Matth. viii. 11, 12. and xxi. 41. and xxiii. and xxiv. and xxii. 1—7. Luke xxi. and xix. 41—44. Thus they have continued scattered, contemned, persecuted, and enslaved, among almost all nations, not mixed with any in the common manner, but as a body distinct by themselves. While they are standing witnesses of the dreadful guilt of his murder, and of the truth of his divine predictions, they continue obstinate rejecters of Jesus; and contrary to all means, harsh or gaining, they improve their ancient ceremonies and covenant-relation to God, as a means of hardening themselves in their unbelief. About *A. D.* 1650, 300 rabbins, and a multitude of other Jews assembled in the plain of Ageda in Hungary, and had a serious dispute, Whether the Messiah was come? and whether Jesus of Nazareth was he? Many seemed in a fair way to believe the truth; but the Popish doctors present, by their mad extolling of the papal power, the worship of the Virgin Mary and other saints, prevented it, and strengthened their prejudice against the Christian faith. At present, their number is computed to three millions; one of which resides in the Turkish empire; 300,000 in Persia, China, India on east and west of the Ganges, or Tartary; and 1,700,000 in the rest of Europe, and Africa, and in America. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at

Frankfort, and Hamburgh, they have plenty of liberty. They have often, but in vain attempted to obtain a naturalization in England or other nations, among whom they are scattered.

About *A. D.* 1866, or 2016, we suppose the offspring of Judah, together with the remains of the ten tribes, will, by the power of God, and to the great joy and advantage of the Gentiles, be converted to the Christian faith. It seems, they will assist the opposers of Antichrist at Armageddon, and greatly rejoice in his ruin. At their settlement in Canaan, their country will be crowded with multitudes. The Turks, and their allies, will try to dispossess them, but shall perish in their attempt. Thence forward, the twelve Hebrew tribes shall, in the greatest harmony, peace, piety, and order, reside in their country, till the end of the Millennium, Dan. xii. Deut. xxxii. 36—43. Hos. iii. 5. Isa. lx. and lxv. 17—25. and xlix. 11—26. and xi. 6—16. and xii. Psal. cxlix. Ezek. xxxvi—xlviii. Zech. xiv.—Rom. xi. Rev. xix. Such Hebrews as received the gospel in the apostolic age retained a strange affection towards the Mosaic ceremonies.—To cure them hereof, Paul wrote them an excellent epistle, wherein he evinces the dignity of Jesus Christ above angels, above Moses and Aaron; explains many of the leading types; and from the imperfection thereof, clearly concludes the necessity of their abolishment. To these he subjoins a number of exhortations to the Christian duties of bold approaching to God through Christ, careful attendance on gospel-ordinances, patience under trouble, perseverance in holiness, vigorous exercise of faith in every circumstance, the power of which he illustrates in a multitude of instances; and to activity, zeal, and reverence in holy courses, and to hospitality, contentment, submission to Christian teachers, alms-giving, &c. The Latin churches more lately had access to peruse this epistle than these of the Greeks, and so somewhat more lately embraced it, as canonical; but none, except the Arians, who hated it for its clear display of the divinity of Christ, ever denied the inspiration thereof. That this epistle was written by Paul, is evident: the similarity of a variety of phrases to these in his other epistles: the similar order of doctrine and duty, the mention of the author's bonds in Italy, and of Timothy, as his companion, father it on him. Peter assures us, Paul wrote a letter to the Hebrews, in which some things relative to the destruction of their nation, and hard to be understood, were inserted, in which he probably had in view, Heb. x. 25—31. 2 Pet. iii. 15, 16. Peter directed two epistles to these Hebrews; and James, and John, and Jude, each of them another.

The saints are called Israel of God; *Israelites indeed: Jews inwardly;* they, like the ancient Hebrews, are God's chosen and peculiar people, whom he wonderfully preserves, and provides for; they have his law written in their hearts; do love him with their soul, and serve him under the inward influences of his grace, Gal. vi. 16. John i. 47. Rom. ii. 29.

HEBRON; called Arba, or Kirjath-arba, not because *four*, *viz.* Abraham, Sarah, Isaac, and Rebekah, were buried in it; but because *Arba* the noted giant was king of it. It was built on an hill, it seems, not long after the flood, and seven years before Zoan in Egypt, Numb. xiii. 22; and stood about 22 miles south of Jerusalem. Here Anak and his father and sons dwelt; but Caleb, receiving it for his inheritance, expelled these giants, and it seems, called it *Hebron* after one of his sons, Josh. xiv. 13, 14. It was made a city of refuge, and given to the priests, Judg. xxi. 13.—To its elders, David sent part of the spoil which he took from the Amalekites: and here he reigned seven years

over Judah, and was crowned to be sole monarch of Israel, 2 Sam. ii. 11. and v. 3. Here Absalom first set up for king, 2 Sam. xv. Rehoboam repaired, and probably fortified this place. During the captivity, the Edomites seized it, and made it their capital: but the Jews afterward recovered it; and probably Zacharias and Elisabeth were inhabitants of it, Luke i. 39. For many ages after Christ, both Jews and Christians had a great veneration for Hebron, but it is now little else than a heap of ruins.

HEDGE, for protecting fields, gardens, &c. 1 Chron. iv. 13. God's protecting providence, magistrates, government, or whatever defends from hurt and danger, is called a *hedge*, Job i. 10. Isa. v. 2. Ezek. xiii. 6. Troubles and hindrances are called *hedges*, as they stop our way, and prevent our doing, and obtaining what we please, Lam. iii. 7. Job xix. 8. Hos. ii. 6. The way of the slothful is *an hedge of thorns*; he always apprehends great difficulties in the way of doing any good, and he often entangles himself in inextricable difficulties, Prov. xv. 19.

HEEL: as heels are the lowest part of the body, Christ's *heel*, bruised by Satan, is his humbled manhood, and his people, who are subject to him, Gen. iii. 15. As heels are used in walking, the first motions of work, or the whole conversation, are called *heels*, Job xiii. 27. Psal. xlix. 5. See FEET. To have *heels bare*, denotes shame, contempt, captivity, or distress, Jer. xiii. 22.—To lift up the *heel*, or kick, is to render evil for good to a superior, as a beast when it strikes its master; so Judas acted in betraying our Lord, Psal. xli. 9. John xiii. 18. Men are taken by the *heels*, in a snare, when they suddenly fall into some calamity, from which they cannot free themselves, Job xviii. 19.

HEINOUS; very wicked, Job xxxi. 11.

HEIR; one that succeeds to the inheritance of another after his death; and even enemies succeeding a people, driven out of their own land, are called their *heirs*, Jer. xlix. 2. Mic. i. 15. Christ is *heir of all things*; as God's Son, he hath an equal right of all things with his Father; as Mediator, he hath his elect, and all things, given into his hand, to dispose of for their good, Matth. xxi. 38. Heb. i. 2. Saints are *heirs* of the promise; *heirs* of righteousness; *heirs* of salvation; *heirs* of the grace of life; *heirs* of the kingdom; *heirs* of the world; *heirs* of God, and *joint-heirs* with Christ: as united to Christ, and by virtue of his death, they have the most free and honourable title to all the promises, blessings, creatures, and fulness of God, Heb. vi. 17. and xi. 7. and i. 14. 1 Pet. iii. 7. James ii. 5. Rom. iv. 13. and viii. 17. But perhaps Abraham's being *heir of the world*, signifies his having Canaan divinely bequeathed to his seed, Rom. iv. 13. An handmaid *heir to her mistress*, cannot be borne with, because of her intolerable pride, Prov. xxx. 25. To INHERIT, is, (1.) To possess by right of heirship, Judg. xxi. 16. (2.) To take possession of, and enjoy, Numb. xxxii. 19. God *inherits* all nations, when he makes them to receive his Son, walk in him, and serve him, Psalm lxxxii. 8. Christ causes to *inherit* the desolate places, when he raiseth up a seed to himself in the Gentile world, Isa. xlix. 8; his church's seed *inherit* the Gentiles, when under the gospel; multitudes of Gentiles are, by the labours of the apostles, and others, converted to Christ, Isa. liv. 3. The saints *inherit* the earth, *inherit* promises, and all things: through Christ, as their spiritual Father, they have a free and honourable claim to, and possession of, whatever in time or eternity can tend to their real advantage, Matth. v. 5. Heb. vi. 12. Rev. xxi. 7. Wicked men *inherit* lies, folly, or wind, when they receive disappointments,

the reward of their sins, and what is quite unsubstantial, noisy, and hurtful, Jer. xvi. 19. Prov. xiv. 18. and xi. 29. INHERITANCE, or HERITAGE; what one possesses by heirship or other right; and when it is hastily gotten by unlawful means, it is attended with the curse of God on it, that often makes it quickly waste away, Prov. xx. 21. The Jews, the land of Canaan, and the saints in general, are God's *inheritance*, because of his special claim to, care about, and presence with them; and he freely disposed Canaan to Abraham and his seed, Psal. lxxviii. 62. and lxxix. 1. and xciv. 14. 1 Pet. v. 3. God himself, and his everlasting salvation, are the *inheritance* of his people, to which, through Jesus their Father, they have a free and honourable claim, and on which they live, and in which they delight and glory, Psalm xvi. 5. Jer. iii. 19. 1 Pet. i. 4. Christ's glorious character of Mediator, and the Heathen, or Gentiles, are his *inheritance;* he hath an honourable claim to his renown and happiness, as God-man; and the Gentiles are given into his hand, to be called and converted by him, Heb. i. 4. Psal. ii. 8. The Jews *took their inheritance in themselves*, when they were forsaken by God, deprived of their civil and ecclesiastic enjoyments, and left to shift for themselves, under the load of their deserved punishment, Ezek. xxii. 16. The *inheritance* of the congregation of Jacob, is either the Israelites, who were God's *inheritance;* or the law, which God gave them as a valuable possession, Deut. xxxiii. 4. God was the Levites' *inheritance;* they lived on his offerings, Deut. x. 9. God's testimonies are his people's *inheritance*, are of great value, and they delight in, and live on them, Psal. cxix. 111. Children are God's *heritage* and *reward;* he freely gives them to parents, and cheerfully ought they to devote them to God, Psalm cxxvii. 3. Fearful punishments, and endless wo, are the *heritage* of the wicked: it comes to them through their connection with fallen Adam, and the devil, as their fathers; and is allotted to them as their just portion, by God the Father of spirits, Job xx. 29. and xxvii. 13.

HELBON; the same as Chalybon, in Syria. It was famed for its excellent wine, Ezek. xxvii. 18. From hence the luxurious kings of Persia brought what was used at their table. It was probably the same with Aleppo, which the Arabs call Alep or Halab, and which is now the most opulent city of all Syria, nay, of all the Turkish dominions, Constantinople, and Grand Cairo excepted. It was a seat of one of the Seljukian sultans, and often suffered in the Turkish wars; nevertheless, considering it as in the Ottoman empire, where trade is little encouraged, it is still remarkable for traffic. It was once a thoroughfare for the Indian goods brought up the Euphrates, and transmitted to Europe by the Mediterranean sea: but though that branch of business is mostly gone, it is still a thoroughfare for Persian goods; and here the English, Dutch, French, Italians, Arabs, Persians, and Indians, have their consuls of trade, and who are very civilly used by the Turks. The city is about three miles in circuit, has handsome buildings, and about 250,000 inhabitants. Here are 120 Mahometan mosques, or places of public worship, and three colleges. In this city, and especially in its suburbs, you may find all the different parties of eastern Christians; of the Greeks about 15 or 16,000; of Armenians, about 12,000; of Jacobites or Nestorians, 10,000; of Maronites, 1200. Besides, the Popish Jesuits, Capuchins, and Carmelites, have each of them a church.

HELL. The word *Sheol* or *Hades*, sometimes signifies the state of the dead, or the grave: so David prays, that his enemies might quickly go down to *hell*, Psalm lv. 15. Jonah, reckoning himself as good as dead and

buried, calls the whale's belly, *Sheol*, or *hell*, Jon. ii. 2. see Gen. xxxvii. 35. and xlii. 38. *Hell* ordinarily expresses the place or state of misery, in which wicked men are tormented with the devil and his angels, 2 Pet. ii. 4. Rev. i. 18. and vi. 8. Though this state and place be unseen to us in our present life, yet it is obvious enough to God, Job xi. 8. Prov. xv. 11. To represent its dreadful nature, it is held out to us as a *prison*, a *pit*, a *lake of fire* and brimstone, as *darkness*, &c. There is no ground to doubt of the eternity of its torments: it is represented as *a fire* that cannot be quenched, and whose smoke ascends up for ever and ever. No stronger word is used to express the duration of the heavenly felicity, than to represent the duration of the torments of hell, Matth. xxv. 46.* Nor do such as fondly doubt of the eternity of hell-torments, and of the proportion between temporary sinning and eternal punishment, seem to attend to the infinite excellency of God, against whom sin is committed. It must then be far wiser to flee from it, and the curse that binds over to it, to Jesus the almighty Saviour, than curiously to dispute where it is; whether in the centre of the earth, in the sun, &c. Dreadful and tormenting troubles are likened to *hell*, 2 Sam. xxii. 6. Psalm cxvi. 3. At the last day, *death and hell give up their dead*; the grave the dead bodies, and hell the damned souls, that were in them, in order that both may be judged in an united state, Rev. xx. 13; and are cast into the lake of fire and brimstone, where all misery is connected and carried to the utmost degree, Rev. xx. 14.

HELM. See RUDDER.

HELMET; a kind of metal-cap, for protecting the head of a warrior, 1 Sam. xvii. 5. The salvation of his people is God's *helmet*; the deliverance he intends, and works for them, will appear conspicuous, as if on his head, and he will have the glory of it, Isa. lix. 17. Eternal salvation, and the hope of it, are the saints' *helmet*: they defend and render them bold and courageous in their spiritual warfare, Eph. vi. 17. 1 Thess. v. 8.

HELP; to assist, support, deliver, Exod. ii. 17. 1 Sam. xvii. 12. God is the *help* and *helper* of his people; he assists them in every duty, supports them under every burden, and keeps or frees them from every danger, Psal. xlvi. 1. and liv. 4. The *help* of the elect is laid on Christ the mighty One; the purchase and dispensation of their whole salvation are committed to his care, Psal. lxxxix. 19. Ministers are *helpers* of the truth, as they publish it, stand by and defend it when opposed, and in their holy walk exemplify it unto others, 3 John 8; they are *helpers* of the saints, they instruct and incourage them under their burdens of labour and trouble, and in their work of faith and love, 2 Cor. i. 24. Acts xviii. 27. Deacons are *helps* or *helpers*; they assist other church-officers in taking care of the poor, and in serving tables, 1 Cor. xii. 28. Wives are called a *help-meet* for men; they assist and comfort them in the business of the family, Gen. ii. 18. *Is not my help in me?* and *is wisdom quite driven from me?* What though I cannot uphold or deliver myself, is my sense and wisdom therefore gone from me! Job vi. 13.

HEMAN; he, Zimri, Ethan, Calcol, and Darda, or Dara, were the sons of Zerah, the son of Judah, and were the sons of Mahol: perhaps the one was their grandfather, and the other their father: or Zerah and Ma-

* In this text, the original word is the same with regard to the duration of the state of both the righteous and the wicked; though our translators without necessity have rendered it differently: There is no reason to believe, that the same word signifies in the first part of the verse *a limited*, and in the last part of it *an everlasting* duration.

hol may be different names of the same person. They were famous for wisdom, 1 Chron. ii. 6. 1 Kings iv. 31. (2.) Heman the son of Joel, and grandson of Shemuel, and a chief singer in the reign of king David. He had 14 sons, Bukkiah, Mattaniah, Uzziel, Shebuel, or Shubael, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romantiezer, Joshbekashah, Mallochi, Hothir, and Mahazioth: their families constituted 14 classes of the sacred musicians, 1 Chron. vi. 33. and xv. 17. and xxv. Which of these two Hemans, or if any of them, was the composer of the 88th Psalm, we know not.

HEMLOCK; a poisonous herb, of which there are two kinds; it is possible the Cicuta of the ancients, which procured death so hastily, was different from our *hemlock*, which effectuates it more slowly, rendering persons delirious or convulsive. How far *hemlock* might contribute to the cure of cancers, I dare not determine.—Judgment *grows up as hemlock* and is *turned into hemlock*; when the execution thereof is perverted to the hurt and destruction of men, Hos. x. 4. Amos vi. 12.

HEN. Christ resembles one gathering her chickens. How earnestly and tenderly he invites sinners to himself! how readily he receives them! and how fully he protects, provides for, and comforts them! Matth. xxiii. 37.

HEPHZIBAH, was the name of Hezekiah's queen; and given to the church, to signify, that the Lord delighted in her, Isa. lxii. 4.

HERALD; one that publishes the order of a king, Dan. iii. 4.

HERB; a vegetable, such as coleworts, cabbage, and an infinity of others. Many herbs are useful in human food; others are food for cattle; others are good for medicine; and others poisonous, Rom. xiv. 2. Gen. i. 29. Men are likened to *herbs*, to denote their flourishing prosperity, or their sudden distress and ruin, 2 Kings xix. 26. Isa. lxvi. 14. Psal. xxxvii. 2. The Hebrews did eat *bitter herbs* along with the paschal lamb, to represent the bitterness of Christ's sufferings, and the bitter grief and sorrow for sin, with which we are to receive him, Exod. xii. 8

HERD. See Flock.

HERESY. This word signifies a sect, or choice; but is generally used to signify some fundamental error adhered to with obstinacy. Thus we say the heresy of the Arians, Pelagians, &c. *Heresies* are works of the flesh, that exclude from the kingdom of God, Gal v. 20. Men bring in *damnable heresies*, when they deny the Lord that bought them, 2 Pet. ii. 1. Not in themselves, but in respect of the wise purpose of God, heresies are necessary in the church, that his people may manifest their sincerity in cleaving to the truth, 1 Cor. xi. 19. From the very beginning of the Christian church, there were heresies; some denied the divinity, incarnation, or Messiahship of Christ: against these, the apostle John directs his gospel, and much of his first epistle. Some pretended, that men's obedience to the moral, or ceremonial law, was the ground of their justification before God; others, as Hymeneus and Philetus, pretended, that the dead rise not; or that the resurrection of the dead was only of a spiritual kind, and was past: against these the apostle Paul often inveighs, particularly in his epistles to the Romans, Corinthians, Galatians, and to Timothy. Others pretended, that faith without good works was sufficient: against these the apostle James warmly disputes. Akin to this, it seems, was the heresy of the Nicolaitans, and of Jezebel, which it appears tended to the encouragement of fleshly lusts, Rev. ii.*

* There are various passages in which the Greek word *airesis* is rendered sect, Acts v. 17. xv. 5. xxiv. 5. xxvi. 4, 5. xxviii. 22: and some think that it should have been

HERETIC, is one that holds some fundamental error: he is to be rejected, and cast out of the church, if he remain obstinate, after a first and second admonition; and he is self-condemned, as he publishes what is plainly wicked and contrary to his own profession, Tit. iii. 10. Heretics are the false prophets and teachers, which Christ and his apostles foretold should come; forsake the faith themselves, and seduce others into error, 2 Pet. i. 1. and iii. 5. Matth. xv. 24.

HERITAGE. See HEIR.

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so rendered in Acts xxiv. 14. In all these places, however, the Syriac version renders *airesis* doctrine. But though it may be rendered sect it will not follow that it has no reference to doctrines or opinions in the passages now referred to; because this as well as other words may be taken in different senses, and the sects mentioned, in these passages were manifestly formed by difference in doctrine or opinion. No one can doubt that this was the case, with the Pharisees, the Sadducees, the Stoics, the Platonists, the Pythagorians, and the Epicurians. The apostle undoubtedly referred to the doctrine of the Christian religion, when he intimated in his speech before the Governor Felix, Acts xxiv. 14. that it was an unjust reproach to call him the abettor or promoter of a sect; as if the doctrine which he believed and preached, had been some new doctrine different from the ancient doctrine of the Israelitish church. It was not as an ingenious writer justly observes, against the charge of heterodoxy that the apostle meant to defend his doctrine; but against the charge of its being different from that religion which the senate and people of Rome had solemnly engaged to protect. But still that which he defended was his doctrine. What the Jews termed *airesis* the apostle called *the way*; a word which it is natural to understand of the doctrine of the Christian religion, as in Acts xix. 9, 23. xxii. 4. Hence we are led to think that the proper sense of the word *airesis*, as it is used in the Acts of the Apostles, is a peculiar doctrine professed by a number of persons in a community, who are thereby constituted a sect or party considered in reference to the whole. Hence by a common figure, this word is also used to denote such a sect itself. In this view, the Greek word translated heresy, signifies the doctrine by which a party is distinguished, whether true or false. But in the Epistles it seems to be always used in a bad sense. The first place where it occurs in the Epistles is 1 Cor. xi. 19. In v. 18. the apostle had said he *partly believed*, that there were among the Corinthians *schisms*, that is divisions from an undue regard to some individual teachers or on account of personal offences. In the next verse he gives it as a reason of this belief that there were to be among them greater evils, even heresies, such as that of some among them, who said, *that there is no resurrection of the dead*, chap. xv. That the apostle argues here from the greater to the less, is evident from the particles *for* and *also*. It may be said "that *schismata* and aireseis here are in the effect the same, because they nearly coincide with the words rendered strife and divisions in 1 Cor. iii. 3." But the word airesis is here plainly distinguished from the word schismata; whereas in 1 Cor. iii. 3. strife and divisions are joined together as words of much the same import. Again, it may be said "that there was no appearance of an open rupture or separation in point of communion at the time referred to among the Corinthians; and therefore the word heresies is not to be understood of false doctrine, which would have had that effect." But it ought to be observed, that it is not necessary to understand what the apostle says of Heresies as referring to the then present time; it is rather a prediction of what was to be the trial of the Corinthians as well as other Churches in after times. The denial of the resurrection is surely a heresy in the sense in which the word has been commonly used: and yet when the apostle speaks of that error, in the fifteenth chapter, he is as silent of a rupture there as in the eleventh chapter. Errors spreading and continuing to prevail will produce a rupture at last; but if the appointed means such as the apostle used in this epistle, be blessed with success, that effect will be prevented. Again, this word occurs in Gal. v. 20. where Paul numbers the *aireseeis* among the works of the flesh. Gross errors obstinately persisted in are very properly subjoined to *wrath, strife, seditions*; for alienation of affection from brethren, and animosity against them dispose persons to embrace pernicious errors. It seems more proper to call heresies *works of the flesh*, than sects. At any rate, there is nothing in the connexion that renders it necessary to understand the word *aireseis* of sects. We have the concrete *airetikos* in Tit. iii. 10. *A man that is a heretic after the first and second admonition, reject*;

HERMON; a mountain on the north-east of the promised land, beyond Jordan, a little southward of Lebanon; the Sidonians called it Sirion, and the Amorites Shenir, Deut. iii. 9, 10. Sihon was one of the tops of it, Deut. iv. 48; and which seems to have been also called Zion, Psal. cxxxiii. 3. Mount Hermon was the north border of the kingdom of Og, as Arnon was the south border of the kingdom of Sihon, Deut. ii.

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knowing that he who is such is subverted, and sinneth, being condemned of himself.—The character here given is such as agrees to one who is now called a heretic. He is one, who, while he continues obstinate after the first and second admonition, may be certainly known to be subverted; that is, to be turned from the truth in his understanding and affections. The verb *ekstrepho* is used in this place only of the New Testament; but other derivatives from the same verb particularly *apostrepho* and *diastrepho* are used to express seduction and apostacy from the truth, 2 Tim. iv. 4. *They shall turn away their ears from the truth:* Tit. i. 14. *men that turn from the truth,* Acts xiii. 8. *seeking to turn away the deputy from the faith,* v. 10. *perverting the right ways of the Lord.* Quod ad diastrepho attinet, usurpatur; ait Criticus subacto judicio, pro aversione a fide, sicut et falsi Doctores, Acts xx. 30. dicuntur loqui *diestrammena,* i. e. perversa et depravata. Thus a heretic is one concerning whom there is sufficient evidence, that he is turned from the truth; and that he sinneth, that is, he is chargeable with such sin as is a sufficient ground for rejecting or secluding him from the communion of the church: *being condemned of himself.* On this last clause Mr. Robert Bailey, Professor of Divinity at Glasgow, in his Diatriba de Heretico, makes the following observations. "There are various ways," says he, "in which a person may condemn himself; he may do so in his own mind, by his words, and by his actions. The first of these ways as far as I remember, is not mentioned in scripture. Of the other two ways the scripture speaks several times, Luke xix. 21. *Out of thine mouth will I judge thee, thou wicked servant.* Here the servant is represented as self-condemned, because his own words afforded his Lord sufficient ground for his condemnation. Rom. ii. 1. *Wherein thou judgest another thou condemnest thyself; for thou that judgest, doest the same things.* Here the person with whom the apostle expostulates, is represented as condemning himself two ways; by his words in judging another; and by his actions, in doing the same things for which he judged another. The expression of the apostle concerning the heretic, *that he is condemned of himself,* is therefore rightly understood by Ambrose, Jerome, Augustine and others who render it, *he condemned his own soul,* and not *he is condemned by his own soul.* Accordingly we understand the expression as signifying he condemns himself by his own act in obstinately despising the scriptural admonition which is repeatedly tendered to him: and also by his words; in regard that every heretic, who acknowledges the Divine authority of the scriptures, professes with his mouth those truths from which the error and falsehood of his opinion, may by necessary consequence be evinced."

In 2 Pet. ii. 1. the false teachers there spoken of are represented as *bringing in damnable heresies, even denying the Lord that bought them;* where the word *even* before the expression *denying the Lord* implies that this was included in their bringing in heresies. The apostle does not say that these seducers would *teach* heresies, because that would have been saying no more than what he had said already in calling them false teachers; but he says that they would *bring in* heresies, to intimate the success they would have by their artifices in causing their corrupt and pernicious doctrines to have place and to spread in the visible church. The word *bring* is used with reference to doctrine in 2 John 10. *If there came any unto you and bring not this doctrine.*

We conclude this note with observing, that it seems highly proper to maintain the true sense of this term as being *a stigma* which the Spirit of God has set upon erroneous doctrine; the evil of which is abundantly set forth in scripture; as being contrary to the truth of God, and therefore a lie; and a lie peculiarly aggravated, as it is attributed to God himself speaking in his word. It has its original from the devil, and has a special influence on the upholding and the spreading of his kingdom. Hence the promoters of corrupt doctrine are called *dogs, evil workers,* Philip. iii. 2. *wolves, grievous wolves,* Matth. vii. 15. Acts xx. 29. *deceitful workers, ministers of Satan,* 2 Cor. xi. 13. deceivers, liars, Rev. ii. 2. ill men and seducers, that wax worse and worse, 2 Tim. iii. 13.

36. and iv. 48. There was, it seems, a temple on its top to the idol Baal. The dew that falls on it, is beautiful and fine, Psal. cxxxiii. 3; in a summer-night it will wet one to the skin, and yet he is in no danger of sleeping all night in the open field. The snow lies on it most part of the summer, and was thence carried to Tyre, that people might drink their wine in fresco.

HEROD the Great, the son of Antipater and Cypros, and brother of Phasael, Joseph, and Pheroras, and of a sister called Salome. His father is by some said to have been a Jew; by others an Idumean turned Jew; others will have him to have been an Heathen, guardian of Apollo's temple at Askelon, and taken prisoner by the Idumean scouts, and afterward a Jewish proselyte. Herod was born about 70 years before our Saviour. When he was 15, or perhaps 25 years of age, his father, with Hyrcanus the high-priest's consent, gave him the government of Galilee. With great prudence and valour he cleared the country of the thievish banditti, who swarmed in it, and apprehended Hezekiah their captain. Hereby he procured the esteem of Sextus governor of Syria; but the Jews, jealous of Antipater's authority, and his son's, instigated Hyrcanus the high-priest to cite Herod to appear before their sanhedrim, to answer for his conduct. Herod came attended with his chosen troops. His judges were so terrified, that none of them durst speak, except Sameas, who laid the blame of Herod's misconduct on Hyrcanus and the judges, for permitting him to assume too much power. Hyrcanus however observing, that the judges, though afraid to speak, were disposed to condemn him, deferred bringing the matter to a sentence that day, and advised Herod to make his escape in the night. He retired to Sextus governor of Syria, and was by him intrusted with the government of Hollow Syria. To revenge his late affront, he marched an army to besiege Jerusalem; but his father and brother Phasael prevented him. *A. M.* 3963, when Mark Antony was at Daphne, near Antioch in Syria, an hundred principal men of the Jews brought accusations against Herod, and his brother Phasael; but Hyrcanus the high-priest, who had promised Herod Mariamne his grandchild in marriage, being asked his mind represented the two brothers as better qualified to govern the Jewish state than their opposers. Hereupon Antony made Herod and his brother tetrarchs; and had killed 15 of their principal adversaries, had not Herod petitioned for their life. Not long after, Antigonus, the son of Aristobulus, invited the Parthians to his assistance, and obliged Herod to flee the country. He had not been long at Rome, when Antony and Augustus got the senate to declare him king of Judea, and Antigonus an enemy to the Romans. Returning to Judea, and assisted by Sosius the Roman deputy in Syria, he, after about three years war, took Jerusalem and acted as king. He was disqualified to hold the double office of high-priest and king, as the Maccabees had for some ages done: he therefore made Ananel priest; but quickly turned him out to make way for Aristobulus, the brother of his wife Mariamne, to whom the high priesthood more rightly belonged; but the Jews loving him too well, Herod, about a year after, caused him to be drowned in a bath. After the ruin of Antony, Herod was obliged to implore the clemency of Augustus. He met the emperor at Rhodes, and frankly told him he had done all that he could for Antony his benefactor, and was now ready to do the same to him, if he allowed him his favour, and permitted him to retain his kingdom. Charmed with his open frankness, Augustus granted him his desire. His kingdom was now pretty quiet, but he was plagued with family-disorders. He passionately loved Mari-

amne, and she, disgusted with the murder of her brother, as heartily hated him. His mother and sister persuaded him in his fury to murder Mariamne. He had scarce done it, when he was almost killed with grief. Recovering, he ordered Mariamne's mother to be killed, as she had too easily credited the report spread of his death. To divert his tormented mind, he applied himself to building, and to institute public sports. To ingratiate himself with the Jews, he rebuilt their temple, and rendered it exceeding stately and glorious. He sent his two sons by Mariamne, Aristobulus and Alexander, to be educated at Rome. Soon after their return, he married them, Aristobulus to Bernice, the daughter of Salome his sister, and Alexander to Glaphyra, the daughter of Archelaus king of Cappadocia. Herod's preference of Antipater, whose mother was but of mean birth, exasperated both his sons against him. By means of Augustus, and afterward of Archelaus of Cappadocia, a reconciliation was twice effected between him and them; but Salome and Antipater never rested, till they had got him to murder them. Having got rid of his two brothers, Antipater next resolved to rid himself of his father. To hide his hand in the conspiracy, he retired to Rome; but the plot being discovered, he was imprisoned upon his return, and Augustus informed of his treachery. Herod was in a languishing way, when the wise men informed him, that the Messiah was born: he was exceedingly troubled, and the principal Jews, afraid of new wars, were troubled along with him. He finding out the place of his birth, resolved to murder him, while but an infant; and under pretence of a design to worship him, desired the wise men to bring him back word where and how he might know him. An angel ordered the wise men to go home, without returning to Herod. Provoked with this disappointment, he ordered his soldiers to go murder every child about Bethlehem, or near it, under two years old, that he might make sure of murdering the Messiah among them. Some young men, hearing that Herod was dead, pulled down the golden eagle, which he, in honour of the Romans, had erected over the principal portal of the temple; for this he ordered 40 to be burnt alive. His distemper still increased; his hunger was insatiable; his bowels were ulcerated; his legs swelled; his secret parts rotted, and bred worms; his whole body was afflicted with an intolerable itch. To prevent the Jews rejoicing at his death, he convened all the great men of the kingdom, and shut them up in the circus at Jericho, where he then was; and with tears conjured his sister Salome and Alexas her husband, to see them put to death that moment he should expire: they no doubt promised, but did not execute this horrid device. In his agony, Herod attempted to plunge a knife into his own belly; but Achiab his cousin prevented him. The outcry on this occasion made the family believe he was dead. In his prison, Antipater heard of it, and begged his keepers to allow him to escape. They informed his father, who ordered him to be immediately killed, about *A. M.* 4002 or 4012. In five days after, Herod died, having lived about 70, and reigned about 37 years. He had eight or ten wives, and 15 children. He left his kingdom to Archelaus the worst; Gaulonitis, Trachonitis, and Batanea to Philip; Galilee and Perea to Herod Antipas, Matth. ii. Luke iii. 1.

2. Herod Antipas had the kingdom of Judea left him in his father's first will, but he altered it, and only gave him the tetrarchy of Galilee and Perea. In this Augustus the Roman emperor confirmed him. With great care and labour he adorned and fortified the principal places of his dominions. He drew upon himself an unfortunate war with the Arabs, by divorcing the daughter of Aretas their

king, that he might espouse Herodias, the wife of Philip his brother, who still lived. For this incestuous marriage, John Baptist reproved him. On that account he imprisoned the Baptist, and would have killed him, had he not feared an insurrection of the people in his favour. One day, as Herod and his lords observed the festival of his birth, Salome, the daughter of Herodias, so pleased Herod with the pretty airs of her dancing, that he swore he would give her any thing she asked. Instructed by her spiteful mother, she asked the head of John Baptist. To shew regard to his oath, and to the lords that feasted with him, Herod, with great reluctance, ordered John to be beheaded in the prison, and his head delivered to Salome in a charger. Pilate having sent our Saviour to Herod, he ridiculed him, dressed him up as a mock-king, and returned him to Pilate. About *A. D.* 39, Herodias growing jealous of her brother Agrippa, who was now deputy king of Judea, instigated her husband to solicit that dignity at Rome. Informed hereof, Herod Agrippa accused Herod of Galilee to the emperor, as an accomplice in Sejanus's conspiracy against Tiberius, and of correspondence with the Parthians, and as evidence, alledged, that Herod had in his arsenal arms for 70,000 men. Herod could not refuse the number of arms, and so was instantly banished to Lyons in France, where he and Herodias died in exile, miserable enough; and it is said, the pretty dancer Salome, falling through the ice, had her head chopt off, Matth. xiv. Mark vi. Luke xxiii. 4.

3. Herod Agrippa, the son of Aristobulus, grandson of Herod the Great, and brother of Herodias. His grandfather sent him early to Rome, to make his court to Tiberius. Herod quickly won the affection of the famed Drusus, at whose death he was obliged to leave Rome, quite plunged in debt. When he returned, Tiberius ordered him to pay his debt, and be gone. Antonia the empress, lent him money to clear his creditors; and after that, he recovered the favour of Tiberius. Soon after, Tiberius hearing that Herod wished him dead, that Caligula might reign, threw him into jail. Whenever Caligula came to be emperor, he liberated Herod, gave him a chain of gold, and a royal diadem, appointing him king of Batanea and Trachonitis, and afterwards of Abilene. When Caligula attempted to erect his own statue for adoration in the Jewish temple, and the Jews refused to admit it, Herod was in no small danger betwixt the two, but by a long letter he prevailed on the emperor to desist. Herod being at Rome when Claudius was made emperor by the army, contributed not a little to establish his dignity. To reward his services, Claudius made him deputy-king of all Judea and Chalcis. Returning home, he governed his dominions much to the satisfaction of his people. About *A. D.* 44, or perhaps 49, he caused to be murdered James, the son of Zebedee. Observing the Jews pleased with this, he apprehended Peter, intending to murder him also, for their farther gratification; but Providence defeated his designs. After the passover-feast, he repaired to Cæsarea, to celebrate some games in honour of Claudius. Thither the inhabitants of Tyre and Sidon who had offended him, after making Blastus his chamberlain their friend, sent their deputies to beg his favour. As he gave audience to the deputies, he appeared dressed in a robe tissued with silver, to which the rising sun, shining on it, gave a marvellous lustre. As he spoke to the Phœnician deputies, some of his parasites cried out, It is the voice of a god, not of a man. He received the impious flattery with pleasure. To punish him, an angel smote him directly with a most tormenting disease in his bowels, and he was eaten up of vermin, after he had reigned seven or ten

years, and been the father of Agrippa, Bernice, Drusilla, and Mariamne, Acts xii.

HERODIANS. See SECT.

HERONS, are of the same general kind with the crane, bittern, stork, &c: their black feathery crest is hanging; their beaks and legs are long; their under and upper chaps are alike in length, and there runs a furrow from their nostrils; they have four long connected toes on each foot. Herons are tall, and very passionate; and though some of them be tamed in Egypt, it is said they are quite enraged, if one call them servants or sluggards. Some reckon 19 kinds of heron; but the three principal, are the criel or dwarf heron, the blue heron, and the bittern. They haunt watery places, and feed on eels, and other fish, and are said to be very lustful. They were unclean under the law; and perhaps figured out men soon angry, lustful, and high-minded, Lev. xi. 19. Deut. xiv. 18.

HESHBON; the capital city of the kingdom of Sihon, and about 20 miles eastward of Jordan. From thence his conquering troops, like fire, entered the territories of Moab. After the overthrow of Sihon, it was first given to the Reubenites; and it, or another of the same name, was given to the Gadites, and was one of the cities of the Levites, Numb. xxi. 26, 27. and xxxii. 37. Josh. xiii. 17. and xxi. 37. After the death of Ahab, the Moabites seized on it. It was reduced to an almost desolation by the Assyrians and Chaldeans; but it continued a place of some note, for some ages after Christ. Its famous fish-pool is said to have been about 300 paces broad; and it seems was hard by the gate called Bath-rabbim, on account of the *multitudes* that passed by it, Isa. xv. 4. Jer. xlviii. 45. Song vii. 4.

HEW; to cut wood or stone.—Such as hewed wood, and drew water, for the sanctuary, had a mean office; but it was connected with the happiness of easy attendance on the public worship of God, Josh. ix. 21, 27. Men's natural birth or descent, is likened to *hewing* them out of a rock, and *digging* them out of a pit: both represent to us our hardness and pollution, Isa. li. 1. Men are *hewed* by the prophets, and *slain* by the words of God's mouth, when they are threatened with fearful judgments, Hos. vi. 5; and they are *hewed* by God's axe, when they are cut off and ruined by his strokes of wrath, Matth. iii. 10.

HEZEKIAH, was born to his father Ahaz, when about eleven years of age, and so was 25 at his father's death, in the 36th year of his age. He succeeded him, *A. M.* 3278. His idolatrous father having left the nation plunged into a kind of Heathenism, Hezekiah, with great vigour, applied himself to reform it. In the first month of the first year of his reign, he caused the principal doors of the temple to be opened and repaired: he ordered the priests and Levites to purify it, and prepare it for sacrifice. This done, he and his princes solemnized the dedication with a multitude of offerings. As the temple could not be purified, or the priests cleansed, to observe the passover in the first month, they agreed to observe it in the second.—Hezekiah invited such of the ten tribes as remained in their country, to join with him therein. Some ridiculed his pious invitation, and others complied with it. This passover was observed with more solemnity than it had been for many ages before. They continued the feast of unleavened bread 14 days instead of 7: many indeed were not duly prepared; but Hezekiah prayed for forgiveness of their rashness in approaching to God. Now, and afterward, Hezekiah and his people brake down the idolatrous altars and images in his own dominions, and in these of Hoshea, who being better than his predecessors, took no offence at his subjects return-

ing to the Lord. Hezekiah also settled proper methods to procure for the priests and Levites their due maintenance. Cononiah and Shimei, two brothers, with ten subordinate officers of the tribe of Levi, and Koreh, with six under him, were appointed to oversee this affair.

Encouraging himself in the Lord, Hezekiah shook off the Assyrian yoke, which his father had wickedly taken on himself, and refused to pay them the accustomed tribute: he invaded the country of the Philistines, who had lately ravaged Judea, and reduced them under his yoke: he fortified Jerusalem, and filled his magazines with armour. In the 14th year of his reign, Sennacherib king of Assyria invaded his kingdom, and took most of his fenced cities. Hezekiah, after fortifying Jerusalem, and bringing the south stream of Gihon into the city, finding that the king of Ethiopia and Egypt did not timeously assist him, begged conditions of peace from the Assyrian. He demanded 300 talents of silver and 30 of gold, in all about $ 1,560,000, as the condition of his leaving the country. To raise this sum, Hezekiah was obliged to exhaust his treasures, and pull off the golden plates which he had just before put on the doors of the temple. No sooner had Sennacherib received the money, the loss of which, he saw, disqualified Hezekiah for war, than he sent three of his principal officers from Lachish, to demand Hezekiah's immediate surrender of his capital. Hezekiah sent Eliakim, Shebna, and Joah, to converse with them without the city. Rabshakeh, the principal Assyrian messenger, magnified the power of his master, as if neither God nor man could deliver out of his hand: he cried to the Hebrews on the wall, that if they would not surrender themselves, he would quickly force them to live on their excrements, in the terrible siege; and that if they surrendered themselves quickly, he would place them in a fine country, as agreeable as their own. Shocked with these blasphemies, Hezekiah's messengers gave no reply, but rent their clothes, and reported the whole to their master. He begged Isaiah the prophet to intercede with God in behalf of the city; and was assured, that the Assyrian army should quickly be ruined, and their king flee home in a precipitant manner, and there perish with the sword. When Sennacherib departed from Lachish, to give battle to Tirhakah king of Ethiopia, who came to assist Hezekiah, he sent Hezekiah a most blasphemous and insulting letter. This Hezekiah spread before the Lord in the court of the temple, and begged the Lord would deliver him from this insolent enemy. The Lord, by Isaiah, assured him, that he had heard, and would quickly answer, his prayer; that Sennacherib should never besiege Jerusalem, nor so much as shoot an arrow against it. That very night, the whole Assyrian army was almost ruined by an angel.—While Sennacherib was ravaging his kingdom, Hezekiah fell dangerously bad of an ulcer. God, by the prophet Isaiah, ordered him to lay his account with death, and put his affairs into order. Hezekiah observing that he had no child to be the Messiah's progenitor, or govern the broken state of his kingdom, and perhaps being in no proper frame for dying, wept sore, and begged the Lord would not cut him off in the midst of his days, as had often happened with the idolatrous kings. God, by Isaiah, assured him, that his prayers were heard; that, in three days, he should be able to walk to the temple, and should live fifteen years more; and meanwhile ordered him to apply a lump of dry figs to the bile, in order to his miraculous recovery; and told him, the city should not be delivered into the hand of the Assyrians. For a sign of the certainty of these events, the sun, at Hezekiah's choice, went back ten degrees on the sun-dial of king Ahaz. After Hezekiah's recovery, he composed an

hymn of thanksgiving, and narrative of his temper of mind in his trouble. He, however, grew proud of the miracles wrought in his favour, and was not duly thankful to God. When Merodach Baladan, the son of Baladan king of Babylon, sent messengers to congratulate his recovery, and get information concerning the ruin of the Assyrian host, and the retrograde motion of the sun; and perhaps to solicit an alliance against the weakened Assyrian empire; Hezekiah vainly shewed them every thing valuable and rare in his treasures. His pride brought wrath from the Lord on himself and his subjects. God, by Isaiah, assured him, that his wealth should be carried to Babylon, and his offspring serve there as eunuchs in the palace. Hezekiah confessed the threatening was just, but wished that peace and truth might continue all his time. Some of his servants copied out several of Solomon's proverbs, and joined them to the rest. After he had lived 54 years, and reigned 29, he died, and was succeeded by Manasseh, a boy of twelve, 2 Chron. xxix—xxxii. 2 Kings xviii—xx. Isaiah xxxvi—xxxix. Prov. xxv. 1.

HIDDEKEL, called *Tigris* from its swift motion, or the multitudes of tygers on its banks, and by the Arabs, *Diglat*; a noted river, that rises in the mountains of Armenia, runs southward between Assyria, or Curdistan, on the east, and Mesopotamia on the west; and afterward meeting with the Euphrates, runs along with it a considerable way, after which they divided into the two streams of Gihon and Pison: but perhaps they now run into the sea by four different channels. It is said to go to the eastward, or foreside of Assyria; *i. e.* that which was next to Moses, Gen. ii. 14. On the banks of this river, the famed cities of Nineveh, Ctesiphon, and Seleucia, stood; and on the ruins of the latter, now stands Bagdat. On the banks of Hiddekel, Daniel had one of his visions, Dan. x. 4.

HIDE; (1.) To cover; to keep secret; so God *hides* his commandments when he shows not their meaning, Psal. cxix. 19: and to *hide* his righteousness in our heart, is sinfully to neglect the due publishing and declaring of it, Psal. xl. 10. (2.) To lay up; so saints *hide* God's word in their heart, when they lay it up in their memory, judgment, conscience, and affections, that it may influence and regulate their whole exercise in heart and life, Psal. cxix. 11. (3.) To protect. God *hides* his people in his pavilion, in the secret of his presence, and under the shadow of his wings; and is their *hiding-place*, when, in the exercise of his perfections, he gives them the most safe and refreshful protection from danger and hurt, Psal. xxvii. 5. and xxxii. 7. Jesus Christ is a *hiding-place*; under the covert of his righteousness are we secured from the vengeance of God; and by his providence, power, and love, are we secured from the danger of sin, Satan, and the world, Isa. xxxii. 2. God *hides* himself; *hides* his face, when he forbears kindly to shew his glory and favour, in his word, ordinances, and providence, Psal. lxxxix. 46: but his *hiding* his face from our sin, imports his complete forgiveness of it, Psal. li. 9. He *hides* pride from men, when he disappoints them, and bereaves them of what they are disposed to boast of, Job xxxiii. 17. God *hides* men's afflictions *in his heart*, when, amidst multiplied favours, he hath a secret and fixed purpose to afflict them, Job x. 13. Wicked men think God *hides* his face; *i. e.* does not observe nor regard what they do, Psal. x. 11. Men *hide* hatred by lying lips, when they conceal it, under high pretences to kindness and love, Prov. x. 18. Men's *hiding* of themselves, imports their fleeing into some place for protection and secrecy, Rev. vi. 16; or making a small appearance, Prov. xxvii. 12; or refusing to shew kindness, Isa. lviii. 7. Their *hiding* of sin imports the denial, excusing,

and extenuating of it, Psal. xxxii. 5. Prov. xxviii. 13. Men's understanding is *hid;* when they need to use it, it cannot be found, Isa. xxix. 14. Whatever is secret, hard to be known or found, is called *hid* or *hidden:* saints are God's *hidden* ones; their state and happy privileges are unknown to the world, and they are protected of God, Psal. lxxxiii. 3. The gospel and Christ are a *hidden* treasure, and *hidden* wisdom, unknown to natural men, Matth. xiii. 44. 1 Cor. ii. 7.

HIERAPOLIS; a place near Colosse, and near to which was a large opening of the earth, whence issued a deadly steam. Christianity was planted here very early, Col. iv. 13; but not long after, the city was swallowed up of an earthquake.

HIGAHION signifies *meditation*, and imports, that what is said, deserves to be carefully and frequently thought upon, Psal. ix. 16.

HIGH, relates to stature, station, conceit, or carriage. God is *high;* his nature is infinitely excellent: he has an unlimited dominion over all, and in the *high* heavens, he manifests his peculiar presence, Psal. xcvii. 9. His righteousness and right hand are *very high;* his equity, his Son's righteousness, and his almighty power, are unspeakably excellent, and are gloriously displayed, Psal. lxxi. 19. and lxxxix. 13. Men are *high* in stature, 1 Chron. xi. 23; *high* in station, when they are nobly descended, and are placed in high offices of much power and authority, Job xxi. 22. Psal. lxii. 9; and when they esteem *highly* of themselves, or behave proudly, Psal. ci. 5. Rom. xi. 20. Things above our station and capacity of knowing, are called *high*, Psal. cxxxi. and cxxxix. 6. Israel went out of Egypt with a *high hand*, in a most public and solemn manner, and under the special and powerful protection of God, Exod. xiv. 8. *High*, when referred to day, or time, signifies full, Rom. xiii. 11. The heavens are called *heights*, Psal. cxlviii. 1. Mountains are called the *heights*, or highest part of the dust, Jer. xlix. 16. Prov. viii. 26; or the chief part of the dust may signify metals, or man. Whatever is above, is called *height*, Rom. viii. 39.

Among the Heathen, they often worshipped their idols in *high* places, or tops of rising grounds, that they might be as near heaven as they could. God commanded the Hebrews to destroy all the *high places* of the Canaanites, Numb. xxxiii. 52. But during the separation of the ark and tabernacle, in the days of Samuel, Saul, and David, he tolerated the worship of himself in *high places*, 2 Chron. i. 3. 1 Sam. ix. 19. The erection of the temple excluded all sacrificing elsewhere, except on very extraordinary occasions. Solomon began to restore idolatry in *high places;* Jeroboam mightily promoted it, 1 Kings xi. 7. and xii. 30, 32; nor were they ever abolished in Israel. The wicked kings of Judah encouraged them; nor did any of the godly ones, except Hezekiah and Josiah, sufficiently discountenance them. It seems, in Ezekiel's time, there was scarce a street without a *high place*, Ezek. xvi. 24. The men of Judah, however, sometimes worshipped only the true God in their *high places*. It is probable, the proseuchæ, or places for prayer, built in the form of the court of the temple, and surrounded with a grove, were much of the same kind as the high places anciently used in sacrifice.

HIN; a liquid measure for oil, or wine, &c. It was the 6th part, of an ephah, or about 291 solid inches, which wants but a little of our three pints, Exod. xxix. 40.

HIND. See Deer.

HINNOM. See Topheth.

HIRAH. See Judah.

HIRAM, or Huram. (1.) A king of Tyre, son of Abibal. When David came to the Hebrew throne, Hiram sent messengers to congratulate him; and sent him cedars and

artificers to build him a palace, 2 Sam. v. 11, 12. He, or his son of the same name, congratulated Solomon on his accession to the crown. He furnished him with timber, stone, and artificers, for his famed structures, *viz.* the temple, his own palace, &c; and lent him 120 talents of gold, or 7,364,444 dollars. He assisted him in establishing his trade to Ophir. He was displeased with the 20 cities of Galilee, which Solomon gave him, 1 Kings v. and ix. 2 Chron. viii. 18. Dius and Menander, two Heathen historians, say, that Hiram and Solomon corresponded by letters, and tried to puzzle one another with hard questions. (2.) A famed artificer: his father is called a Tyrian, perhaps merely because he dwelt for some time at Tyre: but he might be of the tribe of Naphtali; and his mother was a widow of Naphtali, and a daughter of Dan, a native of the city of Dan, or descended of the tribe of Dan. He is represented as the *father* of king Hiram and Solomon; either because he was their director in their curious works; or perhaps *Abi* or *Ab*, which signifies *father*, was his surname. He was a most skilful artificer, in designing and executing the most curious workmanship of brass, copper, or other metal. He made the brazen pillars, sea, lavers, and basons, &c. of the temple, 1 Kings vii. 13. &c. 2 Chron. ii. 13, 14.

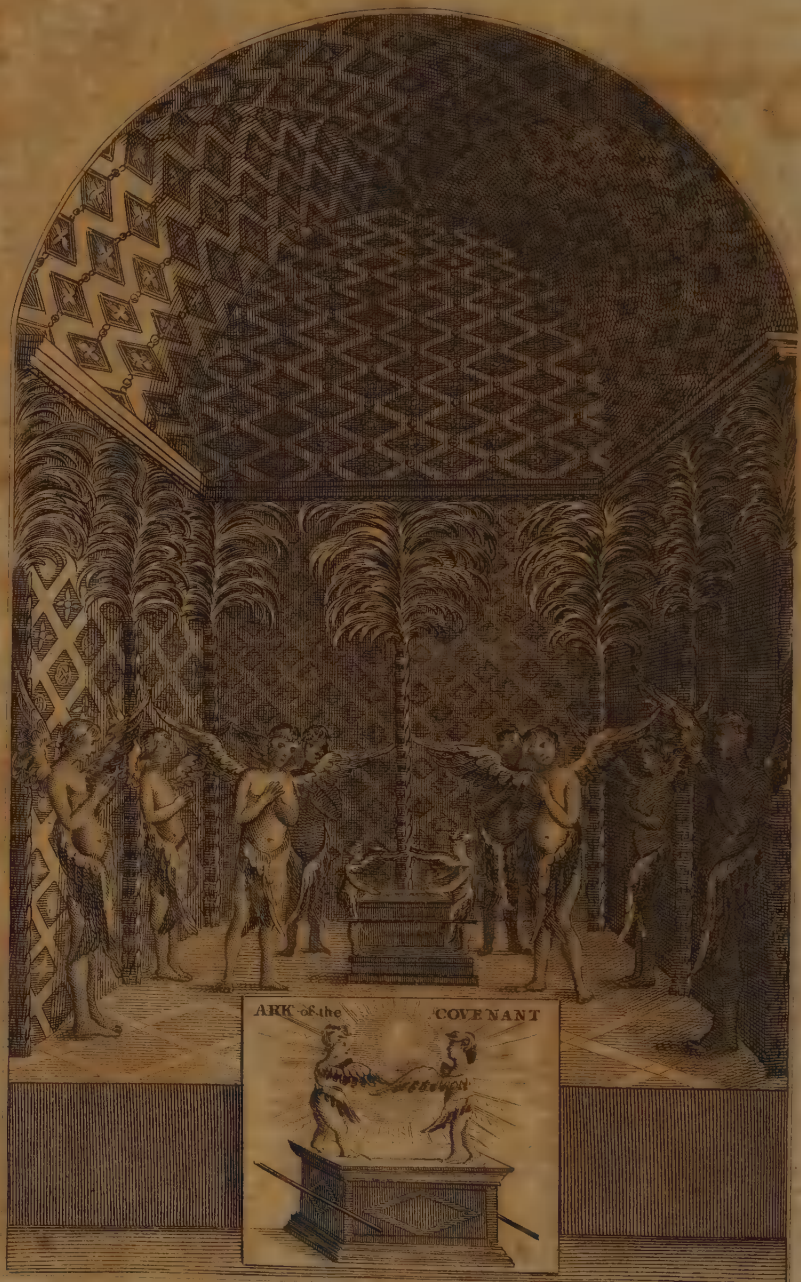
HIRE; to procure service for wages, Isa. xlvi. 6. The Israelites *hired* among the nations; gave presents to the Assyrians to let them alone, and not to cut them off, Hos. viii. 10. See SERVANT.

HISS. To *hiss* one out of his place, is to drive him away with a shout of contempt and insult, Job xxvii. 23. Babylon and Jerusalem were an *hissing*, when made the object of the most contemptuous sneers, in the midst of their distress and ruin, Jer. li. 37. and xix. 8. God's *hissing* or whistling, for the Assyrians and Egyptians, imports his calling and bringing them together to invade the nations, as easily as men in some places gather bees with the sound of a whistle, Isa. v. 26. and vii. 18. His *hissing* for the scattered Jews, imports his easy and powerful bringing them back in companies from their Chaldean captivity, and present dispersion, Zech. x. 8.

HITHER; to this place, Gen. xxiv. 6. HITHERTO; (1.) Until this time, Exod. vii. 16. (2.) To this degree of honour and happiness, 1 Chron. xvii. 16. (3.) To this point of boundary; thus far, Job xxxviii. 11.

HITTITES; the offspring of Heth the second son of Canaan.—— They dwelt in the south part of the promised land, near Hebron; and from Ephron, one of them Abraham bought his cave of Machpelah, Gen. xxiii. In the days of Joshua, it seems, part of them fled southward, and dwelt in the country, where the Canaanite of Bethel built Luz, Judg. i. 26. Two of David's mighties were Hittites, *viz.* Uriah, and Ahimelech, 2 Sam. xi. 6. 1 Sam. xxvi. 6. Such of the Hittites as remained, Solomon laid under tribute; but he afterward married some of their idolatrous women, 2 Kings viii. 7. 1 Kings xi. 1. It seems, that about *A. M.* 3100, the Hittites, either in Arabia or Canaan, had kings of their own, 2 Kings vii. 6.

HIVITES; a tribe of the Canaanites, and who seem to have been the same with the Avims, whom the Philistines expelled. Driven from the south-west of Canaan, part of them appear to have settled about Avim, Gibeon, and Shechem, whose inhabitants are called *Hivites*, Josh. ix. 11, 19. and xviii. 23. Gen. xxxiv. 2. Another part of them settled near mount Hermon, Josh. xi. 3. It is probable, that a colony of these under Kedem or Kadmus, and his wife Hermione, about the time of David, removed northward to Beotia; and the name *Hivim*, signifying serpents, gave rise to the fable of his compani-



W. Kneass sc. Philad.

HOLY OF HOLIES

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ons being turned into serpents, or the people being produced from serpents' teeth.

HOARY; whitish, as the head of an old man, Job xxxviii. 29. and xli. 32. Lev. xix. 32.

HOBAB, the son of Jethro, and brother-in-law to Moses. As the Hebrews were on the point of leaving mount Sinai, Hobab came to visit Moses, and, at his entreaty, went along with Israel, Numb. x. 29. Some think that the Kenites were his descendants.

HOLD. See FORT. To HOLD; (1.) To keep fast, Gen. xxi. 18. (2.) To restrain, Psal. xxxii. 9. Rev. vii. 1. God's not *holding* men guiltless, is to account them, and deal with them, as guilty, Exod. xx. 7. He *holds* his people by their right hand; keeps, strengthens, and comforts them under their weakness, Psal. lxxiii. 23. To *take hold* of God, and his covenant, is to embrace him as given in the gospel; and by faith to plead his promises and relations, Isa. lxiv. 7. and lvi. 4. Christians *hold* forth the word of life; they, by practising it in their lives, give light and instruction to others, Phil. ii. 16. Their not *holding* of Christ the head, is their neglecting to draw gracious influence from him, and to yield due subjection to him; and their admitting saints and angels as mediators in his stead, Col. ii. 19.

HOLY. (1.) What is free from, and opposite to sin. God is *the holy One of Israel*; he is infinitely free from, and opposite to, every thing sinful. He only *is holy*; he alone is infinitely and independently *holy*, and is the author of all holiness, that is to be found among angels and men, Lev. xix. 2. Isa. i. 4. 1 Sam. ii. 2. Christ is God's *holy One*, *holy Child*; infinitely holy as God, perfectly pure as man, Psal. xvi. 10. and lxxxix. 19; but, in the last text, some think Samuel is meant, to whom God revealed his intention of setting up David. Good angels and saints are *holy*; they are like God in their nature, haters of sin, and set apart by God and themselves to his service, Rev. xviii. 20. The third person of the Godhead is called *holy*, because he is holy in nature, and gives holiness to men, Acts x. 38. Preserve my soul, for I am *holy*; *i. e.* innocent of what is laid to my charge; favoured of God, and benevolent to men, Psal. lxxxvi. 2. (2.) What is set apart to the service of God: so the Hebrews, the Levites, priests, tabernacle, temple, Jerusalem, Zion, sacrifices, oil, days, &c. are called *holy*, Numb. xv. 40. and xviii. 17. Jer. xi. 15. The inmost apartment of the tabernacle, or temple was called the *holy of holies*, or the *holy* place, or most *holy* place; and some parts of the offering are called *most holy*, as they were not to be eaten but by the priests in the *holy* place, Exod. xxviii. 39. Lev. x. 18. Heaven is a *holy* place: separated to be the peculiar residence of God, and of his holy angels and saints; and into it enters nothing that defileth, Isa. lvii. 15. Heb. ix. 12. Israel was *holiness to the Lord*; they were separated to his service, and made a fair shew of holiness and purity, at their coming out of Egypt, Jer. ii. 3.

HOMER; the same measure as the CORE, Isa. v. 10.

HONEY much abounded in Canaan; and so it is represented as a land flowing with milk and *honey*. There bees deposited their honey in rocks, Deut. xxxii. 13; or on trees, 1 Sam. xiv. 26. John Baptist lived in the desart on locusts and wild honey, Matth. iii. 4; and butter and honey were common fare, Isa. vii. 15. To restrain the Hebrews from imitating the Heathens, who used the honey in their sacrifices, and to represent the impropriety of carnal pleasure in God's worship, they were prohibited to use honey in their sacrifices, Lev. ii. 11. Whatever is sweet, delightful, and medicinal, is likened to *honey*; as the word of God, Psal. xix. 10. and cxix. 103; the prayers, praises, and edify

ing talk of the saints, Song iv. 11; Christ's gospel truths, and his people's graces, Song v. 1; and the knowledge of wisdom, Prov. xxiv. 10.—The lips of harlots drop as an *honey-comb*, and their mouth is smoother than oil; their speech is soft, flattering, and enticing, Prov. v. 3. The full soul loatheth the *honey-comb*; but to the hungry even bitter things are pleasant; persons full of goodness in their own conceit, or full of worldly cares, loathe the sweetest promises and blessings of God; but such as are sensible of their wants and unworthiness, are glad to obtain the very least of God's mercies, Prov. xxvii. 7.

HONEST; seemly; grave; upright; just, 1 Tim. ii. 3.

HONOUR; to put marks of respect upon one, in thought, word, and deed. To *honour* God, is to believe in, love, worship, and serve him, as our chief good, and great Sovereign, 1 Tim. i. 17; or outwardly to profess to do it, Matth. xv. 8. God *honours* men, in rendering them respected and happy, 1 Sam. ii. 30. Men *honour* one another, in esteeming, reverencing, and doing acts of kindness and respect, 1 Pet. ii. 17. The *double honour*, to which such as rule well in the church are entitled, comprehend esteem, regard, subjection, and proper maintenance, 1 Tim. v. 17. HONOURABLE; respected, and regarded, Isa. v. 13; or worthy of respect and regard, Heb. xiii. 4.

HOODS, among the Jews were probably like the turbans of the Turks and Persians, consisting of many folds and wreaths, and sometimes raised up to a great height in the middle, Isa. iii. 23.

HOOF; the horny part of the feet of horses, bullocks, &c. The parting, or division of the *hoof* in clean beasts, might represent good men's readiness to render to God his due love and obedience, and to men what is their due, Lev. xi. 3. Deut. xiv. 6, 7, 8.

HOOK; an instrument to hang things on, Exod. xxxviii. 19, 28; to prune trees with, Isa. ii. 4; and to catch fish with, Matth. xvii. 27.—God's restraining power, and providential hindrances and judgments, are called *fish-hooks*, as thereby he can oblige men to act or move as he pleaseth, Isa. xxxvii. 29. Ezek. xxxviii. 4. The *hook*, and fillets of the tabernacle, may denote the connections of Jesus's excellencies, and the ordinances which connect the various members of the church, Exod. xxvii. 10. Do not the *hooks*, for hanging up the flesh of sacrifices, signify gospel-ordinances, as exhibiting a crucified Redeemer to our soul? Ezek. xl. 43.

HOPE; EXPECTATION; (1.) A confident persuasion of obtaining some future good, Job xi. 18. Luke iii. 15. The saints' *hope*, is a firm expectation of all good things in time and eternity, founded on the promises, relations, and perfections of God; and on the office, righteousness, and intercession of Christ: it has an infinitely precious object, an infallible ground, and a heart-purifying influence, 1 John iii. 2, 3: and it is called the *hope of the gospel*, as it is begotten by means of the gospel, and is founded on the declarations and promises of the gospel, Col. i. 23. The *hope of salvation*, as deliverance from sin and misery, and enjoyment of holiness and happiness, is the thing hoped for, 1 Thess. v. 8: and it is a lively *hope*, proceeds from spiritual life, and renders one active and lively in good works, 1 Pet. i. 3; and a good *hope*, as it has a good foundation, object, and effects, 2 Thess. ii. 16. (2.) What is hoped for, Jer. xxix. † 11: so Christ, in respect of his incarnation, was the *hope of Israel*, Acts xxviii. 20. Eternal life is called a blessed *hope*, a *hope of righteousness*, founded in the righteousness of Christ, and which produces good works, Gal. v. 5; and a *hope laid up* in heaven, Col. i. 5: and *hope*, that is the thing hoped for, *deferred*, makes the heart sick with longing for it, Prov. xiii. 12. (3.) The

ground of hope: so Ethiopia was the *hope* or expectation of the Jews; they expected help from them against the Assyrians, Isa. xx. 5. God and Christ are the *hope* of his people; they are the ground of their hope; and the full enjoyment of God in Christ is the sum of all the good hoped for, 1 Tim. i. 1. Jer. l. 7. and xvii. 13; but in this last, the word might be read, the *washing-pool*; compare Zech. xiii. 1. People are the *hope*, *joy*, and *crown* of ministers, when they expect to have them for a pleasure and honour in the day of judgment, 1 Thess. ii. 19. Abraham against *hope* believed in *hope*; hoped for a son, notwithstanding Providence long appeared to deny him one, Rom. iv. 18.

HOPHNI. See Eli.

HOR; the name of two mountains, the one on the south of Canaan, in the south of Idumea, where Aaron died, and near to which perhaps was Horhagidgad, or Gudgodah, where the Hebrews encamped; and another on the north of Canaan, and seems to have been a top of mount Lebanon, Numb. xx. 25. and xxxiv. 7, 8.

HOREB. See Sinai.

HORITES, or Horims; an ancient people that dwelt about mount Seir. They were perhaps sprung of one Hori; at least one of that name was a chief man among them. They were anciently governed by dukes, *viz.* Seir, Lotan, Shobal, Zibeon, Anab, Dishon, Ezer, and Dishan. Chedorlaomer ravaged their country. Some think they had also eight kings in succession, before they were expelled by, or coalesced with the Edomites, Gen. xiv. and xxxvi. 1 Chron. i. Horim often signifies *nobles*, 1 Kings xxi. 8, 11. Perhaps the Greek *Heros*, or hero, come from Horim, as well as *Anax*, king, from Anak.

HORMAH, or Zephaath, and perhaps also Arad. When the Hebrews approached, for the second time, to the south borders of the promised land, Arad king of this place attacked them: they vowed to the Lord utterly to extirpate his kingdom, if he should deliver it into their hand. They obtained their desire, and fulfilled their vow; but whether in the days of Moses or Joshua, we know not: and on this account it was called *Hormah*, *i. e. destruction*. Here the rebellious Hebrews were grievously defeated, in the second year after their coming out of Egypt. It was given to the Simeonites; and to the elders of it, David sent part of his Amalikitish spoil, Numb. xiv. 45. and xxi. 1, 2, 3. Josh. xix. 4. Judg. i. 16, 17. 1 Sam. xxx. 30.

HORN; as with their horns cattle push their enemies and defend themselves, horns are the symbol of power and authority. Joseph's *horn* resembled the horn of the unicorn; the power and dominion of his posterity, in the tribes of Manasseh and Ephraim, were vastly great, Deut. xxxiii. 17. Wicked men *lift up the horn*, when they arrogantly boast of their power and authority, and threaten to destroy others: and their *horns are cut off*, when their power and authority are taken from them, Psal. lxxv. 4, 10. Jer. xlviii. 25. Hannah's *horn* was exalted, when God highly honoured her, and gave her a child to be ruler of Israel, 1 Sam. ii. 1. David's *horn* was exalted as the horn of the unicorn, when his kingdom was exalted to an high pitch, and his authority was established;—and when his soul was eminently advanced in grace and comfort, Psal. xcii. 10. David's being anointed with an *horn* full of oil, when Saul was anointed with a *vial* of oil, might mark the abundance of gifts, and the stability of government in the one above the other, 1 Sam. x. 1. and xvi. 1. God is the *horn* of his people's *salvation*; by his power and authority he protects and saves them, and pushes at and destroys their enemies. The *horns* of the altar represented Jesus's authority, and ability to save sinners, from every end of the earth; and in

allusion hereto, he is called an *horn of salvation*, 1 Kings ii. 28. Luke i. 69: and his having *seven horns*, denotes the perfection of his power and authority, Rev. v. 6. The *horns* coming out of God's hand, wherein was the *hiding of* his power, are the rays of glorious brightness that attended him at Sinai, and the mighty displays of his power, in which his might was nevertheless but very partially displayed, Hab. iii. 4.

Horns also signify kings and kingdoms; the *two horns* of Daniel's visionary ram, are the united kingdoms of Media and Persia; the *notable horn* of his he-goat between his eyes, is Alexander the first king of all Greece, amid his sagacious generals: the *four horns* coming after it, are the four kingdoms into which the Grecian empire was divided after his death, *viz.* Egypt, Syria, Thrace, and Greece; the *little horn* that sprung out of one of them, is Antiochus Epiphanes, who, from the contemptible rise of a base person, and Roman hostage, rose to so much power, and did so much mischief in Egypt and Judea; or Antichrist, Dan. viii. The *ten crowned horns* of the Romish empire, and of Antichrist, are the *ten toes*, or kingdoms, into which the Romish empire was at last divided, and over which the Pope extends his influence. In Bishop Chandler's list, these ten stand thus: the Ostrogoths, in Mæsia; the Visogoths, in Panonia, or Hungary; the Suevior Alans, in Gascoigne and Spain; the Vandals, in Africa; the Franks, in France; the Burgundi, in Burgundy; the Heruli and Thuringi, in Italy; the Saxons and Angles, in Britain; the Huns, in Hungary; and the Lombards, on the banks of the Danube, and afterward in Italy. Mede says, they stood thus: in *A. D.* 456, the Britons, the Saxons, both in Britain: the Franks, the Burgundians, the Visogoths, the Suevi and Alans, the Vandals, the Alemans, in Germany: the Ostrogoths, and their successors in Longobards; and the Greeks in the eastern part of the empire. Bishop Lloyd ranks them according to the time of their settlement into states, thus: the Huns, about *A. D.* 356; Ostrogoths, 377; Visogoths, 378; the Franks, 407; the Vandals, 407; the Burgundians, 407; the Heruli and Rugians, 476; the Longobards in Hungary, 526. Sir Isaac Newton ranks them thus: the kingdoms of the Vandals and Alans, in Africa and Spain; of the Suevians, in Spain; of the Visogoths, of the Alans, in Gaul, or France; of the Burgundians, of the Franks, of the Britons, of the Huns, of the Lombards; and, finally, the exarchate of Ravenna. According to Bishop Newton, they stood thus, in the eighth century: the senate of Rome; the Greek state of Ravenna; the Lombards; the Huns; the Alemans; the Franks; the Burgundians; the Goths; the Britons; the Saxons. The frequent convulsions of these states, occasions their being differently reckoned; and it is observable, that almost ever since, there have been ten principal states; and though they had not been alway ten, they might be called ten from their original form. At present, we may reckon them thus: the states of Italy; the two Sicilies; Portugal; France; Spain; Britain; Holland; Germany; Switzerland; Hungary; for Poland, Russia, Sweden, and Denmark, did not pertain to the ancient Roman empire. The *horn with eyes*, and ■ *look more stout than his fellows*, and who pluckt up three horns, is the crafty Romish Pope, whose high pretensions to authority are superior to that of earthly princes, and who has often deposed and excommunicated them; and who, quickly after his rise, got himself made master of three sovereignties; of the dukedom of Rome, the exarchate of Ravenna, and the region of Pentapolis, Dan. vii. 20—26. Rev. xii. 3. and xiii. 1. and xvii. 3, 7, 12. Antichrist's *two horns* as a lamb, may denote his civil

and ecclesiastic power, or his power of binding and loosing church-censures. But perhaps this beast with the two horns, may denote the papal power of monasteries; as the first with the ten, may denote the power as resident in the Pope and his councils, Rev. xiii. 11. The *four horns* that scattered Judah, were their enemies from every airth, particularly the Ammonites, Arabs, Samaritans, Philistines, and Syro-grecians, Zech. i. 21.

HORNETS; a kind of bees, with a black breast, and double black spots; they are very troublesome and mischievous; their stings are attended with great pain and inflammation, and even danger of death. It seems that great swarms of them plagued the Canaanites in the days of Joshua, Deut. vii. 20. Josh. xxiv. 12. Elian tells us, that the Phaselites, who dwelt about the mountains of Solyma, were driven out of their native country by wasps. As these Phaselites were Phœnicians, or Canaanites, it is probable, this event is the same as took place in the days of Joshua.*

HORRIBLE; dreadfully hateful and affrighting: so great and aggravated wickedness is *horrible*, Jer. v. 30. Hos. vi. 10. Fearful affliction or punishment is *horrible*, Psal. xl. 2. and xi. 6. Horror, is such excessive fear and terror, as almost makes one's hair to stand on end, Psal. lv. 5. and cxix. 53.

HORSE; one of the noblest animals of the brute kind, noted for comeliness, swiftness, pride, wantonness, natural fierceness, tameableness, strength, and fitness for burden, draught, or war, Job xxxix. 19—25. God prohibited the Hebrews to multiply horses: he ordered Joshua to hough, hamstring, or cut the sinews of the legs of all the horses of the Canaanites, and to burn their chariots with fire: the design of which laws no doubt were, to prevent their correspondence with foreigners, or trusting in war to their chariots and horsemen, Deut. xvii. 16. Josh. xi. 6. In this manner, David served the horses and chariots of Hadadezer the Syrian, 2 Sam. viii. 4, 5. Solomon having married the daughter of Pharaoh, procured a fine breed of horses from Egypt, some of them at the rate of 600 shekels of silver, which, according to Prideaux, is $ 400; and according to Arbuthnot, whom we follow, $ 304 22, 1 Kings x. 26. He first of the Hebrews began to multiply horses, and had 4000 stables, 40,000 stalls, and 12,000 horsemen, 1 Kings iv. 26. 2 Chron. ix. 25. As the eastern Heathens, who worshipped the sun, imagined, that he rode along the sky in a chariot drawn with fleet horses, to communicate his light and warmth to mankind, they consecrated to him the finest steeds, or chariots: with these, they either rode to the eastern gates of the city as the sun rose, or they held them so sacred, that none might ride on them. Josiah removed from the Jewish temple the horses, or images of horses, which his father or grandfather had consecrated to the sun, 2 Kings xxiii. 17. Horses are sometimes put for warriors on horseback, Ezek. xxxix. 12.

God's instruments of accomplishing his purpose, and displaying his greatness and might, are represented as his *horses*, or *chariots*, Zech. x. 5. and xii. 4. Jer. li. 21. *White horses*, denote the gospel, whereby Christ shews his glory, conquers, and comes to his people, and whereby they are supported, borne forward in their heavenly journey, and enabled to conquer their foes; or they may be an emblem

* God could make the hornets drive out the Canaanites before his people, as well as lions, Exod. xxiii. 28. Josh. xxiv. 12. It is said, that a Christian city being besieged by *Sapores* king of *Persia*, was delivered by hornets: for the elephants and other beasts, being stung by them, became outrageous and put his army into such disorder, that he was forced to raise the siege.

of warriors' victory, and of great joy and gladness. *Red horses*, represent persecution, and bloody wars. *Pale horses*, denote famines in the church or state, which are followed with death, spiritual or temporal, and with hell. *Black horses*, may represent fearful judgments, that fill men with horror and perplexity. And *grizzled*, *speckled*, and *bay horses*, may denote mingled scenes of mercy and judgment, Rev. vi. 2—8. and xix. 11, 14. Zech. i. 8. and vi. 2, 3. Angels appeared under the form of *horses and chariots* of fire, to hint, that God by them powerfully executes his purposes, subdues his enemies, protects his people, and conveys them to heaven, 2 Kings ii. 11. and vi. 17. Saints are likened to a *company of horses* in Pharaoh's chariots: how precious and costly to Christ! how carefully nourished, cleansed, stationed, and cared for, by him! how delightfully yoked under his law! and what a glorious means of displaying his power, honour, and greatness! Song. i. 9. The Saracens, and Antichristian clergy, are likened to *horses*, for their courage and activity in promoting their projects; and multitudes of the former rode on horses in their warlike ravages. The Ottoman Turks are represented as having a prodigious number of *horsemen*; anciently they almost all fought on horseback, and even now, their Timariots, or cavalry, may amount to about a million, were they all brought to the field, Rev. ix. 7, 16.

HOSANNA; *i. e. Save now*; or, *save I beseech*; a word much used by the Jews in their prayers and exclamations, especially at the feast of tabernacles; and the boughs bound together on that occasion, were sometimes called *hosanna*. The multitudes crying, Hosanna to Christ as the Son of David, imported their wishing him all happiness and success; and begging that, as Messiah, he might quickly save them, and advance the glory of their nation to the highest degree, Matth. xxi. 9, 15.

HOSEA, the son of Beeri, a prophet of the Lord. In the course of his work, he, by the direction of God, either parabolically represented the story of, or rather married one Gomer the daughter of Diblaim, that had once been a whore, and had become penitent; or rather, that had an irreproachable character when married, but afterwards played the whore, but in the end became penitent and faithful to his bed; and had by her, or received with her, two sons, Jezreel and Loammi, and a daughter, called Loruhamah; by whose names was signified, that God, would quickly avenge on Jehu's family, the blood which he had shed in *Jezreel*, and would cast off the ten tribes from being his *people*, and no *more have mercy* on them for many generations. After this, he predicted, that they should be Ammi, *his people*; and Ruhamah, *obtainers of mercy*. After the death of Gomer, he bought another woman that had been a whore, perhaps redeemed Gomer herself yet living, for little more than 7 dollars, and almost two bushels of barley; by which he figured out the marriage-relation between God and the ten tribes, and that they were become very contemptible in his view, and would shortly be cast off, never to be received back till the Millennium. He sharply charges the Hebrews with their murders, idolatries, uncleanness, oppression, perversion of judgment, reliance on the Assyrians, &c. He intermingles a variety of calls to repentance and reformation. His stile is very curt, and to us who know so little of ancient customs, is pretty obscure, Hos. i. &c.

HOSHEA, the son of Elah. After murdering Pekah his master, and a struggle of eight or nine years civil war he became king of Israel, and was less wicked than any of his predecessors, allowing such of his subjects as pleased to worship the Lord at Jerusalem. He was scarce settled on his throne, when he concerted measures with So king of Egypt, to throw

off the Assyrian yoke, under which his kingdom had long groaned. Informed hereof, Shalmanezer king of Assyria, invaded the country of the ten tribes; and after three or four years, took all their fenced cities, reduced Samaria and others to ruin, killed Hoshea, ripped up women with child, dashed infants to pieces, and carried the most of the survivors to the territories of his eastern empire, 2 Kings xv. 30. and xvii. Hos. i—xiii. Amos ii—ix.

HOSPITALITY; a kind disposition to entertain and lodge STRANGERS, 1 Tim. iii. 2. Heb. xiii.

HOST. (1.) An entertainer of strangers, lodgers, or guests, Rom. xvi. 23. Ministers are the *host*, to whose care Jesus commits the charge of wounded souls, Luke x. 35. (2.) An ARMY; so the Levites and priests are called the *Lord's host*, who attended him, and protected the order and purity of his worship, 1 Chron. ix. 19: and the saints, on account of their number, are called the *hosts of nations*, or well ordered multitudes, Jer. iii. 19.

HOSTAGE; a person delivered into the hand of another, as a security for the performance of some engagement. Conquered kings or nations often give hostages for the payment of their tribute, or continuance of subjection, 2 Kings xiv. 14.

HOT. God's *hot* wrath, displeasure, or *heat* of his anger, is his holy and high displeasure against sin, displayed in the most fearful and tormenting judgments, Exod. xxii. 24. Deut. ix. 19. Judg. ii. 19. Such as are lively, zealous, and active in religion, are *hot*, Rev. iii. 15. One's heart is *hot*, when filled with tormenting trouble, impatience, and passion, Psal. xxxix. 3; and so Ezekiel went to prophesy in the *heat of his spirit*, with great reluctance and fretting, Ezek. iii. 14. the *hottest* of the battle, is where it is most fierce, dangerous, and destructive, 2 Sam. xi. 15. To pursue one *hotly*, is to do it in great wrath, and with much speed, Gen. xxxi. 36.

HOUR. The Hebrews appear to have known nothing of *hours* till the Chaldean captivity. The first mention thereof is by Daniel, chap. v. 5. They divided their day into morning, from sun-rising to about 9 o'clock; high day, or noon, which ended at mid-day; the first evening, which reached from mid-day to about our 3 o'clock afternoon; and the second evening, which reached to sun-set, Exod. xii. † 6. The night, they divided into night, midnight, and morning watch. Becoming tributary to the Romans, they divided their night into four watches, so called, because the watching centinels were relieved every three hours, Matth. xiv. 25; and it is said, that, in the temple-service, the day was divided into four watches, or great hours: the third of which ended about 3 o'clock afternoon, Mark xv. 25. In the New Testament, the day is plainly divided into 12 hours, which perhaps lengthened and shortened as the day did; the third was about our 9 o'clock, the sixth at 12, the ninth about 3 afternoon, and the eleventh a little before sun-set, Matth. xx. 1—6. John xi. 9. and xix. 14. *Hour* also signifies any fixed season or opportunity, and especially what is short: hence we read of the *hour* of temptation, of judgment, of Christ's death or second coming, of the power of Satan and his agents against Christ, Rev. iii. 3, 10. and xiv. 7. John viii. 20. Luke xxii. 53. Perhaps *an hour* may signify the 24th part of an year, or 15 days, Rev. ix. 15. The *half hour* of silence in heaven, is the 15 years of considerable peace in the Christian church, from *A. D.* 323 to 338, Rev. viii. 1. In *one hour*, is much about the same time, Rev. xvii. 12; or suddenly, all at once, Rev. xviii. 10.

HOUSE. (1.) A house to dwell in, Gen. xix. 3; and so the grave is a house to the dead, and the body to the soul, Job xxx. 23. and iv. 19. 2 Cor. v. 1. (2.) The household, family, or nation who dwell together, Acts x. 2. and so the families, tribes, and

grievous errors, and perhaps abominable practices. On this account, Paul excommunicated him from the church, delivering him and Alexander to Satan. Several years after, we find him and Philetus refusing that there was any other resurrection than that from sin to grace, by faith and baptism, 1 Tim. i. 20. 2 Tim. ii. 17.

HYMN. See SING.

HYPOCRISY; a counterfeiting of religion and virtue; an affectation of the name of religious, without any real regard to the thing, Isa. xxxii. 6. It is a most dangerous evil, and difficult of cure. It is hard to be discerned, and the very means of salvation deceitfully used, occasion men's hardening themselves in it. Next to the divine Spirit dwelling in us, the most effectual remedy of it, is a stedfast faith of the omniscience of God, Luke xii. 1, 2, 3. A hypocrite is one, who, like a stage-player, feigns himself to be what he is not, assumes an appearance of true religion, without the reality of it, Luke vi. 42. He will not alway call on God; will not persevere in prayer: his joy is but for a moment; his hope is unsubstantial, and shall quickly perish, Job xxvii. 8, 9, 10. and xx. 5. and viii. 13. The ancient Pharisees were noted hypocrites; they said, and did not; talked of virtue, and recommended it to others, but were at no pains to practise it: what good-like things they did, were done to be seen and praised of men; they ambitiously affected vain applause, and outward honour; they hid their abominable vice under pretences to religion and virtue; they were excessive strict in matters circumstantial, and as lax in the more important duties of religion; very careful of ceremonial purity, but regardless of cleanness of heart, and the spiritual worship of God; they severely censured the faults of others, while they indulged themselves in crimes much greater; they professed a great deal of regard to the ancient prophets, while they hated John Baptist, Christ, and his apostles, Matth. xxiii. 3—31. and xii. 1—7. and xv. 2, 7, 8. and vii. 5.

HYSSOP, in general, is of two kinds, garden and mountain hyssop. It is a shrub which shoots forth a multitude of twigs, or suckers, from one root: it is as hard as any large wood, and ordinarily grows about a foot and an half high, at proper distances. Its stock on both sides emits longish leaves, which are hard, odoriferous, warmish, and a little bitter to the taste. Its blossoms appear on the top of the stem, of an azure colour, and like to an ear of corn. It is probable that hyssop grew to a greater height with the Jews than in Europe; for it was so long in stalk, that the soldiers, filling a spunge with vinegar, and putting it in a reed, or stick of hyssop, held it up to our Saviour's mouth, as he hung on the cross, or the bunch of hyssop was fixed on the reed, John xix. 29. In sprinkling the blood of the passover-lamb, and the water of purification, and the mingled blood and water on the leper, a *bunch of hyssop* was used, which might shadow forth the fragrant and pure ordinances of the gospel, in which the blood of Jesus is brought near, and applied to our soul, Exod. xii. 22. Numb. xix. 18. Lev. xiv. 4, 52. The *hyssop* burnt along with the flesh of the red heifer, might denote the purity, fragrancy, and purifying virtue of the efficacious atonement of the Lord Jesus, Numb. xix.

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